



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

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THE DUTY TO OBEY CIVIL RULERS.

THAT it is a Christian duty to obey civil government no believer in the inspiration of the Scriptures can deny. In the thirteenth chapter of Romans it is expressly commanded: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." And again we are admonished to "be subject, not only for wrath, but also for conscience' sake;" so that the Christian is to obey civil rulers not from fear of punishment, but as doing service unto the Lord.

But we find it recorded in the Scriptures that in some cases the servants of God refused obedience to civil rulers, and that God vindicated them in so doing. In the third chapter of Daniel we have the record of the refusal of Shadrach, Meshach and Abed-nego to bow down to the golden image which the king had set up. We have also the record that they were miraculously delivered from the furnace without even so much as the smell of fire upon them. In the sixth chapter of Daniel it is recorded that Daniel himself refused obedience to a decree of the king, properly signed and promulgated; for which disobedience he was cast into the den of lions, from which he was miraculously delivered by the direct interposition of God.

Coming to the New Testament scriptures, we find an account in the fourth and fifth chapters of Acts of the arrest of Peter and John for preaching the gospel. They were commanded by the rulers "not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Then the

rulers further threatened them, and let them go; but they continued preaching, and were shortly arrested again; and the magistrates said unto them: "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, WE OUGHT TO OBEY GOD RATHER THAN MEN."

Here is a seeming contradiction in the Scriptures. First, we have the positive injunction to obey the powers that be. The Word declares that they are ordained of God. Then we have the record of several instances where inspired men refused obedience to the powers that be and were miraculously protected in so doing. What is the solution of the apparent difficulty?

Here is the Answer.

The answer to this question is found in the words of the Saviour, recorded in Matt. 22: 21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Civil government is indeed ordained of God; but for what purpose? This we may learn by referring again to the thirteenth chapter of Romans, where we read these words concerning the civil magistrate:—

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

It will be observed that in this scripture the same distinction is made between duties which we owe to God and duties which we owe to men, that is made by our Saviour in the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The subject under discussion is civil duties. No reference whatever is

made to our duty to God, and the commandments referred to, viz.: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet," all have to do with our relations to our fellow-men. The same thing is shown in the seventh and eighth verses: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another." And again in the tenth verse we are told that "love worketh no ill to his neighbor: therefore love is the fulfilling of the law." So the subject under discussion is our civil relations to our fellow-men.

The Lord Has Not Abdicated.

God has, for wise reasons, given civil power into the hands of men, but he has not committed moral government to any human authority. This he could not do without abdicating the throne of the universe; because if men were permitted to govern one another in matters of conscience, if God had ordained civil government for this purpose, there could be no certain moral standard; because it would be man's duty to obey the civil law, whatever that might be. Thus, in a Roman Catholic country it would be sin not to adore pictures and images, while in a Protestant country it would be a sin to do so.

On the other hand, if God had not committed civil authority to men, and given them power to enforce their own natural rights as between one another, one of two things would have been inevitable: either punishment of evil doing would have been so long deferred as to afford no protection to those in need of it, or else it would have been so swift and certain as to have terrorized man, and destroyed in a measure his free moral agency.

That the line is drawn in the Scriptures just where we have indicated, viz., between our duty to God and our duty to man, is evident from the language of Daniel to the king, as recorded in Daniel 6: 22. After his deliverance from the lion's den, Daniel said to the king: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Daniel did not say that he had not disobeyed the king, but he did say he had done no hurt—that is, he had done no wrong to the king

nor to any other man. His disobedience was in a matter which was solely between himself and God. It was no concern of the king's, therefore the king had no right to require obedience at his hand in that matter. This was precisely the position of the apostles when commanded not to preach in the name of Jesus. They said: "*We ought to obey God rather than men.*" The Saviour had commissioned them to preach, and the civil authorities had no right to forbid them to preach, and when they did so forbid them, the apostles had the God-given right to refuse obedience; yea, more, it was their bounden duty to refuse obedience. To have done otherwise would have been to prove disloyal to the God of heaven.

The Principle is Universally Admitted.

This principle has been admitted by men in all ages, and thousands have laid down their lives rather than prove untrue to it. Blackstone states a similar principle thus: "This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this." This is said not of moral law, but of natural law; but if true of natural law, how much more is it true of moral law? But we have already seen that one man cannot decide for another what are his duties toward God, nor can one man properly require another to discharge his duty toward God. Our Saviour himself, as we have seen, laid down the principle that we are to "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." We are not to render to Cæsar the things that are God's, nor are we to render them to God through Cæsar; but we are to render them to God, and to God alone are we responsible.

In his report communicated to the United States House of Representatives, March 4, 1830, on the petitions requesting a discontinuance of Sunday mails, Hon. Richard M. Johnson, of Kentucky, set forth the principle that man is absolutely independent of any human authority in matters of conscience, in the following language: "The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.*"

The same principle is laid down by President Fairchild in his work on Moral Philosophy. In fact, it has been recognized by Christian men in every country and in all times. The martyrs whom we honor to-day, whose memories we revere, laid down their lives rather than prove disloyal to conscience and to God. In the language of Hon. Richard M. Johnson, "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God." This fact alone should be conclusive upon the question under discussion. Human law is imperfect, the administrators of human law are necessarily imperfect, and both human law and its enforcement constantly vary. If conscience were to be guided by human law, there could be, as before stated, no certain standard of right and wrong. That which would be mor-

ally wrong in one State might be morally right in an adjoining State, and that which was sin to-day might be virtue to-morrow. But every man knows that he is directly responsible alone to God in things pertaining to God; and that while he is also responsible to God for wrongs done to his neighbor, he is properly amenable in a sense to his fellow-men for such acts. Every man regards any interference with his conscience as tyranny; then why should any man wish to control or interfere with the equal rights of another in matters of conscience?

The Plea of Conscience and Natural Rights.

But it may be objected that every man cannot be permitted to do that which his conscience tells him may properly be done. This is very true. For instance, Guiteau, the assassin of President Garfield, claimed that in shooting the president, he was doing God's service. His plea, as to his belief, may or may not have been true. There was no possible way of demonstrating its truth or falsity; neither was there any necessity for inquiring into that question. It is a fundamental principle that "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." President Garfield had the same right to life that Guiteau had, and Guiteau had no right to deprive President Garfield of life. Neither has any man the right, under the plea of conscience, to deprive his fellow-man of any natural right; or to trample upon, or interfere in any way with, any equal right of his fellow-man; nor does he do so in exercising his own inalienable, God-given right to worship God according to the dictates of his own conscience. For instance, the Catholic does not trench upon any natural right of his Protestant neighbor by going to mass or confession, by making the sign of the cross, or by abstaining from meat on Friday. His Protestant neighbor may regard him as foolish and superstitious, and may feel a certain sense of annoyance due to his knowledge that the Catholic believes and practices as he does, but this does not prevent the Protestant from freely holding and practicing tenets of his religion.

It is equally true, in the matter of Sabbath observance, that one man's failure to observe a Sabbath does not prevent another man from either resting or working upon that day. If one person chooses to work, and he does that work in a civil and orderly manner, it can in no way interfere with the right of another man to rest, neither can it interfere with his right to worship. We very properly have laws protecting peaceable assemblies upon all days, and we have special laws protecting religious assemblies from disturbance. These laws are available upon any day of the week, and may be enforced at any time by those who feel that their rights are interfered with. Why, then, should we have laws requiring all men to rest upon Sunday, because some men wish to worship upon that day? There can be but one reason, and that is the "reason" of religious bigotry and intolerance.

One Man's Worship Not Dependent on Another's Rest.

There can be no reason why one man should rest simply because another wishes to worship. If this were a natural right, it would be the natural right of every man. Therefore it would also be the duty of the government to prohibit labor on the sixth and seventh days, as well as upon the first, because rights belong to the minority as much as to the majority. Indeed, government is for the purpose of preserving the rights of the minority as against

the majority; but there is no such natural right. And that there ought to be no such artificial or statutory right must be evident to every candid, thinking man. The framers of the National Constitution provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and several of the State Constitutions are even more explicit in their guarantees of religious liberty. The Declaration of Rights of the State of Tennessee declares "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

The Declaration of Rights of the State of California provides that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State."

The Declaration of Rights of the State of Maine provides that "all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained in his person, liberty, or estate, in worshipping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship."

A Failure to Apply the Principle.

The Declaration last quoted is a distinct recognition of the line of demarcation between civil and religious duties. The line is properly drawn; and absolute right of conscience is guaranteed in everything not trenching upon the equal rights of others. It is true that this principle has not been adhered to strictly in any State; no more has the constitutional guarantee that there should be no distinction made and no preference given by law to any religious establishment or mode of worship. It was evidently the purpose of the framers of the constitutions of the various States to absolutely prohibit a preference by law for any religion. The American idea is not that of toleration merely, but of absolute natural right and equality in religious matters. But in almost every State we find laws requiring cessation of secular affairs on Sunday; thus giving a decided preference and advantage to those sects which regard Sunday as the Sabbath. That such laws do discriminate between sects, and that they do give preference to one sect over another, is thus clearly shown by Chief Justice Terry, of California, in an opinion delivered in 1858. His honor said:—

In a community composed of persons of various religious denominations, having different days of worship, each considering his own as sacred from secular employment, all being equally considered and protected under the Constitution, a law is passed which in effect recognizes the sacred character of one of these days, by compelling all others to abstain from secular employment, which is precisely one of the modes in which its observance is manifested, and required by the creed of that sect to which it belongs as a Sabbath. Is not this a discrimination in favor of the one? Does it require more than an appeal to one's common sense to decide that this is a preference? And when the Jew or seventh-day Christian complains of this, is it any answer to say, Your conscience is not constrained, you are not compelled to worship or to perform religious rites on that day, nor forbidden to keep holy the day which you esteem as a Sabbath? We think not, however high the authority which decides otherwise.

It is true that this view has not usually prevailed in courts of last resort; but courts are not infallible, and it is certain that in sustaining Sunday laws they have violated the fundamental principle of liberty of conscience.

The Civil Plea Examined.

It is claimed by some, however, that Sunday is merely a civil regulation. But how can that be civil which rests upon a religious reason? How can that be a civil regulation which would not exist were not the institution which it enforces religious? Even granting that nature demands that man shall rest one day in seven (which is not admitted, however), what is there in nature to teach that all men must rest at one and the same time? Why must a particular day be singled out and all men be required to rest upon it? Why do we not find in some States or in some communities a law requiring all men to rest habitually upon one day each week instead of laws requiring all men to rest upon Sunday? and why is it that where we do find permission granted for those to work upon Sunday who rest upon another day, they are required to rest "conscientiously and religiously"? The evidence is overwhelming that Sunday laws are religious in their origin, in their purpose, and in their enforcement.

The tendency among men is not to work too much. It is true that some people are overworked, but it is from force of circumstances rather than from inclination; and it is safe to say that more physical injury accrues to men from night work and from irregular hours than from failure to rest one day in seven. As a matter of fact, comparatively few men do labor continuously and arduously seven days in each week; so that the civil argument is not sustained either by reason or by facts; and no man will deny that were it not for the religious regard for the day, were it not for the fact that a large majority of the people believed that some sacredness attached to the day, nobody would be required by law to observe it; though it might possibly be held as a legal holiday in order that those who desired leisure upon that day might have it. This is true at the present time in California, but in no other State does the Sunday law rest upon that basis.

We have no compulsory holidays. The Fourth of July, Christmas and Thanksgiving Day are legal holidays, but nobody is required to observe them; nobody is punished for working upon them; nobody is forbidden to do upon those days any secular work, or to follow any secular employment. The fact is that compulsory Sunday observance is a relic of the union of Church and State. It is an inheritance from colonial days when religion was enforced by law, and when men were compelled to attend and support houses of worship. Such statutes have properly no place in our system of government. They are contrary to the spirit of our free institutions, and show that we have not yet reached the plan of absolute religious right, but that we simply tolerate dissenters. "The Constitution," says Hon. Richard M. Johnson, "regards the conscience of the Jew as sacred as that of the Christian." But in practice neither the United States nor any State except California has shown itself equal to a practical application of this principle.

IN a town in Tennessee it is said that eight citizens are confined in prison because they refused to obey a law which says the first day of the week shall be observed as the Sabbath, instead of the seventh day of the week, which they believe is the proper day for their observance. It is a perplexing problem to determine whether, because men have differences of opinion as to the true Sabbath, they should be forced to change their religious beliefs. American liberty contemplates entire freedom in religious matters.—*Rome (N. Y.) Daily Sentinel, April 15.*

NOT BIBLICAL.

A CORRESPONDENT sends us the *Western Recorder* (St. Louis), a Baptist paper, published by the Baptist Book Concern, containing an article entitled, "Christian vs. Jewish Sabbath," which he asks us to notice. Space will not permit of an extended notice, neither is such a notice needed. The author sums up his argument in three paragraphs which we quote with our comments inserted within brackets:—

"Condensed reasons for observing the Christian Sabbath." [The Bible nowhere calls the first day of the week the Christian Sabbath.]

"1. It was the most appropriate day which a ransomed people could observe; [The most appropriate day for a ransomed people to observe is the day commanded of God]; being that on which the Saviour was raised from the dead and the Spirit inaugurated his reign." [The Bible does not record that the Spirit inaugurated his reign on the first day of the week.]

"2. We have precedent, in a way [Yes, in a way, in the same way which Roman Catholics have precedents for purgatory, prayers for the dead, Mariolatry, invocation of saints, infallibility, etc.], to show that it was custom, for Gentile churches, under apostolic sanction, to meet for public religious worship and for celebrating the supper on the first day of the week; and there could be no higher authority emanating from inspired men." [There is but one instance recorded in the New Testament where a public meeting was held on the first day of the week, and that was a night meeting beginning Saturday night and continuing until Sunday morning, after which the rest of the first day was consumed in traveling.]

"3. We have the sanction of the Holy Spirit for the observance of the first day, in that the Spirit inspired Luke and Paul to record the fact, without censure, that the Gentile Christians did observe the first day instead of the Jewish Sabbath. [Neither Luke, Paul nor any other New Testament writer records any such change.] This ought, one would think, to be sufficient to justify [to] even the most scrupulous that the Christian Sabbath [meaning Sunday] is the day God designed should be observed by his people during the present dispensation." [It ought not to be sufficient, because it is not biblical.]

ANSWER TO A CORRESPONDENT.

THE following letter represents the views of the average Sunday-law advocate, stated with an unusual frankness and apparent sincerity. The author deserves a candid Christian answer, which we will endeavor to give here for the benefit of others who may be like-minded. To save space in replying we have numbered the principal points and will notice them under corresponding figures. We must of necessity be brief, and ask therefore that our brevity be not taken for harshness, for we entertain the kindest regard for our correspondent:—

EDITOR OF THE AMERICAN SENTINEL—*Dear Sir:* Some one has been so kind as to send to my address two or three copies of the SENTINEL. I have read them with care, and I like the stand the SENTINEL takes against the encroachment of the Church on this American continent. And I believe it is high time for the American nation to take cognizance of the facts there stated; and I feel sorry to hear of my fellow Christians being in jail. But I am led to inquire, Who is to blame for the incarceration? is it not the law-breakers? (1) I would ask the SENTINEL what opinion *Rome* must form (2) to see a paper so thoroughly American in its name and sentiment, encouraging violation of its own laws in reference to the holy Sabbath of America (3)—the observance of which

has been the safeguard of our nation, the hope of our future. (4)

A good deal of Scripture has been quoted to show that the persecuted (Adventist) brethren are right and the American nation wrong. Then if they are right, why do they complain? (5) Read Matt. 5:10, 11: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." But is this falsely? (6) Our American Sabbath is the law of our nation, and should be respected by every citizen. Our American laws do not say to the Seventh-day Baptist, You shall not keep your day of rest, not at all; so your religious liberty is not interfered with whatever. (7) But then the nation has made a law that the Sabbath day (the day you call the first day) (8) shall be the day of rest or Sabbath in America; and these incarcerated ones have risen up in rebellion against that law (9) even when the nation has not tried to interfere with their way of thinking. (10)

Perhaps this may be the cause of the complaint, instead of rejoicing, simply because it is not "falsely" for his sake.

But are there not other words and examples of our Lord Jesus, that it would be well for the seventh-day brethren to observe? First, the meek example of Jesus, Matt. 27:12: "And when he was accused of the chief priests and elders, he answered nothing." (11) Or would it not be better to do as he commanded his disciples to do, Matt. 23:3: "All therefore whatsoever they bid you observe, that observe and do." (12) Or would it not be wise for them, when a righteous nation has adopted a law, to observe, (13) and they imagine (14) they should observe another day, and the nation says: "Well, my friends, you may keep your day, we don't object, but you must keep ours." (15) I say, would it not be wisdom to flee unto another country if one can be found where the day they think right may be the national law? (16) But I am in favor of keeping the law in regard to the Sabbath. I see no conflict between the law and the Bible. I am also in favor of compelling all on this continent to conform to our national laws, Jew and Gentile, bond and free. Let us keep our Sabbath day holy and the laws of our land sacred, and not violate our righteous laws and get the penalty and then complain of persecution. The officers are justified in doing their duty. Let us as a nation arise and let the world know that we are in favor of our holy Sabbath day and the law of our land.

I remain yours in favor of the American Sabbath,
MOSES HARNEY.

Box 89, Plains P. O., Pa.

1. The "law-breakers" are no more to blame for this incarceration than were the three Hebrews who were cast into the fiery furnace. Both violated laws which conflicted with their duty to God. The Hebrews violated a law which sought to compel them to outwardly worship a golden image. The Tennessee Seventh-day Adventists violated a law which sought to compel them to outwardly worship (Obedience is the highest form of worship, 1 Sam. 15:22) the government which demanded obedience to its Sunday-Sabbath and in addition, to worship the papacy which originated the Sunday-Sabbath in opposition to the "Sabbath of the Lord." God blessed the Hebrews in their violation of the law of Nebuchadnezzar, and he is blessing the persecuted seventh-day observers of Tennessee. The Lord delivered the Hebrews from the fiery furnace, and through the instrumentality of Judge J. G. Parks and Governor Turney, He has delivered the Adventists from the Dayton jail.

2. We care not what opinion "Rome" or any other organization or individual may form regarding our attitude to the government, so long as we are faithful to God and just to our fellow-men. However, Rome would despise us if we submitted our consciences to the keeping of the civil power.

3. The SENTINEL begs to be relieved of all responsibility for "our laws in reference to the holy Sabbath of America." These laws are not our laws. We acknowledge allegiance to but one Sabbath law and that law commands the observance of the holy "Sabbath of the Lord," a day which precedes the "holy Sabbath of America."

4. God pity our nation if its hope for the future depends on the observance of an institution of the Roman Catholic Church.

5. They do not complain. On the contrary, the walls of their prisons echo with prayers to God for their persecutors. The SENTINEL has repeatedly said that the publication of these persecutions was not to create sympathy for the persecuted, but to save the people from ignorantly fighting against God. Our position is summed up in these words of the "Lord of the Sabbath": "Offenses will come: but woe unto him, through whom they come."

6. Is it falsely? We are prosecuted for violating the Sabbath by laboring on the first day of the week. Are we guilty? Is the first day of the week the Sabbath? Let the Lord answer: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10. "When the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. And now, is the Sabbath the first day of the week, or the day before the first day of the week? The seventh-day observers in Tennessee believe the Bible and keep the Sabbath, the seventh day, and labor on the "six working days" (Eze. 46:1), because of which they are accused of breaking the Lord's Sabbath. Come now, Brother Harney, with the Bible open before you, we ask in all candor, are they accused truthfully or falsely?

7. The law requiring the three Hebrews to worship the golden image did not forbid them to worship the God of Abraham, Isaac and Jacob; but only that they worship the image also. It is true that the Sunday law does not forbid seventh-day keepers to worship the Lord of the Sabbath by worshiping him on the seventh day, but only asks that all men worship the government also by obeying the law enforcing the observance of the "holy Sabbath of America." "Ye cannot serve two masters," says the Lord, and so the Seventh-day Adventist cannot worship God and a government in conflict with God.

8. We call it the first day because God calls it the first day. Matt. 28:1; Mark 16:1; Luke 23:56 and 24:1.

9. Their "rebellion" is of the same character as that of Daniel, the three Hebrews, Peter and John, Paul and Silas, and the Christian martyrs of succeeding centuries.

10. The government *has* interfered with their way of thinking. Their way of thinking is that they ought not to treat one of God's "six working days" as they treat his holy rest day, but the law says they must treat the "holy Sabbath of America" with the same outward reverence with which they treat the "holy" "Sabbath of the Lord."

11. It is true that Jesus at his trial remained silent amid the false accusations of his enemies, but it is also true that he told his followers, "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11, 12. The persecuted Seventh-day Adventists follow this instruction, and in fulfillment of his promise the Lord is giving them on such occasions "a mouth and wisdom" which all their adversaries are not able "to gainsay nor resist." Luke 21:15.

12. This was said of "the Scribes and Pharisees who sit in Moses' seat." But neither Moses Harney nor yet "this American nation" can prove that they are entitled to sit in Moses' seat. God has brought to an end the theocracy of Israel, and all attempts to revive it "until he come, whose right it is," is a usurpation of the prerogative of God and is anti-Christian.

13. A righteous nation will not enact a law which attempts to compel men to violate God's standard of righteousness. Ps. 119:172.

14. They do not "imagine" that they should observe another day; they *know* that they ought, for the Lord plainly commands them to observe another day.

15. The law of King Nebuchadnezzar did not say you must not worship your God, but only said you must worship ours. If our correspondent is correct, the Baptists, should they get the power in some States, would have the right to immerse all the people who had not been immersed, and when Methodists and others objected they could quietly reply: "We don't object to your being sprinkled, but you must be immersed also, for that is our baptism."

16. Our correspondent suggests that Seventh-day Adventists flee to some country where they would not be persecuted. But to what country can they flee? Brother Harney is in favor of driving us out of the "land of the free" because we will not submit the keeping of our consciences to him and other like-minded men; but he knows there is no other earthly country to which we can flee. The oppressed of all other countries have in the past been fleeing to this; therefore an order to leave this country is simply a command to "get off the earth."

But now that Brother Harney advises us to move to another country, we will inform him that we are preparing to go. We have known for a long time that the spirit of persecution would become so bitter in this country that those who refused to "worship the beast (the papacy) and his image (the "land of the free" transformed by a union of Church and State into a persecuting power like the papacy) and receive his mark" (the Sunday-Sabbath) by obeying the Sunday laws—would have to move to "a better country that is, an heavenly." Rev. 14:9-16. These persecutions indicate that that time is not far distant, and we are getting ready to go and trying to get Brother Harney and as many others as we can to get ready too. Those who are ready to meet the Lord when he comes for us as he has promised (John 14:3) are described as "they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

A FEARFUL ARRAIGNMENT.

IN 1885, Pope Leo XIII. admonished Catholics "to take an active part in all municipal affairs and elections," and "make themselves felt as active elements in daily political life," and "penetrate wherever possible in the administration of civil affairs," etc. Probably no command of the pope has ever been more faithfully obeyed. Our large cities have been practically controlled by the Roman Catholic Church. The fruits of this control in New York City have recently been exposed to the horror of all good men. It seems that the situation is no better in St. Louis. The following is an editorial description of Roman Catholic misrule in that city from the *Western Watchman*, a Roman Catholic paper. It is a terrible arraignment of Roman Catholic misrule, but as it is from the pen of an Irish Catholic, it cannot be attributed to racial prejudice. Let it be read with the recent utterance of the pope in mind, that the American Republic should grant to the Catholic Church "the favor of the laws and the patronage of the public authority:"—

We Don't Care.

The legislature of Nebraska has just enacted a law that places in the hands of an A. P. A. commission the power to remove all the Catholics from the public service in the city of Omaha. The law is especially directed against the Irish on the police force of that city. We don't know who those Irish are on the police

force of Omaha; but if they are no better than the Irish on our police force we don't care a rap how soon they go. In Chicago and St. Louis the Democratic tickets were unmercifully beaten on last Tuesday. Those tickets were loaded down with Irish saloon keepers and tough Irish politicians; and we hope they will never be brought to the surface again. If the A. P. A. do nothing but clear the police force of our big cities of Irish uniformed brutes who never go to mass, and keep out of 'boodle city councils lazy and rascally Irish rumsellers, they will have our blessing and the blessing of all the decent Catholics in the country. Did anyone ever see such a ticket as was presented to the Democrats of this city on last Tuesday? Saloon-keepers until you could not see; sandwiched here and there between a notorious boodler or a ward bummer. Nearly the entire ticket for the lower house was made up of Catholics in name. Many of them never felt the touch of holy water since they were baptized. The party organization is wholly to blame for such a ticket. The central committee men are bums and they bring bums to the front at nominating conventions. The ticket was the work of the Democratic Central Committee and it was worthy of its originator. We have a word of advice to give our Irish saloon keepers, and that is to keep closely to their beer kegs and never be tempted to run for office again.

What makes the desire for petty offices so general among a certain class of Irish? Why are they so anxious to get into the House of Delegates? It is because of the opportunities of boodle there are in that body. Our petty Irish politicians are the most dishonest set of boodlers outside of a State prison. They don't scruple it. One of the cleverest Catholics we ever met, a man who has a brother a priest, was elected to the council years ago through the efforts of friends who really desired to improve the personnel of that body. He turned out the leader of a band of robbers who held up every man, friend or foe, who had a favor to ask of the city, and now holds an office in a corporation created by his dishonesty. We know many Catholics who go to the sacraments who regard boodle as legitimate gain, as honest as catching catfish in the Mississippi River. Leo XIII. calls on all Catholics to aid the State by promoting all schemes of public morality. They can best accomplish this by becoming honest themselves. There is no honesty in our public and political life in the United States. Our great corporations are controlled by robbers. The acts of our national legislature are tainted by dishonesty and corruption. Trade knows no law but "get there." If the Church fails to impress upon her children the supreme duty of justice, this country will soon become one vast den of thieves.

It is evident that the "church" *has* failed, and yet with this terrible failure before the face and eyes of all men, this same church is arrogantly claiming that there is "no champion that can save social order outside the Catholic Church."

A DANGEROUS DEMAND.

THE *Christian Statesman* publishes, with special commendation, a string of resolutions by a "Sabbath convention" held at Altoona, Pa., in which it is desired that the Constitution of the United States be amended so as, among other things, to acknowledge "Christ as the nation's Sovereign, Lord, and King."

This no doubt sounds well to many who do not stop to consider its full import. Christ himself said that his kingdom was not of this world, but too many of his professed followers have been unwilling to take him at his word and have set themselves up, or have been set up by other men, as authoritative interpreters of his will, and as empowered to enforce the same; in consequence of which the blood of innocent thousands, murdered in the name of religion, like Bruno at Rome and Michael Servetus burned at the stake under John Calvin's rule at Geneva, cries out to God and humanity to put an end forever to any legal or constitutional enactments or systems which put it in the power of any man or set of men to punish their fellow-men for differences of religious opinion or practice.

The acknowledgment, by each individual, of Christ as the individual's teacher and master, is well and good, but the constitutional statement that he is "the nation's Sovereign, Lord, and King" would at once bring to light the necessity of some earthly representative, vicegerent, vicar, delegate, deputy, or what-

ever name may best suit the ear, authorized and empowered always and everywhere to interpret, apply, and enforce through subservient agencies the supposed will of the "Lord and King."

But how is the designation of such a representative to be secured? No one will pretend that he would be authoritatively named from on high by the "Lord and King." The appointment or selection must, in some way, come from man, it may be in a great national council, or in a church council, perhaps by a mere majority of votes, secured—could it be possible—through influences so similar to those of the "politician" that the "irreverent" and "heretical" could see no difference. And thus the vicegerent on earth would be selected and installed into authority and power. But the "Lord and King" being one over all the nations of the earth, what more natural and reasonable than that one vicegerent should represent him, interpret his will and enforce his authority over all? And the "Lord and King" persistently refusing to make a selection because he says his kingdom is not of this earth, what more natural than that the election should be made by such as think it is the proper thing—say in a great world's council—and what more natural than that the one so chosen should claim, as his right, supreme authority over all nations and individuals and exert it wherever and whenever opportunity offers—making opportunity as rapidly as possible. And what security would there then be against the fate of Bruno, or Servetus, or that of Elder Colcord and Prof. Colcord and other good men who are to-day languishing in jail in Tennessee, because they conscientiously differ from others in a matter of religious belief and practice?

We have been looking forward to the probable, the logical results of a proposed plan. Have we been at the same time reading a page of history already made? Look backward. Read the past, ponder, beware! No religious expression or distinction can have any rightful place in the Constitution of the United States, and if it shall ever be placed there, the day will be one of direful import, a day dark with gloomy forebodings of a future whose depths of intolerance, of infamy and outrage, only time can tell in full, though history does give fair warning.—*Midland (Mich.) Republican, April 5.*

A PETITION

For the Relief of the Persecuted Under the Sunday Law.

[Under the above head ex-Senator Wm. P. Tolley, of Tennessee, has petitioned for the repeal of the Tennessee Sunday law. The following are selected paragraphs from the able document. The petitioner is not inspired by a sympathy with the distinctive doctrines of the persecuted seventh-day observers, for near the close of the memorial the petitioner says: "Your petitioner is in nowise identified with the religious order from whose ranks all the hapless victims have been taken, is not in sympathy with them in any of the tenets that distinguish them from other denominations, nor is he before you as their apologist or defender."]

To the Honorable, the General Assembly of the State of Tennessee:

The undersigned, a citizen of Tennessee, takes this occasion to represent to your honorable body that under the Sunday law of the State, a number of orderly and upright citizens have been prosecuted and incarcerated in the jails of several different counties, some of whom are now languishing in the jail of Rhea County, and that there are quite a number of the good people of the State liable to similar prosecutions and a like deprivation of their liberties, and that all this is to the shame and discredit of the State, as well as injurious in

no slight degree to the material interests of the State; and he therefore humbly prays the repeal of the said Sunday law.

One reason alone were sufficient to justify this request, and that is to be found in the unmistakable religious character of the law. It is entitled: "An act more effectually to prevent the profanation of the Lord's day, commonly called the Sabbath;" and makes the "doing or exercising any of the common avocations of life on the Lord's day, commonly called the Sabbath," an offense to be tried before a justice of the peace; and on conviction the person so offending shall be fined three dollars, one-half to go to the person suing for the same, and the other to the county.

The language employed in the court opinions sustaining the law also proves clearly and beyond doubt that the intent and purport of the law are religious, and that it is sustained and upheld only in religious prejudice and bigotry. A sample of judicial phraseology in treating of this law is found in the opinion of the late Chief Justice Deadrick in the celebrated Parker case. He refers to the day—Sunday—as the "Sabbath," and holds that work done on that day is "immoral and of pernicious effect," only because done on the day he chooses to designate the "Sabbath."

The religious character of the law being thus clearly established, it may be pertinently asked of this honorable body, Is it within the purview of law and legislation under our system of government to regulate religious institutions, and to uphold them as such, by civil authority? If in one particular, why not in others,—why not in all? The only answer is that to carry such legislation to that extent would be a manifest establishment by law of religion, clearly a union of Church and State. Since, then, the only difference between the two is in degree, it follows that the Sunday law is so much of a State religion. It is purely religious legislation. And that it is clearly without the purview of legitimate legislation, and in direct contravention of the constitution of the State, may be seen in the language of the third section of Article 1 of the Bill of Rights, which reads:—

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship.

Who that believes Sunday is not the Sabbath of the Bible, and there are many such in this State; or who that believes the law of Christ does away with the Sabbaths and other ordinances of the Jewish law, and that there is no distinction of days under the Christian economy, there being many such in the State, can feel that his religious liberties are at all safe or that he can "worship Almighty God according to the dictates of his own conscience" under this Sunday law? Since many have already been indicted and punished for failing to cherish the regard for Sunday that the civil law prescribes, may not others be? That it is a disregard of Sunday as a Sabbath or holy day for which they have been punished, there can be no doubt, because the work done on that day is pronounced judicially to be "immoral and pernicious" only because done on the day pronounced to be the Sabbath, and not on account of the character of the work, and the offense named in the law is "doing or exercising any of the common avocations of life," such as are altogether legitimate and commendable on any other day than Sunday.

Now, can there be any good reason in the

conception of this honorable assembly why these should be the victims of persecution under a law that can have no other reason for remaining on the statute books but the promotion of a peculiar religious tenet or dogma, that has no more call on the support of the civil authority than the question of the mode of baptism, the doctrine of predestination and salvation by grace, or by works or human agency, or than the question of *Homoousian* or *Homoiousian* ought to have had in the days of Constantine of Rome; he who decreed the first Sunday law and under whom a union of Church and State was first established, in the fourth century, from which all religious persecution had its origin and from which more misery has befallen mankind than all other causes combined this side the original fall of man. Indeed, it may be asked in all seriousness, Why should either the Seventh-day Adventists or the Primitive Baptists, or any other body for that matter, be made the objects of the vengeance of other sects of religionists, as they are and will be under this Sunday law? As well may the law interpose to settle any other religious dispute as this as to which day must be kept as a Sabbath or holy day of some sort, or whether any.

But the issue as thus presented is evaded by the plea that this law does not seek to settle religious disputes or establish a religious institution. It only proposes to regulate men's civil conduct by requiring them to refrain from toil or business one day out of every seven as a necessity to their physical well-being. They must rest that much or they are likely to overwork themselves, their dependents and their beasts of burden. The hollowness and insincerity of this pretext are exposed in the fact that it would be so easy to require only that on some one day of the seven of his own choosing every citizen should cease from labor and allow all under his control to do so, and yet Sunday advocates will not have it thus. Somebody might work on their holy day and their consciences would be disturbed thereby. Some such arrangement as the above could be made and much of the persecution for religious opinion's sake that necessarily ensues from the enforcement of the law as it now stands would be avoided.

If, however, physical rest is the end to be obtained, what safer tribunal to settle when and how such a citizen should rest can there be than himself? If he is capable of regulating and controlling any of his private affairs, to say nothing of his capability to play a part in the public affairs of his country, indeed the chief part, as the law supposes, for in him resides all sovereignty under our system, then indeed it may well be left to him to rest only when he chooses. No one else can know so well as to when he is tired and how much rest he requires to refresh himself. Divesting this plea of all religious aspect brings it right down to this point,—to the low level of nosing into the most private and exclusively personal affairs of the citizen, and assuming that he is not capable of regulating them for himself, and hence it must be done by government. The wild, mad scheme of having government to lend money to the individual citizen for purely private purposes was not more paternalistic than this view makes the Sunday law. Under such legislation as this but little of the citizen's individuality, his manhood, and his independence of character can be left, such as make him the stay and dependence of all our interests and institutions. The tendency so prevalent of late years to run government in this country into an absolute paternalism ought to be arrested. Strike down the individuality of our citizenship and the consciousness of a complete mastery over every one's own affairs, and

the mainstay of our institutions and our liberties is paralyzed.

The civil view of the Sunday law makes it more absurd and no more feasible or defensible than the religious view. In either view it is a gross usurpation of jurisdiction and power on the part of government over matters of which it can possibly have no rightful control. In the one event it assumes to control the conscience, which the Constitution expressly forbids. In the other it seeks to control in matters no less inviolable and sacred against its usurpation. All in the world government has to do in the premises is to allow all men to stand on an exact equality as nature and our Constitution intended. The veriest dolt can see that there is no equality under this law between those who believe in Sunday holiness and those who do not.

ROMAN CATHOLIC FRANCE AS A MISSIONARY.

THE *Catholic Times*, of Philadelphia, which puts whiskey advertisements in the same column with its appeal for St. Joseph's House for Homeless Boys, gives room to the following illuminating paragraph in its Paris letter:

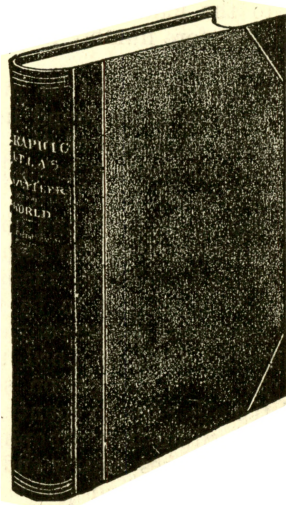
The first batch of soldiers left Paris this week for Madagascar. As they marched through the streets considerable emotion was displayed by the people. Tobacco, money, flowers, and little presents of every description were forced on the men by enthusiastic citizens, while incessant cries of "Vive la France" and "Vive l'Armée" were kept up. The French protectorate over Madagascar is now only a question of time. There is a determination on the part of the republican government to assert supreme control over that distant and beautiful island. In the meanwhile the Catholic missions there may suffer somewhat, although from a letter just received from Mgr. Cazet, the vicar apostolic, I learn that so far the Catholic religion has not suffered on account of the approaching French invasion. The expedition, indeed, from the Catholic point of view, is most desirable. The Protestant sects have had their own way there far too long. The time is approaching when our missions will receive a substantial support from that European power which, whatever the faults at home, has never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer to the truth to regard it as a check given to British Protestantism.

The French invasion of this native African State, already largely Christianized, with a Christian queen and a Christian government, is supported by Catholics, it seems, as a war upon Protestantism. This is a shameful confession. See how these Catholic Christians love the Christians of Madagascar! The gospel was carried by Protestant missionaries to the Malagassy while they were yet savages. These brave men sacrificed themselves, shed their blood, that the cross of Christ might be set up in that heathen land. Now, after the heroic days of missionary work are over, and after the people have become true followers of the Lord of love and peace, Catholic Christians propose a war of subjugation that the dominant Christianity may be put down or superseded. Shame to those who avow a sympathy so foreign to the character of the gospel.—*The Independent, April 4.*

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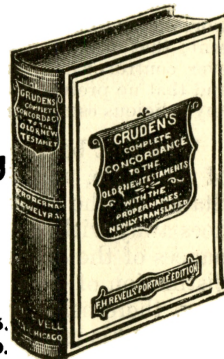
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THE SUNDAY LAW IN NORWAY.

LIKE all "Christian nations," Norway has a Sunday law on her statute books, but it never has, to my knowledge, been used to infringe upon the liberties of the people. Her Sundays are like the "Continental Sunday," spent mostly in pleasure seeking.

Of late there has been a movement on foot in behalf of the working classes, which has resulted in the enactment of a factory law. It must be admitted that the law has some good features, but in their misguided zeal and influenced by "The Society for the Promotion of the Right Use of Sunday," the legislators have inserted a paragraph prohibiting ordinary labor on Sundays and festival days.

Under this act the manager of the Seventh-day Adventist publishing house in Christiania has lately been fined forty *kroner*, the complaint being made by the bishop. A refusal to pay the fine was entered. A statement setting forth our reasons for resting on the Sabbath and working on Sunday was prepared and submitted to the Home Office; and a tract, "*Religious Liberty and Sunday Laws*," was mailed to judges, lawyers, editors, etc., to enlighten them on this important subject. On our appearing before the magistrate, the police sergeant agreed to suspend the fine until the decision of the Home Office came to hand.

On the 17th of March the following communication was received:—

The Local Inspector's Office, March 16, 1895.

Under date of March 14, 1895, the Home Office has, in accordance with the Factory Act, Section 27, 2nd clause, and by the recommendation of the Chief Inspector of Factories, given the "Scandinavian Publishing House" permission until further notice to do such work as the business requires, from six o'clock Saturday evening until ten o'clock Sunday evening—however, not on Easter and Whitsunday—on the condition that only such employes belong to the Seventh-day Adventist denomination be allowed to work, and that these have the holiday rest stipulated in the Factory Act on another day; further, that no machinery be used, and that the society in all things observe such directions as the police may deem necessary to avoid making offense.

TRAP-JENSEN,
Local Inspector.

Why the Home Office could give permission to work on Sunday "in accordance with the Factory Act, Section 27," was because the paragraph has this exemption clause: "Except . . . other circumstances make it [the work] unavoidably necessary." In conversation with the secretary of the Home Office he admitted that the keeping of the seventh day is a *circumstance* that justifies our working on Sunday.

They claimed all the time that the law was not religious, that the only intent of it was surcease for the laborer. And on this claim we also based our right to work on Sunday. We had of course the right to hold them to their law. But mark now the condition: Only laborers belonging to the Seventh-day Adventist denomination must be employed on Sunday. Why this distinction if the law is only civil? Now we have a few employes not of our faith; and in drawing this line, in making this distinction, the nature of the law has been plainly revealed—that Sunday is the object of protection, not the laborer. But could we accept an exemption in our favor only? No. Have we the right to work on Sunday? Yes; divine right. The Lord says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Have we the right to employ anyone on Sunday who desires to be employed? God has given us this right, and no earthly power has it to give.

After interviewing the local inspector and

presenting the principles before him, the following protest was entered:—

MR. TRAP-JENSEN,
Local Inspector,
Christiania.

Referring to our interview of to-day, we wish to submit the following statement that you may the better be able to understand our position in regard to this matter:—

If the Factory Act, Section 27, does not deny our right to work on Sunday, then we believe that this right also holds good for such of our workers not of our faith, and who also take their rest on Saturday. For us to close the office on Sunday would make us a party to forcing them into keeping a day which they have no regard for seeing they work on it. It would also make us accessory in using a law whose intent is to protect the worker (not Sunday) to rob him of one-sixth of his time and thereby cut him off from one day's earnings.

Referring you to the resolution handed you this morning, that "we cannot in conscience also close our office to our employes on Sunday, nor can we refuse to allow them to work on Sunday if they desire to do so,"—we had in mind all of our employes, both those who work here now and those who may work for us later, no matter to what denomination they belong.

Further, that we do not compel any employe to work on Sunday, as they themselves can testify, but that they have liberty to go to church or be free entirely.

Hoping that you may see the justness of our position, we remain,

Yours respectfully,
THE SCANDINAVIAN PUBLISHING HOUSE,
C. CASTBERG, Sec.

Whether the authorities have taken any notice of this protest or not we do not know. Of course the employes are prohibited from coming to work here on Sunday. But no arrests have been made yet. Norway is in the midst of a political contest that takes nearly all the public attention. Before this article reaches you we may have had a change in the cabinet, and with the new heads of the different government offices we may also have a change of sentiment. Be this as it may, we know that the time has come in Norway and in fact everywhere when liberty in Christ is to be maintained at the cost of the loss of civil liberty. But we do not fear the trials when we have Jesus Christ. At most the persecution can last only a little while. The end is not far off. If faithful, we shall soon stand on the sea of glass, having gained "the victory over the beast, and over his image, and over his mark, and over the number of his name," singing the song of Moses the servant of God, and the song of the Lamb, a song of triumph and victory. C. CASTBERG.

THEY ARE FREE.

Governor Turney Pardons the Seventh-Day Adventists.

LAST Tuesday Governor Turney pardoned the remaining five Adventists who have been lying out their cost in the county jail. They are Elder G. W. Colcord, W. S. Burchard, M. C. Sturdevant, D. C. Plumb, E. S. Abbott.

This disposes of these cases until the July term of Circuit Court. A number of indictments have been found against others of these Graysville Adventists and they are under bond to be tried at the next term for Sabbath-breaking. In fact, it is understood that these indictments reach every male Adventist at Graysville.

In the meantime bills are pending in the legislature affording relief to these people, and it is hoped that a way will be found to stop these prosecutions. It would certainly be a wise thing for the county to encourage these people who are bringing capital and prosperity into the community, instead of throwing such obstacles in their way as will result in driving them from us.

The pardon was granted upon the recommendation of Judge Parks.—*Dayton (Tenn.) Republican, April 12.*

PERSECUTION IS GROWING.

RELIGIOUS PERSECUTION seems to be growing in the United States. The latest instance is in a town in Tennessee where a prosperous Seventh-day Adventist academy has been practically broken up by the imprisonment of the teachers for violation of the Sunday laws. That this is religious persecution is shown by the fact that in the same town and county and State railroad trains run every Sunday, iron-works are operated seven days in the week, and innumerable forms of work and play are indulged in by the people without molestation, simply because no denial is made of the religious dogma that Sunday is the Sabbath of the Lord. But when a religious sect teaches that Saturday is the Sabbath, its members are persecuted and imprisoned though otherwise they are the best citizens in the land. The people who believe in religious liberty should rally to the defense of these persecuted people; for the liberty of all is endangered. As the *Age* has previously remarked, the A. P. A. society will find in Tennessee a broad and consistent field of labor and one which will relieve the society of the odium of having no apparent object other than that of dividing the workingmen into hostile political camps.—*The Age, Boulder, Colo., April 3.*

WIPE THEM FROM THE STATUTE BOOKS.

(From the *Jewish Spectator*, March 29.)

It seems that Judge Parks, of the Circuit Court at Dayton, Tenn. in pronouncing judgment upon the nine Seventh-day Adventists, felt that a wrong was perpetrated by rendering a verdict pronouncing those men guilty of having violated the Sunday laws of the State of Tennessee. Evidently he is a fair-minded man, who recognizes in that kind of legislation an anomaly a menace to the freedom of conscience. In the course of his remarks, whilst upon the bench, he said:—

If I were to express my private feelings, however, I might say that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go will be conceded by every man. Where is that limit? This is a question which even the enlightened civilization of the nineteenth century, it seems, cannot answer. Human laws are of necessity imperfect. One class of individuals will claim that their rights are encroached upon in this way; another, in that way, and so on.

The only answer "the enlightened civilization of the nineteenth century" can give is: Abolish the obnoxious, unjust laws, wipe them from the statute books of the States in which they are found. They are the vestiges still remaining of the union of Church and State, and honest judges will not be compelled to enforce penalties whilst they in their own judgment firmly believe that no wrong, no immorality, no injury have been done. As will be seen in the columns of our supplement, an effort has been made to introduce into the legislature of New York, a bill exempting those who keep the Saturday-Sabbath from the compulsory observance of the Sunday. Whatever fate may befall this bill, we do not consider it a wise measure; special legislation for a special class is not in keeping with the modern science of civil government. If the maxim is true, *Lex est ratio summa*, that "law is the perfection of reason," and that justice is not to be ignored and denied by any law in the democratic government of a nation, then both reason and justice demand that Sunday laws be annulled in every State.



NEW YORK, APRIL 25, 1895.

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

THE press is still busy printing copies of our extra of the 11th. We are pleased with the loyal coöperation of our friends in the circulation of this number, and are prepared to fill promptly all orders for this important issue.

NEARLY every one who insists on compelling his neighbor to conform to his standard of piety, first gets his standard enacted into law and then turns to the thirteenth chapter of Romans and reads: "Let every soul be subject unto the higher powers." Our first article is devoted to an explanation of this scripture. It will repay the careful reader.

THE military craze seems to be sweeping everything before it. The "King's Daughters," of Quincy, Mass., have formed themselves into a rifle company, and after a practice drill under the instruction of a regular officer of the United States army, they recently gave a public exhibition of the regularity and precision with which they could manipulate the instrument of death. Think of it! The "King's Daughters," presumably the daughters of the "Prince of Peace," publicly exhibiting the dexterity with which they can handle the instruments of strife, war and bloodshed.

THE earnest, consistent Protestant could not but notice the silence maintained by the press of the country toward the pope's recent bold, unequivocal condemnation of the American principle of separation of Church and State. The following, printed in the *Catholic World* for April, in an article by Walter Elliott, a priest of the "Paulist Fathers," entitled the "Musings of a Missionary," will present what papists regard as the reason for this silence:—

The press dare not openly attack the Church, and in large part has no desire to do so, and it is quite accessible to the publication of articles on the Catholic side.

The press of the country is a powerful factor for good or ill, and if it is true that the Roman Catholic Church has silenced its protest against Catholic encroachments, the final and complete triumph of the papacy in this country will be comparatively easy.

THE *Catholic Mirror*, of April 6, attempts another apology for the violence attempted by Catholics against ex-priest Slattery. The apology is a covert encouragement to violence as the reader will see. The *Mirror* says:—

Slattery came very near precipitating a riot in Memphis similar to that of which he was the cause in Savannah. How can the people be blamed for showing

indignation against this man? It is not the doctrines of the Catholic Church that he attacks, but the character of the priests and nuns. Catholics know how pure and devoted their religious are, and the feeling of anger when they are libelled by a wretch like Slattery becomes uncontrollable.

The *Mirror* asks "how can the people be blamed" for trying to kill ex-priest Slattery, and acknowledges that under the circumstances the "rage" of Catholics is "uncontrollable." If this were the apology of natural, unconverted men who made no profession of Christianity, who did not pretend to follow the example of Him "who, when he was reviled, reviled not again," we would not think very strange of it; but even then we would not expect to hear these sentiments uttered by a good citizen who always favors redressing his grievances by the orderly, legal methods provided by law rather than by the anarchistic methods of mob violence. Since Rome returns railing for railing how can she claim to be Christian? and since she admits that her children are "uncontrollable" when their religious teachers are spoken against, how can she lay claim to being the only force that can control the mobs of all the world in the approaching social upheaval? Let her control the "uncontrollable" within herself before posing as the only power that can control the anarchy outside the church.

Prosecuted for "Breaking Saturday."

IN a previous issue the SENTINEL announced that J. W. Huddleston, a Seventh-day Adventist of Fort Smith, Ark., had been convicted and fined for laboring on Sunday, notwithstanding the Sunday law of the State expressly exempts from its penalties any "person who, from religious belief, keeps any other day than the first day of the week, usually called the Christian Sabbath."

As was also announced an appeal was taken from the decision of the justice, and this appeal is developing some points of peculiar interest. It seems that the prosecuting attorney has despaired of being able to convict in the face of the exemption clause unless he can prove that Mr. Huddleston has *not, from religious belief, kept the seventh day*; and this he declares he is able to do. He says he has witnesses who will swear that Mr. Huddleston has broken his own Sabbath.

As Seventh-day Adventists are known for the strictness with which they observe the Sabbath, the reader will wonder how the prosecuting attorney will sustain the charge. He will undertake to do it thus: Seventh-day observers not only follow the Bible in regard to the *day* of the Sabbath, but they also follow the scripture direction regarding the time of *commencing* and *closing* the Sabbath. The Bible directs that, "from even unto even, shall ye celebrate your sabbaths" (Lev. 23: 32); and then defines the evening to be at the setting of the sun (Mark 1: 32); but the law of Arkansas defines the day as beginning and ending at midnight. Therefore when Mr. Huddleston labored or made purchases after the setting of the sun on Saturday night after the Sabbath or seventh day of the Bible was

past, he was still laboring and making purchases on the *seventh day* of the law of Arkansas, and thereby failing to keep "any other *day* as the Sabbath," in the strict legal sense.

To the fair-minded such petty persecution seems impossible, but as history abundantly shows there is no lengths to which the self-appointed avenger of what he may term a breach of God's law, will not go to accomplish his purpose.

The trial is set for April 29, and the prosecuting attorney promises to crowd the case on the lines here indicated. The spirit with which this will be done can be learned from a remark made by the prosecuting attorney to Mr. Huddleston, at their last interview, to the effect that Seventh-day Adventists were "a set of d—d fools, who ought not to be allowed a place on the earth, but ought every one to be in hell."

Meanwhile let Seventh-day Adventists manifest the spirit of the Master, "who, when he was reviled, reviled not again." Let them pray for their persecutors, for who knows but they are as honest as Paul who said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9.

"Bless them which persecute you: bless, and curse not." Rom. 12: 14.

Two Baptist papers have taken their stand with the *Examiner* in defense of the religious liberty principle violated in the imprisonment of seventh-day observers in Tennessee. These two papers are the *Watchman* (Boston) and the *Indiana Baptist* (Indianapolis). The first named speaks thus:—

It looks as if the Seventh-day Adventists would be driven out of Tennessee. Although judges and lawyers condemn the statutes under which several of their people were arraigned, convictions have followed. A number of them, refusing to pay the cost of their prosecution, have been committed to prison. The facts of the case, it is truly alleged, go to illustrate the truth of the words of Thomas Jefferson, that, where a bad law is on the statute books, "a single bigot may set the machinery of the law in motion, and better men be his victims."

The *Indiana Baptist* quotes the above and follows it with this paragraph:—

We have little respect for the "arguments" by which the seventh-day advocates so persistently urge their peculiar views, but we do heartily sympathize with them in the persecution to which they are subjected by bigots. Roger Williams should be on earth again to teach even some Baptists that "the civil magistrate has no authority to punish breaches of the first table of the Decalogue." We are yet far from the recognition of the right of every man to perfect religious liberty.

What Baptist paper will be the next to take the side of Roger Williams? We are keeping a roll of honor and will promptly record the first consistent utterances of those papers heretofore silent or the published repentance of those who have spoken for the persecutors.

AMERICAN SENTINEL.

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