

"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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## American Sentinel.

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THE AMERICAN SENTINEL sincerely loves all Roman Catholics, from the pope on his throne to the peddler under his pack.

WE trust that our love for them is so great that if called upon to do so we would be willing to die that we might do them good.

THE reason for making these statements at this time is to correct a wrong impression which may have been made upon the minds of Roman Catholics, and for which wrong impression we may be partially to blame.

WE have said much and will say more about the papacy, its history, its doctrines, and its aims, both as regards America and the world; and this is written that Roman Catholics may know the motives from which we speak and the object at which we aim.

THE AMERICAN SENTINEL is moved to speak against the character and aims of the papacy, with the hope of saving Roman Catholics themselves from their own false system, and to save others from being deceived into believing that the system constitutes the true Church of Christ. This we shall endeavor to do in the spirit of Christian love, and wherein we shall fail in doing this we shall misrepresent and dishonor the cause we seek to serve.

WE cannot hope to have the friendship of all those who are in bondage to the errors of Rome, because were we to tell the truth even with the tongue, and amid the sympathetic tears of the world's Redeemer, it would not save us, as it did not save him, from the charge of being an enemy. Paul, when contending for the gospel of faith against the bondage of works,—the same gospel for which we stand,

and the same bondage against which we speak,—was led to cry out in the travel of his soul, "Am I therefore become your enemy, because I tell you the truth?"

Two dangers lie in the path of him who would faithfully tell the truth. First, there is the danger of being unnecessarily severe, as Martin Luther was at times; and on the other hand, through an over desire to please, the danger of compromising the truth as did Philip Melancthon at the Diet of Augsburg. Luther, in his advocacy of truth, was sometimes harsh, but invincible, while Melancthon was usually mild but sometimes vacillating. We shall take neither for our model, but instead, the perfect Reformer, the "Lion of the tribe of Judah," "the Prince of Peace."

WITH Jesus as our model we will speak the truth in love, but we *will* speak the truth. It is false charity that is silencing the Protestant Churches to Roman Catholic errors and aggressions. True Christian love will lead its possessor to die for the good of one in error, but will never consent to a compromise with error. It led the Apostle Peter to say to the Jews, in one breath: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life;" and in the next, "Brethren, I wot that through ignorance ye did it." It inspired the martyr Stephen to say to the Jews, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers?" And then when his hearers were stoning out his faithful life, this same infinite love led him to pray "with a loud voice, Lord, lay not this sin to their charge."

THE SENTINEL has no desire and no occasion to question the sincerity of Roman Catholics in their beliefs, or their desire to attain to supreme power in America and the world for the good of America and the world. We do not even question the sincerity of the popes, princes, and prelates who violated safe conducts and tortured and burned "heretics" for the good of their souls and the good of society. On the contrary, we believe they were sincere; for the inhuman cruelties they practiced can only be explained on the ground that

their perpetrators were actuated by a mistaken sense of duty to God that led them to stifle the promptings of even natural affection; and that this view is correct is proven by the words of Christ who said, "The time cometh, that whosoever killeth you will think that he doeth God service."

BUT to admit that Roman Catholics are sincere in their erroneous doctrines and conscientious in their cruelties to dissenters, does not mitigate the errors nor lessen the crimes of Catholicism, nor yet the duty to faithfully oppose them. However, it does admonish us to eliminate from our utterances all human hate and harshness, all unsanctified elements of the natural heart, all ridicule,—everything but what is absolutely necessary to vindicate the truth, and to speak even this in love.

WE are aware that Roman Catholics in the United States profess to be satisfied with the American principle of separation of Church and State. But should we admit this, the fact still remains that the papacy in the United States is an integral part of the papacy as a whole, and were Roman Catholics to become liberalized by American institutions, the controlling spirit of the church, which never changes, would eventually rebuke and destroy such liberality. A striking instance of this is before us. For years Cardinal Gibbons has published in "Faith of Our Fathers" (1893, p. 283), an indorsement of the American idea of separation of Church and State, and a plain disavowal of any desire for State patronage; but now comes Pope Leo's encyclical to America and condemns the American principle and the cardinal's indorsement of it. We print the two in parallel columns:—

I do not wish to see the day when the church will invoke or receive any government aid to build our churches, or to pay the salary of our clergy; for the government may then begin to dictate to us what we ought to do. . . . She [the church] would bring forth more abundant fruit if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

It is for reasons like the foregoing that we cannot cease to regard the papacy as the great

enemy of religious liberty. At the same time we doubt not that there are those connected with the system who are in favor of religious freedom. Indeed, we are persuaded that there are those in the Roman Catholic Church who are sincere, self-sacrificing Christians, not because of their system, but notwithstanding it. However, it would be unfaithfulness to them and treason to the cause of Christ should we silence our warnings for fear of giving offense.

HAVING said this we now promise Roman Catholics and Romanizing Protestants, that, the Lord being our helper, we will more earnestly and more faithfully than ever oppose with the truth the soul-destroying errors of the papacy, and unveil its plottings for the supremacy of America, and through America, the supremacy of the world. We shall point to the satanic cruelties of which the church has never repented, and call Roman Catholics away from the professed vicars of Christ who instigated or approved these cruelties, to Christ himself who rebuked this spirit in his apostles, and who said, "The Son of man is not come to destroy men's lives, but to save them;" and we call upon all who would battle for truth and religious liberty to unite with us in maintaining, in this age of compromise and concession, the true principles of Protestantism for the good of the honest and truth-loving in both Catholicism and compromising Protestantism.

#### MORMON POLYGAMY AND RELIGIOUS LIBERTY.

THE only paper in Rhea County, Tenn., that attempts to justify the prosecution of the Graysville Adventists under the iniquitous Sunday law of that State, published an article recently, in which an effort was made to show a parallel between private Sunday work and the practice of polygamy.

This is not the first time that this view has been taken of this matter. In several cases even judges upon the bench have assumed that Sunday legislation and laws forbidding plural marriages rested upon the same foundation and were of the same character; but that this is a serious mistake must be apparent to any one who will lay aside prejudice and give the subject careful thought.

The basis of Sunday legislation is the supposed sacred character of the day, and the case would not be different were the day really the divinely-appointed Sabbath. The basis of laws regulating marriage is the rights of the contracting parties and of their prospective offspring.

To permit plural marriages in any part of the nation would be to invalidate to a certain extent every marriage contract in every State. No woman would be legally secure in the possession of a whole husband, for any man by going into that State or Territory in which polygamy was permitted could take one or more additional wives, and the woman who had married him in good faith would have no redress. Thus it is seen that the State must prohibit polygamy in every case, or else fail of the very object for which governments are instituted among men, namely, the preservation of natural rights.

Again, marriage imposes upon those who enter it, certain obligations, and they must not be permitted to escape those responsibilities, for if they do, the burdens which they should bear will fall upon others.

To protect the community from the imposition of this burden, the State rightly insists

that marriage shall not be transient, but permanent.

But none of these things is true of a failure to keep a Sabbath. One man's neglect or refusal to keep the Sabbath does not deprive another of that privilege; neither does it burden the State. This is practically admitted by even the most zealous advocates of what they are pleased to term a "civil Sunday law." In answering the question, "Should there not be a law to protect the Jew in the observance of his Sabbath?" Rev. W. F. Crafts well says, "It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work." This is true; but it is no more true of the Jew and the seventh day than it is of the Sunday-keeper and the first day.

It must therefore be apparent that there exists no sufficient civil reason for Sunday laws, and that Sunday is therefore not, properly speaking, a civil institution, but a religious institution recognized by civil law and enforced by civil power. But this is contrary to the entire spirit of American institutions and in flagrant conflict with the fundamental law of the nation and of the several States.

#### HOW THEY CHANGE THE SABBATH FROM THE SEVENTH TO THE FIRST DAY.

THE following, from the *Christian Instructor and United Presbyterian Witness*, of April 11, attempts to justify the observance of the first day of the week as the Sabbath, thus:—

Is it so that the Bible requires the observance of the seventh-day Sabbath still? It is admitted that that was the day appointed by God at first, that it was observed until the time of Christ, that it is observed still by orthodox Jews. There is no need of discussion on these points; for no one, we presume, denies them. But the question is, whether God requires men all around the world to keep precisely the same twenty-four hours that the Jews always kept as Sabbath, and requires it to the end of time. The Apostle Paul, in Colossians, second chapter, as we have noted elsewhere in this paper, speaking of Jewish institutions, teaches that Christ nailed Jewish law to his cross, and the ordinances thereof were taken away. Therefore he says: "Let no man judge you in respect to Sabbath days." Whether they be Catholics, Jews or Adventists, don't let them trouble you about these. But Christ did not nail the moral law to his cross and take it away, but he established it as the rule of life; so the moral duty of keeping holy one day in seven is an "everlasting covenant;" it is an "everlasting sign." To keep the same identical twenty-four hours, however, all around the world is an impossibility. The same twenty-four hours is not, and never was, holy time all around the world. So it is not the exact time but the seventh part of the time in regular order of days that God required of men to observe as the Sabbath.

The following is a restatement of the foregoing, with some legitimate and even necessary deductions therefrom:—

1. Christ nailed the seventh-day Sabbath to the cross.
2. Christ reestablished the keeping of one day in seven as an "everlasting covenant," an "everlasting sign."
3. It is impossible to keep the same seventh day all around the world, but we admit that the Jews have always done this and are still doing it.
4. God does not require all men to keep the same seventh day, but the same seventh part of time, which is dependent entirely on the day with which the counting begins.
5. But since this logic is all right for the purpose for which it was invented, that is, to get rid of the "seventh-day Sabbath," it is disastrous if used for any other purpose, for it leaves every one to choose his own day which

leads to utter confusion; therefore all men ought to keep the same seventh part of time.

6. And that seventh part of time must fall on the first day of the week and not on the seventh day, since to permit it to fall on the seventh day would be to defeat our object to get rid of the "seventh-day Sabbath."

7. Since some men refuse to accept the seventh part of time which we have decided to make holy time, and choose to decide for themselves which seventh they will observe, it is absolutely necessary for all nations the world over to enact laws to compel all men to observe the same seventh part of time which we observe, notwithstanding we said it was impossible to keep the same day all around the world.

8. We only quoted a part of one scripture to prove that the seventh-day Sabbath is abolished; and the reason why we quoted only a part was because the other part explains that the sabbath days of which Paul says, "Let no man therefore judge you," "are a shadow of things to come; but the body is of Christ." If we had quoted this some might think that the sabbaths referred to are the sabbaths of the ceremonial law (Lev. 23), which pointed to Christ and ceased at his coming, and not to the seventh-day Sabbath of the fourth commandment which points to creation.

9. Then again, the part of the text we used must not be used against our first-day Sabbath, but only against the seventh-day Sabbath, for if used against us it would be difficult to explain why we could judge others who do not want to keep our seventh part of time, and would embarrass us in enacting and enforcing laws compelling all men to keep our first-day Sabbath.

#### THE CATHOLIC MORAL STANDARD.

IN giving his reasons, in the *Converted Catholic*, for January, for becoming a Protestant, Rev. Jas. A. O'Connor says:—

Butler's Catechism told me in those days of my youth that "a grievous offense or transgression against the law of God" is called a "mortal sin," because "it kills the soul and brings everlasting death and damnation on the soul;" while venial sin does not kill, but only "hurts the soul by disposing to mortal sin." Furthermore I was taught by this Catechism that the gravity of an evil action was intensified by being perpetrated on Sunday. The question was: "Is the sin the greater for being committed on Sunday?" and the answer was: "Most certainly."

That this is still the teaching of the Roman Catholic Church was illustrated by Rev. Henry A. Brann, D.D., Rector of St. Agnes' Roman Catholic Church on East Forty-third Street, this city, when in company with another converted priest I called on him for tickets for the service in his church, the feast of St. Agnes, in February, 1893, when Bishop McQuaid preached and Archbishop Corrigan, Bishop McDonnell of Brooklyn, and a score of priests were present. Father Brann received us as intelligent gentlemen who called on him for press tickets that would give us good seats, and he detained us for half an hour while eulogizing the parochial school system. We listened with apparent interest, and when he had concluded he illustrated the necessity of parochial school teaching as distinguished from the public schools by saying that a Catholic boy who had done wrong or was guilty of sin would realize the gravity of the offense more keenly if told by his teacher that the day in which the transgression occurred was, for example, Good Friday, the day on which our Lord died, or the Lord's day, Sunday. That, said he, would be an appeal to the boy's faith that would restrain him from future transgressions. "Don't you think so?" he said to me.

Very quickly and forcibly I replied, "Not at all. That is one of the reasons why the American people will never consent to allow public money to be given to your schools. You teach a false and unchristian system of morality. A sin is a sin whether committed on Friday, Sunday, Monday, or any other day of the week."

Father Brann's face grew scarlet, but he tried to recover his ground by the question: "Don't you think

the sin is greater by being committed on a holy day—for, example, is it not a greater sin to get drunk on Sunday than on any other day of the week?"

His manner was embarrassed and I replied good-humoredly, "It depends on the kind of a drunk. If it is a case of intoxication it is as bad on Sunday as on any other day of the week, no more or less; a drunk is a drunk whenever it occurs, and the drunkard's sin is as great on Wednesday as on Sunday. That is another instance of the immoral teaching of your church. Your standard of morality is totally different from that of the American people, and they will never indorse such doctrine by giving support to your schools."

Mr. O'Connor is quite right in regard to the quality of an act. Sin is sin on whatever day it is committed. But we are not so sure that he is right about the views of the American people. In fact, everything goes to show that the "American" view is substantially the Catholic view. Indeed, almost every American State prohibits on Sunday some things which are not prohibited to Catholics by the church except for such hours of the day as are devoted to public worship, and then only that the people may be the more free to attend Sunday services. This shows that even in the "American" conception the time of the commission of an act changes the quality of the act.

#### WHERE SHALL THEY GO?

THE SENTINEL has received but two papers, indorsing the recent Tennessee persecutions. One of these is the *Pulaski (Tenn.) Citizen*, which speaks thus:—

Almost every week we receive literature consisting of circulars and marked articles in papers published by a sect known as Seventh-day Adventists. The burden of these articles is an attack upon our Sunday laws. While we are as much opposed to religious and class legislation as any one, we are strictly in favor of Sunday laws for the good of society in general, and if these fanatics want to work on Sunday they should move to some country where the people do not object.

The *Citizen* may not realize it, but its closing advice to Seventh-day Adventists is but a notice to them to "get off the earth." There is no country in the world where there are not found people who object to the practice of any religion save their own. Then again, these Seventh-day Adventists are needed on the earth as long as there is any hope of converting the editor of the *Citizen* or others who are likeminded, to the great Christian principle, "Whatsoever ye would that men should do to you, do ye even so to them."

#### ENCOURAGING WORDS FROM ISRAELITES.

THE SENTINEL is gratified with the approving words for the faithfulness of the persecuted Seventh-day Adventists, which are found in our Hebrew exchanges. One of the most courageous and consistent of these, and one which utilizes every opportunity to speak for the persecuted and for the principles of religious liberty at stake in the struggle, is *The Jewish Spectator*, of Memphis and New Orleans.

The following, from an editorial in its issue of April 12, will illustrate the spirit of the *Spectator* toward the persecuted seventh-day observers:—

"Perhaps some of our readers may think that we attach too much importance to the persecution, trials and sufferings of the Seventh-day Adventists. Let Israelites remember, however, that those people stand loyally and courageously for the same principle which is dear and near to the hearts of our own people; they stand for religious liberty and freedom of the conscience, and though the present gener-

ation of Israelites in Europe and in the United States do not universally and scrupulously maintain the sanctity of the seventh day, still they will certainly manifest a great interest toward the members of this most remarkable sect of modern Christendom. For Christians they are to the very core of Christian belief, and it is, perhaps, one of those inscrutable interpolations of divine Providence, that a Christian sect should stand up for the authority and strict application of the fourth commandment as it is promulgated in the Decalogue."

#### IT HURTS.

##### Persecution of the Adventists.

##### Immigration to Tennessee Stopped in the North in Many Localities On Account of It.

[The following letter, copied from the *Dayton Republican*, presents a new phase of the persecution of Seventh-day Adventists in Tennessee. The SENTINEL, as all its readers know, is strictly non-partisan, devoting its columns to religious truth, especially the great, cardinal, Christian truth of religious liberty; and some of our warmest friends and co-laborers, even in Tennessee, are found in both of the great political parties. It is true that tens of thousands of SENTINELS are distributed by our friends in every State of the Union, in which we point out the cruel injustice done an inoffensive people through the enforcement of Sunday laws, and it is more than likely that this agitation will affect the material interests of the section in which these persecutions occur; but the SENTINEL disallows all intent or desire to make the question a sectional, political or commercial problem. The principles involved are as broad as the world, and infinitely more important than party politics or commerce. The principles involve not only the cherished principle of religious liberty, but the eternal life of both the persecuted parties and those directly or indirectly responsible for their persecution. It is from this point that the SENTINEL has treated and will treat the matter.]

Atlanta, Ga., April 18, 1895.

Editor *Dayton Republican*:—

I have read your editorial of March 23, with reference to the outrage committed on citizens of your county because of their religious belief. But I want to put the affair in a different light.

The South has a heavy load of opprobrium to carry now, and why seek to make things worse? Has it ever occurred to you what effect this religious persecution in Tennessee will have on immigration? If not, I can tell you.

I have just returned from a nine months' visit to Ohio, where I found, scattered everywhere among the farmers, copies of the AMERICAN SENTINEL and other papers, giving full account of the imprisonment of the Adventists in Rhea County, Tenn. In one settlement a number of farmers had made up their minds to move to Tennessee, and had formed a club for that purpose. I was aiding the matter all I could, as you can find out by writing to John E. Helms, of the *Gazette*, Morristown, Tenn., to which paper I wrote a letter, urging real estate men to send advertising matter about Tennessee to me for general distribution.

But this religious persecution knocked the whole thing in the head. The majority of these intending immigrants were Republicans, and they feared to move South. Said one of them to me:—

I am not going where there is no religious or political freedom. If the Tennessee authorities persecute and imprison men and women for their religious belief, they would find some pretext to harass and persecute me, because I am a Republican, and the rest who would go there. No, Sir, I am not going to such a State. And look how they have about counted

out the Republican Governor in Tennessee. I tell you, we are not going to such a place. I see that they also imprison Adventists in Georgia, and I guess it is the same way all over the South. We are now thinking of Oklahoma or southern California, and have given up all idea of going to Tennessee or any of the Southern States.

Thousands of people at the North want to come South, but they are afraid of religious or political persecution. Many of the old prejudices against the South had worn away, and there was a feeling of confidence in east Tennessee, with its big Republican majority, but the recent persecution of Christians in Rhea County and the counting out of H. Clay Evans, has retarded immigration—set it back for years,—and unless the intolerant laws there are repealed, and a free and honest ballot maintained, the State will lose millions in immigration.

As a Southerner who loves the South and wants to see it grow in population and in wealth, I am sorry to see such a state of things. There are thousands of Adventists and Seventh-day Baptists in the Northern and Western States, who observe the seventh day, but not the first day of the week; but not one of these people has ever been arrested or in any way molested because of their religious belief. To do such a thing is a crime against freedom, a violation of the Constitution, and an outrage on the rights of man. It is a monstrous act of injustice, for which Tennessee must surely suffer in loss of immigration, as I have already pointed out.

I am not an Adventist. I have nothing in common with these people except a desire for liberty of thought. But I have lived among these people, mingled with them, and know, that if there are any conscientious, honest, truly religious and really worthy people and patriotic citizens, they will be found among the Adventists.

And, to see other so-called Christians persecuting them, and informing on them, and backing up the authorities who send the Adventists to jail simply because they do not believe as the other Christians believe, is simply a horrible and contemptible mockery on religion. The Christian who would imprison another Christian because of a difference in belief, is not a Christian, but a devil incarnate. Why, if this thing keeps up we may look for a reestablishment of the Inquisition, with all its bloody horrors!

All laws conflicting with perfect religious freedom, not only in Tennessee, but in all the Southern States, should be repealed, and laws enacted granting persons the right to worship and work as their consciences dictated. We want perfect mental, religious and political liberty. Our forefathers fought for these things. But, if good people are to be imprisoned because of their religious belief, then our forefathers fought in vain, and liberty is a mockery and a lie.

JOHN HAMILTON DAVIS.

#### A SUNDAY-LAW HYPOCRISY.

From the *World*, April 22.

A BILL is pending at Albany to regulate barbers. It forbids barbers outside the great cities to shave any customers at all on Sunday. As to barbers in the great cities, it permits them to shave until 1 o'clock P. M., but not after that hour.

Nothing could better illustrate the absurdity of our Sunday laws than this. Nobody will pretend that there is anything inherently wrong in the shaving of a man. The only possible excuse for forbidding it on Sunday is that Sunday is "holy time," as our statutes



phrase it, and that it is the business of the secular law to compel men to observe "holy time."

But are we to understand then that while the whole of Sunday is "holy time" in the country towns, only that part of Sunday which comes after 1 o'clock P. M. is "holy time" in New York? If it is an offense against morality for a barber to shave a man during Sunday afternoon is it not equally so for him to shave a man during Sunday forenoon? And if it is immoral for a barber in Binghampton to shave customers on Sunday morning is it not equally immoral for a New York barber to do the same thing?

And finally, if it is the duty of the law to compel religious observances what possible right can the legislature have to excuse men in one part of the State for neglect of an obligation which it enforces against citizens in other parts of the State?

How long is this hypocrisy of Sunday laws to remain upon our statute books?

### SOUTH AFRICAN CORRESPONDENCE.

BY G. B. THOMPSON.

THE following piece of telegraphic news has just appeared in the secular press:—

For selling a shirt on Sunday a Pretorian was fined seven pounds and ten shillings by the Landdrost.

Pretoria is the capital of the South African Republic, or Transvaal, and some idea of the savage character of the Sunday law there may be gained by the above dispatch. No law of God was violated; no person's liberties were interfered with; none were molested in their worship of the Deity; there was no disturbance, no riot. The transaction was properly civil. A man is in need of that necessary habili-ment,—a shirt,—and goes, as people do every day in the week, to a man who has shirts for sale, and buys one. For this the merchant is summoned before "his honor," and a fine of over thirty-six dollars is imposed.

But why was the shopkeeper fined? Oh, for selling a shirt! But is it a crime to sell a shirt? Are there not thousands of them sold daily without a thought of it being wrong? Why this difference? What makes the transaction wrong on this occasion?—Because the sale took place on Sunday, a supposedly holy day. This shows that the *day*, and not the *deed*, constitutes the sin; and the penalty imposed by the Landdrost was only the enforcement of a law made to exalt the "venerable day of the sun." But what kind of justice is that which makes a man a criminal for doing one day in the week that which is perfectly right and proper the other six days?

But if these self-constituted custodians of other people's morals are going to wreak vengeance on iniquity wherever they imagine it exists, what about the individual who bought the garment? We have not heard that he has been seized. Why is this? Is it because it is *right* to buy a shirt on Sunday but *wrong* to sell one?

Then again, was this a work of necessity? Most all Sunday laws make an exception for works of necessity, though it has never been explained just what is a necessity. Perhaps that is why the purchaser of the shirt was not arrested. It is certainly necessary to wear a shirt on Sunday to hear the parson preach; and if the person did not have one, and *must* attend church, or go somewhere else where a shirt *must* be worn, it was, of course, necessary to buy one. But if it was necessary for him to buy one it was equally necessary for somebody to sell him one. So if one was

exempt because of necessity, the other must be also.

The conscience of the shopkeeper no doubt justified him in selling shirts. He doubtless believed that he had a right to earn an honest living seven days in the week. If he sinned, it was against God, and God alone. Then how can man estimate the magnitude of his guilt? The judicial bench on this occasion reckoned that he had sinned thirty-six dollars and thirty cents worth, when the fact is, he had not sinned in the least, so far as selling a shirt on Sunday is concerned, for there is no divine law which forbids it, and "where no law is, there is no transgression." Rom. 4: 15.

In the Sunday law the Dutch Republic has a statute in support of a religious institution, which demands from a man one seventh of his time, or ten years of the allotted three score years and ten, to be devoted to recognizing this church institution. God left a man free to choose whether or not he would keep the Sabbath, but the Transvaal government, and every other government which has a Sunday law, exalts itself above God by forcing Sabbath observance upon the people. This is the papacy. This is the inevitable outgrowth of a union of the Church with the State. The Church having lost the power of God, is seizing the secular arm for support. For shame, O professed church of the Mighty God!

In the days of Ezra, when the people were rebuilding Jerusalem which had lain in ruins for over seventy years, they were opposed by enemies numerous and great. They needed help to accomplish the work. But no appeal was made to an arm of flesh. Troublous as were the times, Ezra said: "*I was ashamed to require of the king a band of soldiers and horsemen to keep us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him.*" Ezra 8: 22. Ezra and his people petitioned the King of heaven, and not a king of earth.

Now the professed people of God, though claiming that God is with them, and making great boasts of holiness, unblushingly seek for the power of the policeman's baton to enforce their ecclesiastical dogmas, and help them in their work. But all whose hearts are "prepared" as was the heart of Ezra, will be ashamed of all such work.

East London, S. Africa, March 25.

### "COURTING PERSECUTION."

BY K. C. RUSSELL.

THE heading of this article is a much-used and favorite expression of the Sunday-law advocates in referring to seventh-day observers who suffer imprisonment and the chain-gang, rather than compromise their principles by keeping Sunday or paying fines to escape the penalty of an unjust law.

These imprisoned Adventists have had no disposition to pose before the people as martyrs as they have been falsely charged by those who make high professions of Christianity. The charge is one that impugns the motives of the people in question, which is rebuked by the Redeemer of mankind in Matt. 7: 1: "Judge not, that ye be not judged." It has not been without a severe struggle, that these men have chosen imprisonment rather than compromise principle and remain with their families, for they "are men of like passions" as we are; but after seeking God in earnest prayer, and like Jacob of old when they had obtained the assurance that they had prevailed with God, they were willing to go to prison, or death, for being loyal to the law of

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

One who would accuse Seventh-day Adventists of courting persecution for disregarding civil laws when they conflict with God's law, would have been on the side of the heathen king Nebuchadnezzar and the vast multitude of his subjects who fell prostrate in worship before the golden image, and would have cried out in contempt with a sneer to the three Hebrews who refused to obey the heathen king, as "courters of persecution." Notwithstanding the second trial the king gave them, they "courted(?) persecution" to the extent of being cast in the fiery furnace. God delivered them from the furnace, as he will, sooner or later, all who choose persecution rather than prove disloyal to him.

Daniel, who could have escaped the lions' den by bowing down to laws of the wicked king Darius, would also have been accused of "courting persecution" by those who would parry the reason why Seventh-day Adventists disobey the iniquitous Sunday laws of to-day. One of the most marked examples of "courting persecution" was displayed during the entire ministry of Christ, and it was for Sabbath keeping too.

As Jesus persisted in healing on the Sabbath days, when he knew that the Pharisees of his time sought to persecute him (John 5: 16; Mark 3: 6), his course must have appeared as absurd and obstinate to those Pharisees, as does the course of Seventh-day Adventists to the modern ones. Were He upon earth to-day, and going contrary to the customs and wicked laws, he would be stigmatized, as his true followers have always been, as "courting persecution."

The apostles refused to obey laws that would prohibit their preaching the pure principles of the gospel, and it caused them to be persecuted. They, like all the foregoing examples, would, if living to-day, be stamped as "courting persecution," as those are who emulate their example, by those who have long since forgotten the example and words of Jesus, whom they profess to love, when he said, as recorded in John 12: 47: "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."

The fifty millions of martyrs who were persecuted and slaughtered during the Dark Ages, and the noble souls who were persecuted and banished under the old Blue Laws of colonial times, would all be placed on the list as "courters of persecution," were some of the religionists of to-day to interpret their motives.

The words that the apostle was inspired to write, as found in Acts 14: 22, should be remembered by all: "We must through much tribulation enter into the kingdom of God." Also in 2 Tim. 3: 12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." May God grant that his people may endure to the end, and then the promise is that they shall be saved.

### ILLITERACY IN ROMAN CATHOLIC PORTUGAL.

From the Sun, April 21.

PEOPLE who remember the prodigious pother which Portugal made, two or three years ago, when England tried to bounce her out of some territorial advantage in Africa, will be surprised to know that the population of Portugal, including Madeira and the Azores, is only 5,049,729, of whom 2,619,390 are females, and that four-fifths of the population are unable to read

or write. In Lisbon, where most of the fuss referred to was made, there is a population of 612,000, of whom 394,338 are unable to read or write. It is not surprising that, although the census was taken five years ago, the government has only just made up its mind to publish these figures, which it would be hard to beat in any country of the world claiming to be civilized.

### UNCHRISTLIKE AND SELFISH.

BY A. SMITH.

NATIONAL REFORMISM and its coadjutant Sabbath reformism, when carried to their legitimate conclusion, furnish an example of selfishness and unfairness, that, were they not clothed in a religious garb, would invite abhorrence where now they receive the meed of approval. The movement, though professedly in the interests of Christianity and humanity, is diametrically opposed to both, as I will endeavor to show.

On a certain occasion when Christ journeyed toward Jerusalem, the citizens of a village in Samaria refused to receive him as a guest. Two of his disciples implored him to call down fire from heaven upon the villagers as a punishment for their inhospitality. "But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of.* For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 55, 56.

It may be clearly seen from the foregoing quotation that Jesus meekly submitted to an affront, and rebuked his disciples for not doing so. The spirit that actuated them was the spirit of the devil, while he was moved by the Spirit of God. The whole tenor of Christ's teaching is one of persuasion, and not of coercion.

Said he to the Pharisees, "I judge no man." John 8: 15. And again, "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." John 12: 47.

The work committed to the gospel minister is not one to be advanced by carnal force or resistance, but by persuasion and submission, even to the extent of suffering if need be; and the minister who leaves his God-given commission to inspire a political crusade in the supposed interests of religion, is actuated, not by the Spirit of Christ, but by the same spirit that prompted the disciples in calling for vengeance upon a village of Samaria.

That National Reform is unfair and selfish, is exhibited in many ways, chiefly in the persistent demand for more stringent Sunday laws by which ordinary labor or traffic may be curtailed, and recreation forbidden by prohibiting the running of Sunday excursion trains and boats, whereby the members of their churches, and others, having spent six days in grimy, dusty shops, or in hard labor over the wash or ironing board, are denied the pleasure of a cheap ride into the country on Sunday, where the scenery and the air are so recuperative of worn strength of body and mind, and are shut up in the city where relaxation from toil and pestilential associations cause crime to flourish as in a hotbed; while, perhaps, the ministers and shepherds of the flocks are away at some lakeside spending days or weeks at a time with their families, surrounded with restful comforts, waited upon by domestics, and receiving reverent attention from many. If these same ministers would deny themselves such pleasures for at least half the time, and send, at their own expense, some of the poor widows and orphans of their flocks to the lakeside, they would still have the advantage of not being compelled to labor

in grimy shops, and might receive some credit for sincerity and Christlike benevolence.

Jesus said, "The Son of man came not to be ministered unto, but to minister." Mark 10: 45. "It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10: 25. "As He is, so are we in this world." 1 John 4: 17.

It is true that Protestant National Reform has of late lost some of its lustre, because the greater effulgence of Roman Catholicism from whence it borrowed its light, has arisen upon our country to control its political and religious element; and Roman Catholicism is National Reformism in principle, simon-pure.

It is too late to reform the religio-political body, but not too late for those who will be warned to escape the thralldom.

### MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

BIGOTRY and fanaticism are running riot in some parts of Tennessee. In Rhea County the Seventh-day Adventists, a quiet and very devout people, are being systematically prosecuted (or, more properly, persecuted) for not observing Sunday as Sabbath, they believing that Saturday (the seventh day) is the day that they are commanded to keep holy. Quite a number of these people are now serving out sentences in jail for doing ordinary work on Sunday, though they religiously observe Saturday. Tennessee may some day become far enough advanced in civilization to adopt the law of Illinois, which expressly says that "This section" (in reference to Sunday observance) "shall not be construed . . . to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as a Sabbath."—*The Cuba (Ill.) Journal, April 19.*

*Town Talk* exchange table is in receipt of the AMERICAN SENTINEL, published at New York, in the interest of the Seventh-day Adventists, and especially against religious intolerance. The SENTINEL, we should judge, is a splendid American citizen, and some of its utterances are based on the soundest judgment. It tritely says, for example:—

He who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted.

The first page of the SENTINEL is confined to an illustration of the county jail at Dayton, Rhea County, Tenn., together with an article regarding the imprisonment therein of five Seventh-day Adventists on the charge of violating the Sabbath. The SENTINEL says the article "is not to create sympathy for them. They do not need it. If their faith is not worth suffering for, it is not worth professing."

If the Adventists find it impossible to put up with the bigotry of Tennessee, and some other of the sleepy old towns, they are cordially invited to pull up stakes and come to Bay City. So far as known the Seventh-day Adventists make the best of citizens. The poor houses and jails—except the Rhea County jail—would have little to do, if they depended on this sect. They are a good and enterprising people and a credit to any well-regulated community.—*Morrison's Town Talk, Bay City, Mich., April 20.*

We have received a copy of the AMERICAN SENTINEL containing a cut of the county jail at Dayton, Rhea County, Tenn., in which is confined ten of the best citizens of that county because they are Seventh-day Adventists.

These people have not committed a crime, but they were tried and convicted because they believed that under the Constitution of the United States they had a right to worship God as they saw fit; but it seems that in Tennessee not only is the Constitution of the State, but of the United States defied. The Seventh-day Adventists keep Saturday instead of Sunday. They have the evidence of Holy Writ on their side, for the Bible states plainly that "God created the world in six days and on the seventh he rested from his labors." In many places in the Bible the statement is made that the seventh day is the Lord's day—or day of rest. The Jews keep Saturday for the Sabbath. It is outrageous that in the nineteenth century good Christian citizens should be persecuted for religion's sake. It is the plain duty of every denomination to protest in thunder tones against persecution for religion's sake. If Seventh-day Adventists can be persecuted and cast into jail—Jews, Protestants, Catholics—no denomination is safe. It is strange that a supreme court could be found to uphold such a sentence. The matter should be taken to the Supreme Court of the United States and a lesson taught the courts of Tennessee.—*South Chicago Daily Calumet, April 15.*

CONGRESS shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.—*United States Constitution.*

If it is wrong for Congress to make an above described law, it is wrong for the State to make one.

We read quite frequently of the imprisonment of just and honest men for not observing Sunday as Sabbath. The Seventh-day Adventists believe in keeping the seventh day, Saturday, as the Sabbath. They have considerable Bible for their position, and, if anything is authority on the subject, it certainly is that Book.

In this "free" United States, where one of the greatest of the "blessings of liberty" handed down to us by our forefathers is the liberty of conscience, we now see men condemned and imprisoned for conscience' sake. Shame!

It is contrary to the Constitution and to the gospel. The Adventists have as much authority, under the Constitution, to try to compel other people to observe their day, as any State has to persecute(?)—yes, persecute the Adventists.

The law which compels the observance of Sunday as the Sabbath is contrary to the Constitution of the United States, and should be repealed.

We think the Reform press should give the laws prominence.—*The Enterprise, Greenfield, Mo., April 18.*

WE boast of our civilization, our liberality and all that sort of thing. We suppose that is all right.

The Indian, the African savage and other low down tribes are given to self-laudation, too; but here comes the AMERICAN SENTINEL, containing an account of the imprisonment of eight persons, in jail, for the crime of believing the seventh day of the week is the Sabbath instead of the first day. The crime was not so much in the mere belief as in acting out that belief. So long as a man will profess one belief and act out another, if that other chances to be in accordance with popular opinion or superstition, that is, so long as he will openly manifest that he is a hypocrite, he is secure from arrest and imprisonment; but whenever he becomes honest enough and manly enough to show his faith by his works and live out his

highest convictions of right, if somebody who happens to have more religion, or superstition than righteousness sees fit to take exceptions to it he is hustled off to jail. And this is civilization! Bah!

Our country has never yet entered the vestibule of civilization. We are a set of bigots, as hypocritical as we are conceited. Whenever a man gets an idea in advance of us, and beyond our stultified comprehensions, we denounce him as a crank, insane, a dangerous man or woman and so forth, and if there is any technicality in law by which we can institute legal proceedings, we proceed to confiscate his property and deprive him of his liberty.—*The Liberator, Norton, Kansas, April 19.*

FIVE Seventh-day Adventists are in jail at Dayton, Rhea County, Tenn., under conviction of violating the State law which forbids secular labor on Sunday, three others having served shorter terms and been discharged. They were assessed nominal fines, which were immediately remitted by the judge, he expressing his regret that he could not also remit the costs. They went to jail for non-payment of costs, deeming that to pay would be an admission of the justice of the penalty. Their position was that their religious convictions compelled them to obey the law of God as they perceive it, and disobey the law of man when it is in conflict therewith; but they value government and will not resist it, and will uncomplainingly endure penalties put upon them, but cannot accept an unjust penalty which they may peaceably resist. Therefore they refuse to pay a fine, but quietly endure the imprisonment.

A letter from one of these men to his daughter has been discovered by a representative of the AMERICAN SENTINEL, in his home, a miner's cabin in the mountains of Rhea County, and is reproduced in fac-simile in that paper, which is published in New York "for the defense of the liberty of conscience." The letter, intended only for the eye of the child, is reprinted here to illustrate the spirit of the men now suffering martyrdom for conscience' sake in Tennessee:—

HATTIE: This is the 6th day of March in the year 1895 A. D., and in the Cove in Rhea County, Tenn., in the so-called free America, and I go to Dayton today expecting to go to jail for the crime(?) of believing the Bible. I was found guilty by the court in one case and have one more to come up to-day. Yet these things and worse have happened in all ages to God's people—why not to us? 2 Tim. 3:12. I want you to be a good girl and live for God and his truth; that is the only thing we can live for in this world, that is worth living for. Read and meditate on Heb. 11:32-40, and you can see what awaits us only a little way in the future. But, Luke 12:32.

Your father,

W. S. BURCHARD.

The first scripture cited reads: "All that will live godly in Christ Jesus shall suffer persecution." The last is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The citation in Hebrews is Paul's catalogue of examples of the faith of heroes and martyrs—"And others were tortured, not accepting deliverance"—"(Of whom the world was not worthy)."—"God having provided some better things for us, that they without us should not be made perfect."

The *Dayton Republican* says:—

We are not, or should not be, living in an age of religious persecution. Yet eight of our best citizens are being kept in the county jail, because as Seventh-day Adventists they conscientiously violated a bad law, that says they must observe the first day of the week as the Sabbath instead of the seventh. A good community has been disorganized; a splendid school, that has been diffusing the rays of knowledge among the people, has been broken up. The

remedy is to change the law; and do it as quickly as possible.

The response is a bill in the Tennessee Legislature to make all personal property liable for fines and costs in misdemeanor cases, which would strip those hunted victims of all their personal property and drive them from their homes.

We do not wonder that the editor of the *Dayton Republican* exclaims in a later issue: "Shades of Washington and Jefferson, look down upon us and restore our faith in, and love for, the Declaration of Independence!" Probably these things could occur in no Northern State, but they do occur in several of the Southern States, and we are not without responsibility here. It was only Cain who protested, "Am I my brother's keeper?" The "Christians all—Presbyterians, Methodists, Catholics, Baptists, Episcopalians, and every denomination that worships in the name of the Lord of Hosts"—to whom the *Dayton Republican* appeals, owe it to the principles they profess, to exert their influence for the correction of abuses like these, in any part of this land. If we have outgrown the insanity at Salem, the intolerance that drove Roger Williams from his home, and the persecution of the peaceful followers of George Fox, let us help our brethren of the South to outgrow the fanatic zeal which imprisons men like the Tennessee miner Burchard in Dayton jail for believing Saturday to be the divinely-appointed Sabbath.—*Ypsilanti (Mich.) Commercial, April 19.*

#### SUNDAY LAWS ARE "RELIGIOUS."

From *Evangel and Sabbath Outlook.*

THE efforts which certain advocates of Sunday legislation make to create a distinction between the civil Sabbath and the religious Sabbath are as futile as they are sometimes amusing. It is generally confessed that the civil law has no province in directing religious faith or practice. The terms usually employed, and the "exceptions" usually made, as well as the past history of Sunday legislation, forbid any such distinction. As for example: "Secular works" are forbidden. That term has no meaning in this connection except as contrasted with "heavenly" or "spiritual" work. "Works of necessity and mercy" have no meaning in such a connection except that they are permitted on religious grounds. The fact that preachers, priests, organists, etc., are permitted to do their regular work on Sunday, while other forms of business and labor are prohibited, shows that the distinction is made on religious grounds. The term "Lord's day," which is usually used in such laws as explanatory, has no meaning except that the day is sacred for religious reasons.

The same principle is true in the matter of "disturbance." There is a general law against disturbing public worship at any time. But the average Sunday law forbids secular work "to the disturbance of others" in the enjoyment of their religious rights. If the general laws are sufficient to prevent the disturbance of religious worship on the part of Seventh-day Baptists, Quakers, and others, on other days than Sunday, there can be no ground for specific legislation touching Sunday, except that it is a day more sacred than others. A Wednesday evening prayer-meeting is as religious as a Sunday evening prayer-meeting. These facts apply throughout the whole field of Sunday legislation.

Much is said concerning the evils of Sunday newspapers, and the objections imply that "irreligious" and "secular" reading should be prohibited on Sunday. A falsehood pub-

lished in a newspaper, or an impure paragraph, or objectionable literature of any kind, is no more false or impure on Sunday than on Monday. These instances might be multiplied until the end of the chapter.

The religious character of these laws is crowded to the front when their advocates claim that they are necessary to protect the church services from intrusion on that day by keeping men from public worship. It is asked that Congress suppress the post-office service and the Sunday newspaper, lest these suppress the attendance at church. He would have great hardihood who should say that such action would not be based on religious grounds. The whole conception of church service and public attendance thereon rests on religious considerations.

Perhaps the most popular plea with these religious, yet non-religious advocates, is that the law shall guarantee a day of rest in each week for working men. On the other hand the advocates of Sunday laws are loud in their claim that the Lord will take care of those who observe Sunday from religious principles, even though they lose a given business position. To be consistent, the advocates of Sunday laws should be fully satisfied if the employer were compelled to give each laborer one day out of the week whether it be Sunday or Friday. On the contrary they carry their religious demands so far as to forbid Jews and Sabbath-keeping Christians from laboring on Sunday, although they have fulfilled every demand of law, human or divine, by resting on the Sabbath. The hypocrisy of such claims is a shame to Christianity and common honesty. It is also true that labor in general is so well organized and acts with such unanimity along common lines that it takes its leisure whenever it will, regulates the length of its day's work, and all without special interference by the civil law at any particular time. If the claim of the "civil Sunday" reformers were true, that the civil Sunday is only a legal holiday, there would be equal reason for making it a grave misdemeanor to labor on the Fourth of July or on Washington's Birthday, for these are as truly legal holidays as is Sunday. Nevertheless he who chooses to work on either of those days may do so without interference on the part of the law, because these are not religious holidays.

The same inconsistency appears when men press questions of hygiene, etc., as the ground for enforcing Sunday laws. It is well known that thousands of men and women work at night, and to excess, and under unhealthful circumstances, with general results far more detrimental to the common interests of humanity, and to the good of the individual, than those which come from working seven days in the week. But these Sunday reformers do not propose to enter the domain of hygiene and general welfare at any time except Sunday, which shows that the genius of these laws and the real purpose of their advocates is to enforce a religious dogma and to accomplish religious ends through Sunday legislation.

It is impossible to say how long this sort of indirect and hypocritical claims will continue. One thing is apparent: Sunday desecration increases steadily in spite of all these claims and efforts. A notable case in point is the rapid increase of disregard for Sunday in and around Pittsburg, Pa., where the headquarters of the religio-civil reformers has been for many years. The public knows that the intent of Sunday legislation and the purposes which gave it birth center in religion. And since they know that the civil law, under that great charter of Christianity, the New Testament, and under our National Constitution, has no right to interfere in religious matters,



they disregard the laws, smile at the false claims of their advocates and go on doing as they please. At the same time the complication of the prohibition of the liquor traffic on Sunday with that of other forms of business puts a club into the hands of the saloons, which they are not slow nor unsuccessful in using to foster and protect their nefarious business. Sunday reformers seem to be blind to this fact.—*Evangel and Sabbath Outlook.*

A NEW YORK club man is said to be authority for the statement that Cornelius Vanderbilt has an idea that the anarchists and unemployed will one day rise up against the wealthy, and one of the first points of attack will be the Vanderbilt mansion. The Vanderbilt house appears to its owner, the club man said, as the place where, like the Tuileries in the time of the commune, the mob will rush in at one great gate on Fifty-seventh Street, and out the other one on Fifty-eighth, using the wide halls as they did those of the French palace and applying the torch as they crowd through the building.

Mr. Vanderbilt's idea is probably not very wide of the truth. Certain it is that a time of trouble is coming to the immensely wealthy. This is clearly foreshadowed by Holy Writ: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

The Revised Version renders the text, "in the last days," which makes it all the more significant; for never in the history of the world has there been such a heaping together of riches as during the last thirty years.

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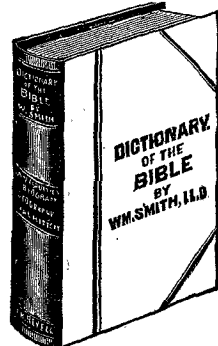
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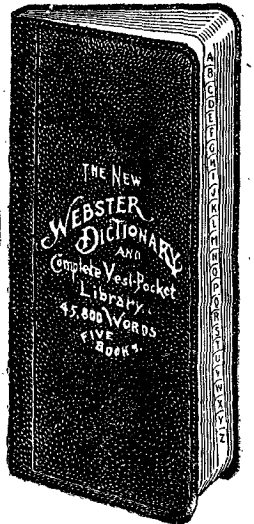


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A LONDON paper states that Russia is taking steps for a more strict enforcement of Sunday observance in that empire.

THE Sunday Observance League of Chicago will make another attempt this year to prohibit Sunday baseball. It is said that the League proposes to turn its attention also to Sunday newspapers.

MR. CHARLTON, the Sunday champion of the Dominion of Canada, has introduced in Parliament another bill "to promote the observance of the Lord's day." We have not seen a copy of this measure.

THE *Catholic Review* remarks that "the invitation of the pope to the non-Catholics of England to come into the divinely-guarded unity of the faith, may be heeded by a number of chosen souls now and by a multitude drawn by it to consider the grounds of their religious belief later on."

THE confiscation bill has been defeated in the Tennessee Legislature. Had this bill passed it would have enabled the enemies of Seventh-day Adventists to have absolutely stripped them of their property. Its defeat shows that the law-makers of that State are not without some humane impulses.

THE illustrated numbers of the AMERICAN SENTINEL, describing the persecution in Tennessee, have attracted widespread attention, and many papers have devoted considerable space to a statement of the facts and to editorial condemnation of these Tennessee persecutions. We have received but two secular papers which defend the intolerance.

IN commenting upon the estimate made by the *Sun's* Rome correspondent that Signor Crispi's adherents in the new Italian Chamber of Deputies will, notwithstanding the desperate efforts put forth, number only three hundred out of a total of five hundred and eight, the *Catholic Review* says:—

Crispi must be in straits if he has to resort to unscrupulous means to corral a majority of the comparatively few Italians who take part in the elections. His need of desperate measures is a fresh proof that the monarchy is doomed. The engine used by the lodges to overthrow the temporal power of the papacy, shall itself be overthrown.

This shows the undying hostility of the papacy to the Italian Government. Rome will ruin where she cannot rule; and it is just as true that she ruins where she rules.

THE *World*, of the 30th ult., had this item of news:—

PARK RIDGE, N. J., April 29.—Henry Lauschall and his fifteen-year-old son Paul, who live at the Hotel Lavette, No. 164 Wooster Street, New York, were arrested at Woodcliff yesterday morning by Constable S. J. Van Wagonen, on the charge of fishing on Sunday in the Pascaek Brook. The constable ordered them to stop fishing under threat of arrest. They gave no attention to the order, and were taken before Justice W. B. Smith, of Park Ridge. They pleaded guilty to the charge, and were fined \$20 each. Landlord Louis Lavette, of New York, paid the fines, and says that he will carry the case to the higher courts.

This is simply another illustration of the tyranny of Sunday laws. What possible reason could there be for forbidding fishing on Sunday more than on other days except the supposed sacred character of the day? and what business has the State to meddle with any such question?

A CATHOLIC paper has this significant item relative to "Father" Elliott's propaganda for the "conversion" of Protestants:—

The missions to non-Catholic Americans that Father Elliott has been preaching in Michigan and Ohio, are making an impression not only on the audiences he seeks, but also on those of the faith. The young men readers of the *Catholic Columbian* having been asked in what way could \$50,000 be best expended for the public good, one of them answers: "I would give the \$50,000 to the Paulist Fathers for the extension of their missions to non-Catholics." A happy choice, truly, for that sum could not be spent on a better cause!

It is certain that the Catholics of this country are manifesting a wonderful activity in the work of proselyting from the ranks of other churches. They discern the drift in their direction and are simply out with their grab-hooks to secure that which is floating their way.

THE fact that every year adds immensely to the volume of civil and criminal law thought to be necessary to regulate the conduct of the people, should admonish us that we live in an age when self-government is rapidly becoming a lost art.

True freedom consists not in liberty to follow one's own inclinations in all things, but in a practical recognition by both government and people of the principles of eternal justice. Freedom does not mean license, for that only is liberty which recognizes and respects the rights of others equally with our own.

There is a sound basis for the words of Cowper:—

He is a freeman, whom the truth makes free,  
And all are slaves beside. There's not a chain,  
That hellish foes, confederate for his harm,  
Can wind around him, but he casts it off  
With as much ease as Samson his green withes.

This is not saying that men may not deny to their fellows the free exercise of their God-given rights,—the history of the world too clearly proves that,—but it is saying that while despotic power may invade human rights, "Justice still confirms them." In the words of Elder Colcord before a Tennessee court: "There is a time coming when there will be a change, and God and not man will be the

Judge—and in that court questions will be decided not by the statute books of Tennessee, but by the law of God."

Rights may be trampled upon now, but there is a time coming when wrongs shall be righted and the truth vindicated, when "the prisoner and serf shall go free," when "truth crushed to earth shall rise again." It is better in the long run to be right than to be popular.

AN Old Testament exemplification of Christ's words, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," is found in the record of the experience of the three Hebrew worthies who were cast into the "fiery furnace." They disobeyed the king's command to "fall down and worship the golden image" because it required them to render to Nebuchadnezzar and his golden image that which was due alone to God; but they obeyed the king's command to "come forth, and come hither," because it was their duty to render obedience to the king in matters not conflicting with their duty to God; and the Lord, who approved their disobedience by miraculously preserving them alive, brought the miracle to a close at the command of the king, that the faithful men might obey the consistent command.

"WHEN Catholics are in power," says a prominent Catholic paper, "they always respect the rights of conscience possessed by the minority. For instance, when they had control of Manitoba, they granted to the Protestants the kind of schools desired by the latter. So, to-day, in the Province of Quebec, where they are in a majority, they are liberal and considerate. There is no school question there. They do not insist upon a nominally 'unsectarian' system of education that in practice will be made essentially Catholic. They ask nothing for themselves that they do not yield to their neighbors. They are the real lovers of religious liberty."

It is true that to-day the attitude of the Catholics in the Province of Quebec is more in accordance with the principles of religious liberty than is the attitude of so-called Protestants in Manitoba. But Rome must be judged not by what she does in such a country as Canada, where she is constantly on the defensive, but by her record in Spain, in the Caroline Islands, in Italy and the various South American countries where her priests are the ruling power. It is too late in the history of the world for Rome to successfully pose as the champion of liberty.

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