

"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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### A PROBLEM FOR THE TENNESSEE LEGISLATURE.

THE action of the Governor of Tennessee in pardoning the imprisoned Adventists presents to the legislators of that State a problem worthy of their careful attention.

This pardon was granted unconditionally upon recommendation of the trial-judge, not only without any promise upon the part of the convicts that they would obey the law in the future, but in the face of explicit statements from them that they could not obey the law.

Nor was this all; several of the pardoned men were already under bonds to stand trial upon new indictments for violations of the same law under which they were imprisoned. Under these circumstances the pardon can be viewed in no other light than an arraignment of the law as unjust; and the question arises, What will the Legislature of Tennessee, now in session, do about it?

The American principle of government is, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights. . . . That to secure these rights governments are instituted among men." Will the Legislature of Tennessee see to it that the Seventh-day Adventists of that State are permitted to exercise the rights to which both judge and governor have in effect officially declared that they are entitled; if not under the laws of the State, certainly under that higher law to which all just governments are amenable, namely, the law of inalienable rights?

The State of Tennessee may, in the pride of her authority, refuse the plea of Justice and continue the persecution; but might does not make right. "What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade

those rights, but justice still confirms them."\* It has been admitted by members of the Legislature of Tennessee that the Sunday law does infringe natural rights; that it does trench upon the religious liberty of the individual; but it is claimed that there is a "practical difficulty" in the way of repeal. But what is the "practical difficulty"? It is simply the intolerance of the people, the indifference of the law-makers and the groundless assumption that religion cannot survive without special protection by the State.

But such a "practical difficulty" is entirely aside from the constitution of Tennessee. That instrument recognizes no religion and makes no provision for the fostering of any religious cult or creed; it recognizes no other power than that of persuasion for enforcing religious observances. Let the Sunday keepers of Tennessee recommend their religion by deeds of benevolence, by lives of virtue and by deeds of piety, and they will accomplish vastly more for Christianity than could possibly be accomplished by the use of the entire police power of the State. In the language of another: "Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. *Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact.* The petitioners [for the discontinuance of Sunday mails] do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hands of any government—protection from all molestation in the exercise of their religious sentiments."†

The rights asserted by the Tennessee Adventists are the natural, inherent, inalienable rights with which every man is endowed by his Creator. They may be trampled upon by the State, they may be denied by the Legislative, the Judicial, and the Executive branches of the Government of the State of Tennessee or of all the States or of the United States, but they do not thereby cease to be rights, and they will one day be recognized as such;

\* Committee report submitted by Richard M. Johnson to United States Senate, and adopted January 19, 1829.

† *Id.*

possibly never at the bar of any earthly tribunal, but in the words of Elder Colcord before the Circuit Court of Rhea County: "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."

### ONE DAY IN SEVEN BUT NO DAY IN PARTICULAR.

THE following question and answer appeared in the *Christian Statesman* of March 30:—

Q. 30.—A. F. B., Evergreen, Ala. "If you can refer us to anything in the Bible for Sunday, as strong as the fourth commandment is for Saturday, I would be pleased to see it. 'The seventh day (Saturday) is the Sabbath of the Lord thy God.' Why not keep it? It is a perpetual sign between God and his people. If you do not keep it you have no perpetual sign between you and your God."

Ans.—The fourth commandment is "strong" for neither Saturday nor Sunday. It is strong for "the Sabbath of the Lord thy God." The institution for rest and worship of one day in seven or the seventh day is that for which the fourth commandment has its place in the Decalogue. A mere day cannot be a sign between God and his people. The institution of the Sabbath, a day religiously kept and honored as a day of rest and worship, is such a sign. And this is to be a perpetual sign. The obligation to keep the Sabbath is a perpetual obligation of immutable moral law. This immutable moral law does not change with the variations of solar days north or south of the equator, or east or west of any given meridian, or during the journeyings of the sun from tropic to tropic or the journeyings of humanity from arctic to antarctic seas or in either easterly or westerly direction round the world. The law of the Sabbath as embodied in the fourth commandment and in man's nature is immutable law for man because it is universally and perpetually the same for all men in every part of the world.

Such juggling with Scripture is pitiful, and it illustrates to what lengths men will go to defend a cherished dogma.

With a hope of converting even the editor of the *Christian Statesman* from the error of his way, we will show the inconsistency of this attempted answer; and to do this we will begin with the scripture record of the origin of the Sabbath, as found in Gen. 2:1-3:—

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Now we ask in all candor, does this scripture teach that God rested on a particular day, or does it teach that he rested on an "institution" which is one day in seven but no day in particular?

The scripture says, "God blessed the seventh day and sanctified it; because that in it he had rested," etc. Does this scripture teach that God sanctified and blessed a particular day or that he sanctified and blessed one day in seven but no day it particular?

The above illustrates the absurdity of the *Statesman's* answer. But the *Statesman*, while making use of this jugglery against the seventh-day Sabbath, does not dare apply it to first-day observance. The *Statesman* speaks of the first day as a sanctified, holy day. But where did it get its holiness? The only biblical account of the hallowing of a Sabbath day, the *Statesman* insists does not apply to any particular day. For what reason, then, does the *Statesman* apply it to the first day of the week? Did an all-wise God not know which day to hallow and therefore hallowed no day in particular, and then left it for finite men like the editor of the *Statesman* to decide which day of the seven was the proper day upon which to place this holiness?

And did God, after handing to man his holiness to be placed on a particular day which he was not able to decide upon himself,—did he then commission men like the editor of the *Christian Statesman* to enforce this man-hallowed day on all other men under penalty of sin against God, and consequent final ruin; and in case a man should refuse to accept men like the editor of the *Christian Statesman* as vicegerent of God on earth, has God authorized them to use the heavy hand of civil law to compel him to honor the man-hallowed day?

We doubt not that at this point the *Statesman* will attempt to parry this fatal logic by asserting that although the holiness of the Sabbath institution is not necessarily associated with any particular day of the seven, and can therefore be shifted from one day to the other, nevertheless God himself, the Lord Jesus, or his inspired apostles must do the shifting and not man. However, this diplomatic dodge will avail nothing unless it can be shown from the Scriptures that they *did* so shift the holiness once placed on the seventh day, to the first day. But this no mortal man can do.

The *Christian Statesman* calls the first day of the week "the Sabbath of the Lord thy God," but while it is recorded that "the seventh day is the Sabbath of the Lord thy God," it is nowhere stated in the Scriptures that the Sabbath of the Lord has been transferred from the seventh day to the first day. The *Statesman* will contend that the Lord's blessing and sanctification was temporarily attached to the seventh day of the week, but is now attached to the first day of the week; but no man can find a scripture record of the transfer of this blessing and sanctification to the first day of the week.

The *Christian Statesman* applies the term "Sabbath" to the first day of the week; but cannot find when the Lord or the disciples ever applied that term to any other than the seventh day.

The *Christian Statesman* asserts that although it was once sin to perform secular labor on the seventh day of the week, such labor can now be performed on that day without sin; but while teaching and practicing this, it is unable to produce a single scripture in support of its teaching and practice.

The *Christian Statesman* contends that at one time it was lawful to do secular work on the first day of the week, but that now it is a sin against God to perform such work on that day; and yet the *Statesman* cannot possibly

find a single scripture to sustain this position. And what is more, it was this very lack of scriptural support for first-day observance that led to the invention of the "one day in seven but no day in particular" theory. This theory was invented with a view to utilizing the fourth commandment in support of first-day observance. But centuries passed before the dodge was invented, and not until the latter part of the sixteenth century did the Church seriously attempt to place the sacred robe of the fourth commandment on the pagan Sunday.

The utter absence of scriptural support for first-day holiness must drive every "one day in seven but no day in particular" advocate to the conclusion that all the sanctification and all the holiness placed on the first day of the week were placed there by man. For according to this position God did not intend to bless any particular day but only an institution which may be shifted from one day to another; but since neither God, the Lord Jesus, nor his inspired apostles ever shifted it from the seventh day on which it was first placed, to the first day, the holiness and sanctification claimed for Sunday are purely of human manufacture.

The *Statesman* hints at the close of its answer that the definite seventh day cannot be observed because of a difference of longitude and latitude. In all sincerity we ask, did not the Lord who created the world and who rested from his creative work on the seventh day, and then blessed and sanctified it "because that in it he had rested from all his work which God created and made;"—did not the Creator know the shape of the world which he had created? Or did he command the observance of the seventh day under the impression that it could be observed, and then several centuries later learn from the editor of the *Christian Statesman* and others that the world was so shaped that it was impossible to observe a particular day, and therefore the best that could be done under the circumstances would be to observe "one day in seven but no day in particular," which must be understood to be the first day of the week and no other, always and everywhere, the world over, under penalty of fines and imprisonment in this life, and in the life to come everlasting torture in the flames of hell?

#### BETTER LATE THAN NEVER.

The *Western Watchman* (Roman Catholic) gives space for the following interesting communication:—

##### What Brought On the Reformation.

EDITOR WESTERN WATCHMAN: Recently your paper contained a favorable notice of the Italian historian, Cesare Cantir, as the greatest modern Catholic writer of history. It was but a just tribute to the truthfulness and great learning of the erudite Italian.

Yet he uses language which many of our less accurate writers would not only reject, but reprove and condemn. For instance, when narrating the causes which led to the Protestant Reformation, he does not hesitate to say that "the sale of bulls of indulgences became one of the chief resources of the Roman Curia." "Lo spaccio delle bolle d'indulgenze divenne una delle pinqui entrate della Romana Curia."—*Tom XVI., parte 1st., c. 15., p. 29.*

He agrees with Alzog in the statement that there was this scandalous sale of indulgences, which awakened the zeal of many good churchmen, who were not timid in condemning the abuse.

Speaking of the Dominican Tetzl, he narrates: "Authorized by the elector of Mayence to collect the price of the bulls in Germany, he fulfilled this office scandalously, traversing Saxony with boxes full of them, sealed and stamped. Wherever he arrived he raised a cross in the public square and vended his wares (spacciava la sua merce), and cried out, 'Buy, buy, for at the sound of each piece of money which falls into my box a soul escapes from purgatory.'"—*Ibid.*

If this were printed in a Protestant history we might

not give it credence, yet here it is in the words of the first Catholic historian of the age.

In like manner he speaks of the causes which led to the success of the Lutheran heresy in Sweden. He ascribes to the "usual scandalous improprieties" of the prothonotary apostolic, Angelo Acrimboldo, who was sent to gather the tax for the indulgences in that country, much of the evil which resulted.

To this must be added the political mistakes of the hierarchy of Sweden. As Cantir observes: "When the tyranny of Christian II. wore out the patience of the nation, so that he was banished, Eric Troll, Archbishop of Upsal, clothed himself with the authority of religion to crush the national party, and, in the name of Leo X., condemned the rebels as heretics, and pursued Gustavus Vasa to death. From this arose hatred of the religion of Rome, and the latter turned it to his own purposes in his hatred of the Danes."—*Tom XVI., part 2., c. 28., Ed. Turin, 1845.*

Much in the same way he explains how the English nation was drawn away from the unity of faith. In these three great Northern nations, worldly motives and financial, as well as patriotic, reasons began the religious disturbances. On both sides interests not all holy drew the minds of leaders into harsh and un-Christian ways, which leave their evil consequences to the present day. Historians like Cantir teach wisdom to their readers by pointing out, honestly, the errors of the past. I. N.

The *Western Watchman*, commenting editorially on this communication, says:—

We print a notice of Cesare Cantir, who died recently in the odor of sanctity and crowned with the laurels of a splendid historical achievement. He was a special friend of the present pope. The particulars of the preaching of the indulgences in the days of Martin Luther are shocking; but they are true. We always regarded those villainous monks as the real authors of the Reformation, and chief among them in blasphemous effrontery that arch-hypocrite, Tetzl.

This honest acknowledgment of patent facts of history is late, but better late than never.

#### THOUGHTS FOR THE THOUGHTFUL.

JUDGE PARKS, in charging the jury in the case of the trial of Seventh-day Adventists in Tennessee, said:—

The carrying on of ordinary business or any kind of secular labor on Sunday, if so conducted as to attract public attention, is indictable under the laws of the State. It is not necessary to show that any person was disturbed by such an act; it is sufficient if the act was done in such a public manner as to be open to the observation of the public. [Italics mine.]

Writers on jurisprudence assign two reasons for the origin of civil law. Jeremy Bentham and Mr. Austin sought to establish as the basis of law, "The greatest good of the greatest number." Sir Henry Maine concludes that "Law is the result of the needs of the community in which it originated." Allowing either of these reasons to be the true basis of law, the question arises, How could a law bring the greatest good to the greatest number (or any number for that matter) the violation of which brings no harm to either the person or property of anybody,—no, not so much as to even *disturb* a single member of society? Or what need could there be for a law that if violated by every member of the community in which it originated, not a single individual in all that community would be injured in the least? But on the other hand, if the officers of the State enforce the law, the persons violating it would be subjected to pains and penalties, though not having injured a single individual in the State,—no, not having even disturbed anyone. Is not such a law unjust in the extreme? But such is the nature of every civil Sunday law ever made. If every individual in the community should follow his honest calling on Sunday, whatever that might be, not a soul would be injured by it any more than if done on any other day of the week.

There can be no call for a civil law that, when violated, does not make the person violating it a *criminal*. Any law forbidding

honest toil for a livelihood is an imposition upon the rights of the people.

Suppose the State should pass a law forbidding anyone to make garden on Wednesday, there is not a religious person of any sect or denomination in the world who would not condemn it as unjust and an infringement upon his rights. No person could be made to believe that making garden on Wednesday is a crime against the State, and why not? Because making garden can in no possible way be construed to be a criminal act, no matter if it be open to the observation of the whole community. That would not change the nature of the act; the fact of *being seen* in the act of planting seeds does not make it a crime to plant seeds. Think of a judge of the court pronouncing sentence upon a man for no other reason than that some persons saw him making garden. Every honest man would be disgusted with such procedure. Then it is plain that a law forbidding honest labor can not be based on *the act itself* and therefore must be based upon something besides the mere performance of the act. If there is any crime in the act of making garden, husking corn, digging potatoes, or any other laudable work it must be in the *time when* it is done, or the *place where* it is done. What possible contingency could arise that would make husking corn in one's own field a crime if done *five minutes before twelve o'clock* Sunday night and no crime if done *five minutes later*? Would anyone consider husking corn a crime if done five minutes before twelve o'clock on Wednesday night and no crime if done five minutes later? Or would any person consider husking one's corn a crime if done five minutes before twelve on *any other night but Sunday night*?—No. Then the criminality of the act must depend on the time when it is done, and that time *must be Sunday time*.

This is further shown by the fact that two men may perform *similar acts* at the *same moment of time*, and one is denounced as a criminal, is arrested, fined, and imprisoned, while the other is considered in the eyes of the same law as an honest, law-abiding citizen. Says one, I cannot see how it is possible for the same law to adjudge one man a criminal for doing certain acts and another man innocent though doing similar acts at the same time. It is unreasonable that such a law should exist. But to show that these statements are true, I will suppose that State Sunday laws are constitutional. Then suppose there are two brothers, A and B. A lives in New York and B lives in California. A in New York goes out in his field to husk corn at half past twelve o'clock Saturday night. B is doing the same work at the same moment of time. A is arrested, tried, and condemned before the lower court. He appeals his case to the Supreme Court of the United States. That body decides that the work is unlawful, and A is sentenced to imprisonment or to work in the chain-gang until the fine is paid. B, who was doing the same work at the same time, is arrested, tried, and the case is also taken to the Supreme Court. That body decides that the work is lawful, and that B is an innocent, law-abiding citizen. On what grounds could these conflicting decisions be rendered concerning similar acts performed at the same moment of time? All can readily see that it could not be the act itself; but the crime (if such it is) must depend upon the *time at the place* where it is committed. But what is there about the time or the place that would constitute the same act a crime in one place and not in another? O, you see, it is Sunday in New York three hours before it is Sunday in San Francisco, so that an act performed at half past twelve on what is called Saturday night constitutes the person who

does the act, a criminal, while the man in San Francisco who is performing the same work at the same time is a law-abiding citizen. And why so?—Because Sunday does not reach him till three hours later, so that while his brother A in New York is a criminal, B is a just man, although he is doing the same work at the same time. But let B continue his work three hours longer till Sunday comes along and catches him at his work, and lo, all of a sudden he becomes as dangerous a criminal as his brother in New York.

But what is there about the "civil Sunday" that so suddenly transforms a commendable act into a crime and sends an honest toiler to prison or to the chain-gang? There must be something wonderful about the "civil Sunday" that gives it the power to so suddenly change a peaceful, quiet, honest citizen into a "jail bird." That something is an anti-Christian, persecuting religion. By no other process of reasoning than that he who works on Sunday is a heretical enemy of the State-established religion, can it be made to appear that honest Sunday toil is criminal. And yet some tell us that Sunday laws have nothing to do with religion! J. F. BALLENGER.

### "ROME HAS SPOKEN."

[The following editorial kindly translated from *Die Rundschau* (Chicago) of February 20, and sent us for publication, by Rev. Oscar Goelz, of Gretna, La., displays unusual courage and perception.]

In the seventeenth chapter of his widely circulated book, "The Faith of Our Fathers," (44th edition, Baltimore, 1893), the head of the Roman Catholic Church in the United States—Cardinal Archbishop James Gibbons—on pages 288, 289, writes the following words:—

Thank God, we live in a country where liberty of conscience is respected, and where the civil Constitution holds over us theegis of her protection, without intermeddling with ecclesiastical affairs. From my heart, I say: America, with all thy faults, I love thee still. And perhaps at this moment there is no nation on the face of the earth where the Church is less trammelled, and where she has more liberty to carry out her sublime destiny, than in these United States.

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 doctrines we ought to preach. And in proportion as State patronage would increase, the sympathy and aid of the faithful would diminish.

With these words, the highest dignitary of the church of Rome here in this country does not only declare the existing religious liberty of this country to be the most desirable condition under which his ecclesiastical community could best fulfill its pretended object, but also expresses the wish that in the relation of the State to the Church there may never occur such a change, whereby the former would be made the patron and protegee of the latter. In other words, Cardinal Gibbons professes the American, and let us add, the Protestant principle of the complete separation of Church and State.

We need not now investigate whether this utterance of his may be accepted as it reads or whether in the shrine of his heart he has made provision by all sorts of reservations, clauses, and saving clauses, in order, when necessity demands, to change it into its very opposite. At any rate, it is a fact that we have very often heard similar utterances out of the mouths of Romish prelates and prominent laymen, especially so in late years. The lips of American Catholics have been overflowing with praise for our country and its golden liberty, and time and again they assure us that they desire nothing more for them-

selves than all enjoy,—liberty of conscience and equality before the law, and in no way intend undermining the principle of separation of Church and State. These assurances on their part have often been accepted as somewhat suspicious, and therefore they have repeated them with so much more zeal and have palmed themselves and their church off as the true representatives of ecclesiastical and civil liberty.

And now their lord and master, the pope at Rome, cometh and doth draw a thick line through all of these nice assurances and assertions of theirs. Since the pope published his latest encyclical, as a Roman Catholic paper itself must confess, "a favorite dogma of patent American Catholic 'liberalism,' that is, the pretended 'insurpassability of our relation [that is, complete separation] of State and Church'" has totally exploded. Henceforth no papist can make us believe that their so-called church approves the utterances of Cardinal Gibbons and other papal leaders. *Roma locuta est, causa finita est*: Rome has spoken, and that settles the question.

Two weeks ago, we commented on that portion of the papal encyclical most important to our country, and deem it our duty to again call our readers' attention to it.

'Tis true we knew long ago what the pope's intentions were toward America. Rome never changes, and consequently it could be no secret to any true Protestant, that just as the popedom in general, so too its present incumbent hated the true liberty of our country and abhorred the separation of Church and State legally established in the same. Whosoever was capable of reading papal encyclicals, that is, understood their true character, could perceive this among others even from the encyclical of November 1, 1885, in which the pope prescribes unto his subjects just with respect to the United States too that—

All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs. *All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled in the principles of the true church.*

Although all this is so plain in itself, and plainly shows what the pope wishes to make of these United States, namely, vassals of the papal chair; still there was thus far lacking a clear, unequivocal, authentic declaration of the purposes and words of the present pope, that could neither be misinterpreted nor explained away. We have now an interpretation of this nature in the latest encyclical, and as hateful as it is in itself, still one can only thank the pope for his having now put an end to all uncertainty and doubt concerning his real, true attitude toward our Republic.

Leo XIII. declares clearly and emphatically that the separation of State and Church under the existing peculiar circumstances obtaining, may indeed have been favorable toward the increase and prosperity of the Romish Church, in so far as there had been no impediments put in the way of the natural fertility of the church. But then the pope proceeds thus—we give his own words in the original and in literal translation:—

*Sed quamquam haec vera sunt, tamen error tollendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiae status; aut universe licere vel expedire, rei civilis rei que sacrae distractas esse dissociatasque, more americano, rationes.*

*Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church; or that it would be universally lawful or expedient for State and Church to be, as in America, dis severed and divorced.*

And then Leo declares: the church "*would bring forth more abundant fruits if, in addi-*

tion to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

This all lacketh not perspicuity. It says just the very contrary to what Cardinal Gibbons has propounded as the right position on this question, to what Ireland, Wash. Hising, and many other papal orators and writers have palmed off as Catholic doctrine and practice, have been trying to make the American people believe. Excuse the harsh expression but it is in harmony with the facts. These men have either made these "liberal" utterances on their part in opposition to their better convictions, knowing themselves to be saying an untruth, or they have made them in good faith, not knowing themselves what their chief, since hoary times has taught and wished and done. In either case they have been strewing sand into the eyes of their fellow-citizens of a different faith. For their pope and his "church" does not approve of the separation of Church and State; he does not consider this status the ideal; he does not wish nor does he want it to remain so. His ideal is not the liberty of the church in the State, but the control of the church over the State. He does not demand equal privileges for his sect, but exclusive privileges. What he means by "the constitutions of States and legislation" are "to be modeled in the principles of the true church," whereof he spoke in the year 1885, is according to his present declaration of the year 1895 nothing else but this: The American Catholics should do all in their power to cause such a union of Church and State in these United States, whereby the Romish Church would enjoy "the favor of the laws and the patronage of the public authority." The Roman hierarchy in this country is consequently to endeavor by all means at her disposal to make of these United States a Catholic country, in which the authorities and the nation are to bow in humble obeisance before the pope and acknowledge him as the visible vicar of Christ on earth.

And therefore the latest papal encyclical deserves general and serious consideration. So far the passage adduced and commented on by us has been almost generally overlooked by the daily press, or, at the very best, done away with by a few sarcastic remarks. Still other papers, even outspoken anti-Catholic ones, make no mention whatever of it, or try to silence it altogether. But they do not consider that here we have a papal utterance before us, that may become of vast consequence to our country. Woe be to our nation should the seed strewn by the pope fall on fruitful soil and bring forth fruit! Then the liberty we now enjoy would be totally and forever destroyed.

It is therefore in our opinion high time for all who truly have at heart the welfare of their country to seriously consider the Romish question and examine and weigh it in all of its parts. We ourselves intend prying into this important matter yet more deeply.

WE commend Governor Turney on his action in pardoning the Seventh-day Adventists who have been serving sentences in the Rhea County jail for Sabbath breaking, and recommend his example to our County Court should further occasion arise.—*Dayton (Tenn.,) Republican, April 19.*

GOVERNOR TURNEY did a good act the other day when he pardoned the five Seventh-day Adventists, including the Principal of the closed academy and his first assistant, who were imprisoned at Dayton jail for doing what they believe to be right.—*Southern Enterprise, Deer Lodge, Tenn., April 18.*

## A PETITION

For the Relief of the Persecuted Under the Sunday Law.

(Concluded.)

[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.]

It is easy enough for the man who believes it morally wrong to work on Sunday to "rest" on that day. It is quite as easy for him to insist on his neighbor "resting" at the same time, and even for him to compel his neighbor to "rest" by the enforcement of this law, all on account of his religious belief on the subject. But how is it with the other two religious classes described in this paper? Seventh-day observers are required by their consciences to refrain from work on the seventh day of the week, commonly called Saturday, and to work on the other six. But this law compels them to also cease from work on the first day of the week, thus robbing them of one-sixth of their time. And yet there is no exemption lodged anywhere in our civil code from their full share with the others in all the burdens of government, the payment of taxes, military duty, working the public highways, etc. The man who believes in neither day as a Sabbath or holy day is equally oppressed with the seventh-day believer, under this law. He is robbed of one-seventh of his time, or compelled to refrain from work out of deference to a religious institution in which he does not believe. It is as much a matter of conscience with him as with those who believe in that institution. Can there be any legal justice in this discrimination as between sects or classes? Is the Sunday observer so much better citizen than those of the other two classes as that he must be thus favored by the law? It may be safely said for the latter they have no superiors in the State for peace and order and promptitude in discharging all the obligations of citizenship.

The law of absurdities is that one absurdity necessarily leads to another. The absurdity of assuming that the adult citizen is not capable of deciding when he is tired and how much rest he requires, and that the State must determine this strictly private and individual matter for him, could but lead to the equal absurdity of assuming that one man's rest depends upon others resting at the same time, and that therefore there must be a uniform day of rest for all fixed by law. That one man's rest necessarily depends upon others resting at the same time he does presupposes a sort of Siamese-twin connection between them, an inter-communication between their muscular and nervous systems, everybody knows does not exist. No reason less absurd than this can be assigned for any sort of dependence of one man's rest upon another's, physical rest purely being the thing under consideration. It is absolutely inconceivable how a man's rest can at any time depend upon another resting at the same time. If this assumption is true of the first day of the week, then it must be equally true, if not more so, of rest at night. The latter is evidently the time fixed by nature for rest to man and beast. There is nothing in all nature suggesting any day in the seven as a day of rest. It were far more reasonable for the State to prescribe that all its citizens should take so many hours of rest every night, all resting the same number of hours at the same time, than to prescribe any one of the seven days as a rest period for all. The *reductio ad absurdum* of all this is that the State's right of control would not stop short of regulating the most delicate family affairs between husband and wife look-

ing to the number and healthfulness of members of succeeding generations.

The apprehension of some that the merchant or tradesman or other person who believes in Sunday holiness would be put at a disadvantage in the competition of his particular line of business if others were not required by law to close their places of business on the day his conscience requires him to so close, in no wise militates against the repeal of the law. It is not the business of the State to regulate competition between business competitors. Nor can it interpose to save any man from the consequences in such competition of his religious opinions. It can only put all men on the same footing before the law and give them an equal chance in the race of life. This equality for the believer in Sunday holiness would not necessarily be disturbed by the absence of a law compelling others to close on his day. It would only leave the matter of conscience free and untrammelled by law as the Constitution certainly intended it should be. This closing on Sunday would be altogether voluntary and out of deference to his conscience, while the closing by the others is involuntary and under legal compulsion. Besides, the factitious advantage that now enables him to compel his neighbor against his will to close on Sunday, certainly could be relied on to stand him in good stead in the competition between them. If there is only a reasonable degree of sincerity and fidelity in all the pretense of Sunday holiness displayed on all hands, from which it seems a large majority of the people believe in it, he can safely rely upon that circumstance to give him his due share of public favor and patronage. Having closed his business on the day the public seem to hold in high favor, his competitors refusing to do so, he would certainly merit their preference, and thus he would be left by the repeal of the law to stand on the only ground which he has any right to ask the State to assure to him, his merits alone.

But the proper conclusion to the whole matter in its civil or secular view is that no civil law or civil institution should be allowed to contravene the religious liberties or freedom of conscience of a single citizen. To deny such rights to an exceptional one, if such a case could be, is but to assure their denial to others, and the final destruction of religious liberty to all. Surely our civilization has attained a higher development than that there should be any necessary conflict between its institutions and the enjoyment of full religious liberty by every citizen. If it has not we have not so much to boast of in that particular after all, certainly nothing to boast of over the pagan civilization of Greece and Rome. If it has not, then our fathers were mistaken in their conception of it when they gave us the full measure of religious liberty set forth in the clause of our Constitution quoted early in this paper.

To deny religious liberty full and untrammelled in this matter, as it is in most others, is a confession on the part of the believers in Sunday holiness that there is no religious vitality in it, no Bible authority for it. Otherwise they would be willing for it to stand upon its merits as all other religious controversy must stand. They would not require a civil law to sustain it, and that under a plea so manifestly intellectually dishonest as the plea that the Sunday law is only designed to sustain a civil institution. Repeal the law and leave the question of which day is the Sabbath, or whether any is, to the realm of ecclesiastical disputation where it certainly belongs, and not to that of civil legislation or adjudication.

The responsibility of adopting the civil plea for the Sunday law must have been shared

alike by the compilers of our code and the judiciary. It must have been the effort of the latter to defend the law on the civil plea that led the former to divest it of the terms and phrases that make its religious character palpable when they came to insert it in our code. In the code the title is left out, in which the object of the law is stated to be, "to prevent the profanation of the Lord's day, commonly called the Sabbath," for which the word Sunday is substituted in the body of the act as it appears in the code.

The courts have shown the same partisan spirit and determination to sustain the law on false premises in another particular. The law makes Sunday work an offense triable only before justices of the peace, the penalty being a three-dollar fine. Now, to the laymen like your petitioner it is a matter of interest, since this is the only statute against work on Sunday, to know how it is that offenders under this law are now tried under indictments of the grand juries, fined in the discretion of the courts, and even imprisoned for such periods as judicial mercy alone may suggest? The answer from the history of these persecutions that have blackened our court records more than our legislative journals, is, that it has all been brought about by judicial legerdemain resembling legislation more than a judicial act. The courts have extended the law so as to make a repetition of the offense indictable, on the ground that the act done more than once becomes a nuisance, a disturbance of somebody's rights. How the act done but once is not a disturbance of someone's rights and the same act repeated becomes a disturbance and an indictable offense, none but a mind trained to judicial legerdemain can discern.

The act done is made an offense, in the law, because done on the "Sabbath," but not an indictable offense. It could not have been made an offense of the lowest grade on any other ground, because the acts proscribed are "the common avocations of life." Again, the non-professional mind is puzzled to know how "the common avocations of life" when exercised on any other day than Sunday are entirely innocent and even commendable, and yet on Sunday are such nuisances or disturbances as to become indictable offenses. Every judicial rendering on the subject has to go back on the idea on which the act is based, the religious idea. And in doing so they all run rough-shod over the sound doctrine of Chief Justice Nicholson's opinion, "that the carrying on of one's business openly and publicly on Sunday was not and could not constitute a nuisance simply because it was done on Sunday" (Case of Lowry vs. State, 7 Bax. 95). He furthermore said in the same opinion: "The legal definition of a nuisance is 'that which incommodes or annoys—something which produces inconvenience or damage.' It cannot be said that a barber-shop is something which incommodes or annoys, or which produces inconvenience or damage to others. To hold that it becomes a nuisance when carried on on Sunday, is a perversion of the term 'nuisance.' All that can be said of it is that when prosecuted on Sunday it is a violation, and subject to be proceeded against as provided by the statute, but not subject to indictment as a nuisance."

Had the plain common sense of this rendering continued to prevail there had been no King case in Obion County, nor Capps case in Weakley County, and divers similar cases in Henry and other West Tennessee counties; nor the late deplorable cases in Rhea County in East Tennessee. In all these cases much of the cruel and fell spirit that characterized religious persecution in the Dark Ages, when the Inquisition assumed the keeping of men's

consciences the world over, was displayed. Much misery and suffering were inflicted. It has already been noticed in this paper that King was cruelly pursued to death. Space will not allow a detail of the hardships endured in the other cases, only a little less severe than in King's case. Men languished in jail, worked in the chain-gang on the streets, and suffered almost every degree and character of punishment and indignity practiced in former ages when religious bigotry ran riot, except burning at the stake, gibbeting, etc. The closing and ruin of a splendid school at Graysville, and the consequent depreciation of the value of property in that town—amounting to thousands of dollars perhaps—as the result of the late Rhea County persecutions, to say nothing of the imprisonment of some eight citizens whose only offense was that they held to and practiced religious beliefs differing from those of their neighbors, is a familiar story to this assembly because of its recent occurrence.

The fatal departure from sound principles was taken in the Parker case, already referred to, and led to all this. Your petitioner is in no wise identified with the religious order from whose ranks all these 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. He has a common interest with others in desiring the repeal of this law, who may fall under the ban of proscription for opinions which may not conform to the standard of the civil law, and thus incur the judicial wrath promulgated against Seventh-day Adventists on one occasion when they were told from the bench that "they must educate their consciences to conform to the standard of the law." He has a common interest with all lovers of the fair name of the State in desiring to retrieve her fame from such shame as has been enacted in these cases. He would stay this war upon the freedom of conscience, upon religious opinions, ere difference of opinion in other and all instances are made the occasion of arraignment for the crime of heresy. We are almost to the verge of that condition of things now. The religious animus of the opinion in the Parker case started us on the downward road thitherward. The especial interest in hounding on these prosecutions of religious zealots, the intellectual dishonesty of the plea of the civil purpose of the law, are sufficient warnings that it ought to be repealed. Be not misled at the pretense that these cases are prosecuted as offenses against the civil law. There never was a case of religious persecution that was not defended on that pretext.

Repeat the law is the prayer of your humble petitioner.  
WM. P. TOLLEY.

#### MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

"TENNESSEE seems to be endeavoring to give us a scene of intolerance worthy of the sixteenth century, or earlier."—*Hope Valley (R. I.) Advertiser, April 18.*

"It is apparently a trivial matter, and may be passed over by the world at large as an effort of 'cranks' to override State law, but the principle at stake is a serious one and may well command the earnest attention of all lovers of religious liberty."—*Martha's Vineyard Herald, March 28.*

"WE expect that the AMERICAN SENTINEL—an ably edited paper in all respects—will realize its fondest dreams, and that it will have orders for another half a million copies of its

sprightly paper, after the first edition will be exhausted, and thus rebuke the witch-burners of that benighted State, Tennessee."—*Public Opinion, San Francisco, Cal.*

"HONEST work conscientiously performed is as much an offering to God as church attendance and loud prayers. It all depends upon the spirit in which it is done. As long as the Adventists observe one day of the week as Sabbath and work as the Bible commands the other six days, they should be esteemed as Christian, law-abiding people, and be secure from molestation."—*The Jewish Spectator, April 5.*

"TENNESSEE appears to be a pretty good State to keep away from, especially if one has an idea that he is living in a free country and has the right of thinking as he chooses upon religious matters. A number of Seventh-day Adventists, in Rhea County, have been locked up in jail for a month or so because they insisted that they had a right to worship Saturday and work Sunday. The prisoners argued ably from the Bible that they had the right to their belief but the court decided against them and they went to jail."—*Daily State Gazette, Trenton, N. J., April 15.*

"IN view of the fact that these people keep and observe one day of the week as the Sabbath day; that the Sunday of other sects is to the Adventists what Monday is to other denominations, and the 'common avocations' are legitimate and not obnoxious, it is our opinion that the Constitution of the United States will have to be changed and a new Declaration of Independence made, before the constitution of the State of Tennessee, or any other commonwealth, can be so warped as to persecute the ministers and professors of this sect. They worship according to the dictates of their conscience."—*The New Haven (Ind.) News, April 18.*

"It does not appear that these simple, honest and God-fearing people in any way interfered with others who desired to observe the first day. Honestly believing that Saturday is the Sabbath commanded by the Bible they were but acting in conformity with their religious convictions, and nothing but malice and bigotry could have inspired the prosecution, which is in reality a persecution. With such a thing as the convict lease system in force in the State of Tennessee, with negroes being shot by mobs in half dozen lots, or burnt alive, it does seem as if there were some violation of the laws of God and man more in need of punishment than the technical offenses of the Adventists.

If the guarantee of religious liberty in the Constitution means anything at all, it is intended to cover just such cases as the one under consideration. It is not claimed that these people interfered in any way with the rights of others, or in the remotest degree infringed upon the freedom of worship to which other denominations are entitled."—*Chicago Israelite, March 30.*

"THE Sunday-law fanatics of Tennessee are carrying things with a very high hand. Recently in that State twelve or fourteen Seventh-day Adventists were indicted for working on Sunday, convicted and thrown into prison. A school with which they were connected was thereby broken up and the families of some of them were left dependent upon public charity for support. The spirit of religious intolerance is abroad in the land. There is probably not a religious community in the United States where it does not crop out from time to time. We only hope these bigoted fanatics will carry the thing so far that the people will rise up

and sweep every vestige of Sunday-law legislation from the statute books in every State in the Union. Religious people quite too generally are not satisfied to be protected in their right to worship according to the dictates of their own conscience, but they want to compel everybody else to worship as they do or not at all. Down with such Christians and down with such religion!"—*Silver Creek (Neb.) Times, April 12.*

"THE State has nothing whatever to do with a Sabbath in the religious sense of the word—neither with the Jewish nor with the Anglo-American, nor with the Christian, of which the third [fourth] commandment treats. It has no jurisdiction in religious questions; consequently its duty consists in sparing the consciences and in the non-enactment of laws that encroach upon the freedom of conscience. And wherever such laws exist they ought to be repealed, and we find no fault with the Adventists in the least if they do all in their power unto the attainment of this end and implore the coöperation of all who pray God to preserve unimpaired to this country its liberty. Our position on Sunday legislation is that of Judge Parks. And we believe this to be the correct position, whereby one may keep a good conscience. Every State law is unjust, that will compel a person to act contrary to or in violation of his conscience in matters that do not come under the purview of government and upon which it may not legislate without making itself guilty of usurpation and tyranny."—(Translated by Rev. Oscar Goetz, from *Die Rundschau, Chicago, April 10.*)

"How can the people of Tennessee, or of any other State in this Union, founded on the idea of absolute equality of all men before the law, tolerate the retention on the statute books, of intolerant legislation which prescribes a State religion, and punishes those who do not conform to it.

Quibble as any one may, the glaring fact remains that such legislation as this involves nothing less and nothing else than religious persecution. Whether a victim is burned at the stake, or is thrust into prison for refusal to pay fine and costs, the principle is the same; the outcome is alike in both cases: persecution for conscience' sake.

And how absurd this persecution seems on the part of those who persist in the maintenance of the first day of the week as the day of rest, when it is realized that the Bible ordains the seventh day as the Sabbath, while nowhere in either the Old or the New Testament is the Sabbath thus divinely ordained, either abrogated or any provision made for the substitution of Sunday.

Such legislation is utterly repugnant to our American institutions. As a mass, the American people are religious. But they are not dominated by an offensive impulse to impose their religious convictions upon others. They are generous minded enough to recognize the sweet reasonableness of honest difference of opinion. They are certainly not willing to have our institutions endangered by the formal establishment of a State religion."—*The Hebrew World, New York, April 12.*

"It is incredible that, in the closing years of the nineteenth century with all its boasted enlightenment and progress, there should remain on the statute books of any State a law whereby its citizens may be persecuted on account of matters belonging to the realm of conscience, with which no government has of right anything whatever to do.

The AMERICAN SENTINEL, of April 11, published in New York, gives the particulars of the arrest and imprisonment at Dayton, Tenn., of eight Seventh-day Adventists, because they

insist on observing the last day of the week, instead of the first, as a day devoted to rest and worship.

These men are among the very best citizens of the community in which they live. They are not the enemies of law and order. They are as far from being anarchists as it is possible for men to be. On all points not touching their peculiar religious belief and their conscientious adherence to the observation of the Sabbath on a different day from that kept by most people, they are a law-abiding and exemplary people. They merely disobey laws in a matter of conscience which ought never to be enacted or enforced in this country. They refuse to pay fines, as did the Friends in New England and elsewhere two centuries ago, and they are, therefore, kept in jail.

It need hardly be said that petty persecution of this character is contrary to the Declaration of Independence and to the Constitution of the United States. It appears also to be contrary to the organic law of Tennessee, which declares that 'no human authority can, in any case whatever, control or interfere with the rights of conscience.'"—*The Daily Herald, Morristown, Pa., April 17.*

#### THE STATE AND MORALITY.

MANY seem to think that the State must conserve the morals of its citizens. But the moral law is the arbiter of morals, and this law is the rule of a moral government, which is wholly administered by a moral governor. Morality, therefore, means conformity to the moral law—the ten commandments. Immorality is discovered by the moral law, and is denominated sin, or unrighteousness. 1 John 3:4. It therefore follows that he who has once violated that law can never obey it so as to have it pronounce him moral; for "by the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20. So, then, the demands of the moral law can never be met by an immoral person; consequently no one can be made moral by the moral law even, much less by civil law.

One way alone is open by which man may become moral. The morality or righteousness of Christ, which is the morality of God, may be imputed to every believer in him (Rom. 3:21-23), and the moral law is then written in the heart by the Spirit of God (Heb. 8:10), which brings the creature into harmony with the Creator, the author of morality.

God is not only the Author of morality, but he has reserved to himself the privilege of promoting morality in the earth, through his own chosen instrumentality. To the disciples of Christ is the commission given: "Go ye into all the world, and preach the gospel to every creature." The Church has therefore been made the conservator of morals in the world, and her duty in this is done through making known the gospel to all "for the obedience of faith." This is the only true obedience, and the only real morality.

But the gospel and its accompanying influence, the Spirit of God, are both necessary to the teaching of morality. As neither of these has been committed to the State, it has not the credentials for teaching morality, and therefore cannot do it. The Church has both of these essentials, and is thereby qualified. But with her exalted privilege, she cannot punish those who refuse to become moral through her teachings. She cannot reward the moral, even. She may entreat and beseech men in Christ's stead to be reconciled to God; it is also hers to preserve her own purity, and the discipline of her membership. But beyond this she cannot go, since all rewards and punishments in this direction are God's preroga-

tive. Then let the State beware how she attempts to sit in the place of God, and wield his authority. Let her rather be satisfied to attend to civil matters only, adopting as her motto the words of Pope:—

Let not this weak, unknowing hand  
Presume Thy bolts to throw  
And deal damnation round the land  
On each I judge Thy foe.

—J. O. Corliss, in *Australian Sentinel.*

#### "CLERGY DO PROTEST."

"And Use Harsh Words Against the Desecration of the Sabbath. Demand Its Observance."

THESE are a part of the headlines of a report of the recent mass meeting held in this city, as reported in the *St. Paul Globe* of the morning of April 16. The meeting was held at the People's Church, and the report says it was "largely attended. Vigorous speeches were made by several clergymen, and a permanent organization resolved upon." "Rev. J. W. Conway, of the First Baptist Church, invoked the divine blessing, and stated that there was a general feeling among all denominations that the American Sabbath was not adequately observed in St. Paul." Lutherans, Methodists, Episcopalians, Baptists and Catholics were represented on the platform as being in favor of the reform. Several speeches were made in favor of the better observance of "Sunday," "the Sabbath," and "the American Sabbath," all meaning, of course, the first day of the week commonly called Sunday. It seems quite evident that these so-called reformers chafe under the reproachful name of "Blue Laws," and "puritanical," so frequently used by their opposers; for Bishop Gilbert (Methodist Episcopal), in his speech, made the remark that "It is constantly asserted that we who work for the observance of the Sabbath are striving to bring back the Blue Laws and restore the unhappy days of the old time puritans. This is a manifest impossibility. Nor are we trying to deprive the working man of his right, to abridge his liberty, or to force religion upon him, willing or unwilling." No doubt these men are honest in what they say; but the logic of their course is to bring about the very thing which they deny. But while the bishop admits, indirectly at least, the rights of men, Dr. S. G. Smith, of the People's Church, denies this principle. In his speech he said: "People object against a Sunday law that will interfere with natural rights. There are no natural rights. Natural rights mean savagery."

Evidently, the reason for his doing this is because it is the only way out of the dilemma that Sunday laws do invade the inalienable rights of all men. But the following words found in his reported speech are not so far from the truth: "Never have the forces of secularism been so solidly arrayed against religion, morality and the Bible. Religion has become a tradition and a memory." He also gave one good point in regard to legislation in the following words: "Until the people of our city churches unite in a better observance of the Sabbath, I have little faith in laws and legislatures." Let all reformation begin with the people, and with the heart and not in the head, and there will never be any need of "law and legislatures" in the interests of reform.

The Catholic Church was represented by Rev. John Gmeiner, who spoke in the place of Archbishop Ireland, who could not be present. In doing so he called attention to the attitude of that church by reference to the Council of Baltimore, and stated that "in

1884, the bishops and archbishops of this entire country urged both clergy and laity to recognize and aid no movement calculated to weaken respect for the traditional American Sabbath, but on the contrary, to encourage such traditional observance to the utmost."

And so it is that Protestants, professedly so, and Catholics are uniting to elevate the anti-Christian Sabbath, and in doing this we see the evidence that they have found common ground upon which to stand in oppressing those who will be true to "the commandments of God and the faith of Jesus."

H. F. PHELPS.

St. Paul, Minn.

BOILING BLOOD.

WALTER ELLIOTT, the Paulist priest, has this to say in the Catholic World for April, concerning the private interpretation of the Scripture:—

It makes one's blood boil to think of honest people being fooled with such a preposterous delusion as that the private interpretation of the Bible is the divine rule of faith.

This "delusion" seems to have had this same effect on Roman Catholics in the past; with this difference that they were not content with the boiling of their own blood, but persistently practiced the pious papal plan of boiling the blood of such men as Huss and Jerome, who believed and taught the "preposterous delusion." But since burning and boiling have gone out of fashion, Roman Catholic countries have adopted banishment instead, as will be seen from the following, which appeared in the Inter-Ocean, of April 19:—

Spain Refuses to Permit Missionaries in the Caroline Islands.

WASHINGTON, D. C., April 18.—In the correspondence between the United States and Spain last year is the history of the negotiations which, after years, resulted in the payment of the sum of \$17,500, as indemnity for the expulsion from the Caroline Islands by Spain of the American missionaries. It appears also that, immediately upon receiving the indemnity, United States Minister Taylor, under instructions from the State Department, began to press the demand that the missionaries be allowed to return to the Caroline Islands. He represented that the governor of the islands was willing to permit this upon the assent of the Spanish government, but the latter, after denying that that official had any authority to convey any such assurance, announced on September 18 last, that the condition in the Carolines has undergone no change as would warrant the return of the Methodists and therefore refused permission for their return.

From this we are to learn that the Roman Catholics of Spain and the Caroline Islands are afflicted with the same hot-blood trouble which afflicts Priest Elliott, and being in a position to give vent in a practical way to their heated blood, they banish the Methodist missionaries who reject and teach others to reject the Roman Catholic interpretation of the Bible. Spain and the Caroline Islands present fruitful fields for missionary work to those Roman Catholic priests and editors who claim for the Catholic Church the authorship of civil and religious liberty.

THE POPE AND THE SUNDAY REST.

THE pope, in a letter to M. Keller, President of the Sunday Rest Society, says: "The association tends to restore to God an honor due to him by a cessation of labor which he himself has strictly prescribed from the beginning of the old law. . . . Contempt for the Lord's holy day causes the greatest evils to men and nations." Sunday closing has for years been steadily on the increase in the best quarters of Paris.—Pittsburg Catholic, April 18, 1895.

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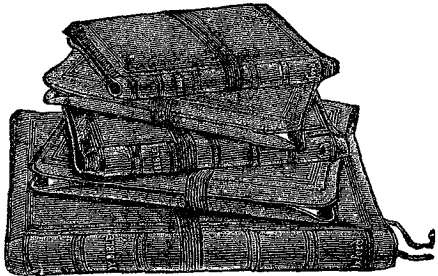
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NEW YORK, MAY 2, 1895.

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.

J. B. THAYER, a Seventh-day Adventist, of Harriman, Roane County, Tenn., was arrested April 21, for Sabbath (Sunday) breaking. His offense was planting potatoes.

WITH this issue we complete the publication of Ex-Senator W. P. Tolley's petition to the Legislature of Tennessee, for the repeal of the oppressive Sunday law of that State. The petition is a masterly document.

PROMPTNESS and rapidity are characteristic of this age. If you receive your SENTINEL a day sooner and it contains fresher news than formerly, ascribe it to a determination on the part of the publishers to keep abreast of the times.

WE have received marked papers, denouncing the Tennessee persecutions, from every section of the country,—from Martha's Vineyard to San Francisco. Some of these appear on page 141. It is gratifying to note these candid and courageous protests against the violation of vital principles of justice.

UNDER the head of a "Curious Sentence," the *Glasgow Mail*, of April 13, has this item: "The Supreme Court of Strasburg has confirmed the sentence of one day's imprisonment passed upon the Protestant Pastor Muller, for having spoken offensively of the Roman Catholic religion in course of a sermon."

LET it not be forgotten that while Seventh-day Adventists are being prosecuted in Tennessee for Sunday work, iron furnaces, coke ovens, railroad trains and newspaper offices run as usual and are not interfered with. In Dayton, where eight Seventh-day Adventists were recently imprisoned, a large iron furnace is operated every Sunday, a Sunday paper is published, livery stables do business, trains are run, and nobody is disturbed, nobody is indicted; but an Adventist, three miles away in the hills, pulls fodder, and he is arrested and imprisoned for committing a nuisance!

IN our issue of March 14, we had occasion to denounce the persecution of Robert G. Ingersoll by certain clergymen of Hoboken, N. J., who revived an old statute against blasphemy, and attempted thereby to prevent Mr. Ingersoll from delivering his lecture against the Bible. In this article we carelessly attributed a mercenary motive to Mr. Ingersoll. This was unjust, both to Mr. Ingersoll and the SENTINEL. The SENTINEL has no power, no occasion and no right to sit in judgment on the motives of any man. The

SENTINEL is Christian, and Christ said: "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."

MORE than forty years ago the people who publish the AMERICAN SENTINEL published to the world a prediction based on Scripture, that the time would come in the not distant future when the Sabbath question would be prominently before the country,—that it would be discussed in pulpit and press, and in legislative halls, and that the fruits of all this would be the enactment and enforcement of Sunday laws and the persecution of seventh-day observers. Much of this is now being fulfilled and more soon will be. *Die Rundschau*, a Lutheran paper, of wide circulation and influence, published in Chicago, introduces an editorial criticising the Sunday-law movement, with the following true statement of the present universal agitation of the question:—

In most States of the Union the Sunday question is once more a burning one. Not only the subject of discussion in the pulpit, in religious conventions, in the religious periodicals of the sects, in tracts and pamphlets, but also on the floors and in the committee chambers of legislatures. Almost everywhere there is a powerful movement afoot to effect the establishment or recognition of rigid Sunday laws. Thus there are, for example, before the New York Legislature alone, no less than six bills giving attention to this matter. General recognition of Sunday as a day of rest is sought, and the State is to effect the same by means of legislation and by forcing all to obey such legislation.

Such facts are indeed significant.

REV. DR. SNYDER, of St. Louis, has this to say in the *Globe-Democrat*, of the seventh part of time theory which attempts to clothe the first day of the week with the authority of the fourth commandment:—

Rev. Mr. Kirtley preached recently on the fourth commandment, "Remember the Sabbath day, to keep it holy," and said: "The Sabbath institution that we have is the same institution given in Eden commanded through Moses, approved by Christ and observed by Christians." It is a perpetual wonder to me that intelligent and well-informed people, like Mr. Kirtley, will continue to repeat that statement, year after year, and generation after generation. It is strikingly and singularly inaccurate. The Sabbath day of the old biblical dispensation is the seventh day of the week. Any Israelite would have been amazed to hear the suggestion that any man could observe the Sabbath on any other day. There is not a word or a hint in the Bible that observance of the Sabbath meant the observance of one seventh of the time! It is stated in the Bible that the miracle of the falling manna testified to the sacredness of the specific twenty-four hours between sunset on Friday till sunset on Saturday. To attempt to transfer all the sanctions of the Sabbath from the seventh day of the week to the first day is a monstrous perversion of the Scripture.

There is not an advocate of the one day in seven theory but would ridicule such jugglery if he were the seventh son in his father's family to whom for good reasons had been willed a larger portion of the father's estate, and it was attempted to deprive him of the property on the ground that one son of the seven was all the will called for, and that it made no difference with which son the counting commenced.

A TENNESSEE paper, in the defense of the prosecution of the Adventists under the Sunday law of that State, says: "We had just as well uphold the Mormons in their polygamous belief, as to sanction and support these Adventists in their belief relative to the proper day to keep holy."

This is a confession that the trouble is with the belief of the Adventists in relation to the day to be kept holy, and not with their practice of working on Sunday. It explains likewise why it is that others who work on Sunday are not prosecuted: it is because Sunday work by those who do not observe another day is not a protest against the substitution of Sunday for the Sabbath; while working on Sunday after having rested upon the seventh day is an emphatic protest against Sunday sacredness. It is the Sabbath rest coupled with the Sunday work that offends, and not the Sunday work itself.

The reference in the quotation to Mormonism and Mormon polygamy is only for the purpose of exciting prejudice. Those who are troubled upon this question ought to send three cents to this office for "Religious Liberty and the Mormon Question," a twenty-page tract, showing the difference between Sunday laws and laws prohibiting polygamy.

PRIEST ELLIOTT, of the "Paulist Fathers," who has been lecturing to non-Catholics in Michigan and Ohio, closes a summing up of the results of his efforts with the following in the *Catholic World* for April:—

In the many non-Catholic missions which we have given, nearly all of them in public halls, we have learned many strange things, but the strangest of all is the ripeness of the harvest. The fruit is so ripe that it is falling from the trees and is being carried away by every passer by. Even the religious perplexities among our countrymen, their very divisions and sub-divisions spring from their eagerness for the truth. They want to be holy with the holiness of Christ, and that makes them enter and then makes them leave one and now another denomination. They are a religious people who are accessible to Catholic argument—would that all bishops, all provincials of communities, all priests and nuns, would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army that the American people can be drawn to listen to this church. Let it be announced in the seminaries, let it be placarded in the novitiates and colleges and scholasticates the world over: Behold, THE GREAT REPUBLIC; IT IS A FIELD WHITE FOR THE HARVEST.

Priest Elliott manifests a commendable zeal, which, if exercised on the side of truth, would be a power for good. It is becoming more and more apparent that the American Republic is looked upon by the pope and the papacy as the ripest and most important harvest field of the world. And the great scheme of the papacy is to capture the bell sheep of liberty's flock and thus make easy the scheme to corral all within the fold of the Vatican. It is a stupendous scheme and is succeeding.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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