

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

VOLUME 10.

NEW YORK, MARCH 28, 1895.

NUMBER 13.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY.

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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THE PLANS OF THE PAPACY.

At the annual banquet of the Carroll Institute in Washington City, February 26, 1895, Archbishop Satolli, Rome's "apostolic delegate" to the United States, spoke "on behalf of Pope Leo XIII.," and in his speech he said that—

The opinion was certainly growing, that we were nearing a most critical point in history; and that, in this country, especially, great problems would soon demand positive solution. All the horrors of a social revolution were predicted by men as renowned for accurate and calm thinking, as Prof. Goldwin Smith and Prof. Von Holst. The apostolic delegate held, with a recent magazine writer, that the Catholic Church alone held the true solution of the terrible problem which lies at the threshold of the twentieth century; and that it belongs to the pope alone to pronounce a social *pax vobiscum*.—*New York Sun*, Feb. 27, 1895.

The papacy "can see what is to be." She sees approaching, the times of commotion and upheaval and revolution which careful thinkers also see; which cause statesmen to be uneasy, and which are making rulers to fear: and she proposes to take advantage of it all to exalt herself once more to the place of supremacy among the nations and over their peoples. This is her own definitely laid-out plan, and to know it, is important. She likewise knows that the United States is leading the world, and that this country will therefore necessarily have a leading influence in shaping the solution of "the terrible problem;" consequently, she proposes to control the United States, and through this solve the problem to her satisfaction. Therefore the word from Rome is that—

The United States of America, it can be said without exaggeration, are the chief thought of Leo XIII. in the government of the Roman and universal Catholic Church. . . . A few days ago, on receiving an eminent American, Leo XIII. said to him: "The United States are the future; we think on them incessantly." . . . This ever-ready sympathy has its base in the fundamental interests of the holy see; in a peculiar conception of the part to be played, and the

position to be held, by the church and the papacy in the times to come. The interest is the necessity in which Rome finds she is, to direct her general course according to the signs of the times and the transformations on the agitated surface of the world. . . . What we do know is, that a world is in its death-agony, and that we are entering upon the night which must inevitably precede the dawn in this evolution. The church, in the eyes of the pope, has a mission to fill.—*Letter from Rome, in Catholic Standard, Philadelphia, Pa., Nov. 3, 1894.*

Has not the papacy had experience in just this course of things? Has not the papacy seen, practically, the world once in its death agony? The Roman Empire, in its greatest day, was practically the world as the world then was—all civilization was within its limits, and was under its control. She saw that mighty empire, "the sublimest fabric of human greatness ever built by man,"—she saw it go to pieces, and universal anarchy reigning amid the ruins.

Thus as the world then stood, and as it then was, she saw the world in its death agony. And out of that death agony of the world she exalted herself to the supremacy over kingdoms and peoples that she held in the Dark Ages, and by which she cursed the world so long.

She sees the same elements again permeating society and States, the same movements again agitating the nations, and she congratulates herself and exclaims: "Out of the death agony of the world before, I drew life and vigor to myself; upon the ruins of society once, I rose to supremacy over all—I will do it again. Thus it was demonstrated to all the world in that day that I was superior to all earthly things; and so will I again and in this day demonstrate to all the world—large as it is—that 'I am, and none else besides me.' 'I shall be a lady for ever.' 'I sit a queen, and am no widow, and shall see no sorrow.'"

This is her scheme, and this is her tone in view of the bright prospects on every hand that her scheme will succeed. And her scheme will certainly succeed. For not only is it true that the papacy is described as "A king of impudent face, and understanding deep schemes" (Dan. 8:23, Jewish Translation); that "It is impossible to deny that the polity of the church of Rome is the very masterpiece of human wisdom;" and that "The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity

to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place" (*Macaulay's Essay, Von Ranke*); not only is all this true, which of itself would strongly presage the success of her openly announced scheme, but the "sure word of prophecy" has plainly foretold that her scheme will succeed. For thus it stands written: "All that dwell upon the earth shall worship him [the beast, the papacy], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. And "she hath glorified herself, and lived deliciously," saying "in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

And just then, and "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." Verses 9, 10. All this shows as plainly as need be, that Rome's scheme, as mapped out and published by herself, is certain to succeed, so far as the world and worldly power is concerned; and that her certain triumph that far, is to bring her certain ruin for evermore. For it stands written: "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Verse 21.

Such is the course, the success, and the end, of this scheme pertaining to the papal "social *pax vobiscum*" for America and the world. And at this time, and in view of these things, there is heard "another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5. "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51:45.

"Come out of her, my people," saith the Lord. Reader, are you completely out of Babylon? Is your name in the book of life

of the Lamb slain from the foundation of the world? Have you thus a sure shelter from the terrible storm, and salvation from the utter ruin, that hasteth greatly? "For the day of the Lord cometh, for it is nigh at hand;" "even the voice of the day of the Lord." "Behold, he cometh with clouds; and every eye shall see him." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

RELIGIOUS PERSECUTION AT GRAYSVILLE, TENNESSEE.

THE eight convicted Adventists have now been in the Rhea County jail at Dayton since the afternoon of the 8th inst. Owing to the kindness of Sheriff Darwin, they are not confined in cells but occupy two rooms in the front of the jail on the second floor. These rooms are not clean, but they are light and are not *offensively* dirty. Each room contains two fairly comfortable double beds. The Adventists also have the freedom of the building and the jail yard. One of their number is permitted to carry water for drinking from a spring some distance from the jail, so that they are not compelled to use the water from the contaminated well in the jail yard. Their food is not hygienic but might be worse. They are allowed to receive visitors at their pleasure, and so, as jail life goes, they have much for which to be thankful.

But while their imprisonment is not rigorous, it is imprisonment. They are deprived of their liberty. They suffer the indignity of being counted criminals, and enemies of the State. They are taken from their homes and families, and from their business which necessarily suffers during their absence. Three of the families are left almost penniless. One of the prisoners, who has had but little work for months owing to the hard times, was compelled to leave his wife and seven children with food in the house for only a few days. Two other families, while not so large, are scarcely less needy. The husband and father is taken away, and so far as the State is concerned, the wife and children are left to beg or to starve—and for what offense?

The sole offense of the Adventists was exercising their God-given right to labor six days for their daily bread, after having kept the Sabbath according to the divine command. They interfered with no one. They harmed no one. They could in all good conscience say, in the language of the Apostle Paul: "We have wronged no man, we have corrupted no man, we have defrauded no man." They are guilty only of practical dissent from the religion of their neighbors; and it is for this that they are imprisoned in the State of Tennessee, in the United States of America in the closing decade of the nineteenth century!

The closing of the Graysville Academy is a peculiarly sad feature of the persecution at this place. A more unselfish work is seldom undertaken than was the founding of this academy. As stated last week, Elder Colcord had put all his means into this school, not for the purpose of making money, but in order that he might do good to his fellow-men, that he might be enabled to fit the children of his brethren and of his neighbors for usefulness here and for happiness hereafter. But because he permitted the inmates of the Students' Home to work on Sunday, to wash their clothes and to saw wood, and to do such other work as is usually done on Saturday by Sunday-keepers while attending school, he is ruthlessly taken from his family, from his home, from his labor of love for the young and for the cause and the God he loves, and

is shut up in prison as an enemy of society and of civil order!

Nor are the imprisoned men the only sufferers; as already related, helpless families are left without means of support, and the students of the academy are deprived of the opportunity to pursue their studies. Many of these students have come here from a considerable distance at great expense, that they might enjoy the benefits to be derived from this excellent school. Whole families have practiced economy and denied themselves, that the young people might come to Graysville; and now in close times and at a season of the year when money is usually hard to get, the students are compelled to send to their parents for money to pay their fare home. Then, if the school reopens, there will be the expense of returning again, amounting in some cases to forty dollars for the round trip. It is thus that the State of Tennessee deals with Seventh-day Adventist boys and girls who are trying to get an education at Graysville Academy.

Public opinion is divided here. The majority and the best people deprecate the persecution. The *Dayton Leader*, the *Dayton Republican*, and the *Daily Times*,—all the papers published in Dayton,—denounce the prosecutions as religious persecution, and demand the repeal of the law. But evil men are plotting further persecution. They are spying upon the Adventists and demanding that additional indictments be found against them, and that they "be compelled either to cease their Saturday-keeping or leave the State." This is the very language in which some of their enemies put it. It is not the Sunday work that offends, but the Sabbath rest. Others work on Sunday and are not molested. The railroad trains thunder through the county and through the village and disturb no one; the furnaces of the Dayton Coal and Iron Company are operated on Sunday as on other days and nobody is offended.

The temper and tone of the press of the county is shown by the following from the *Daily Times* of Sunday, March 10:—

The Adventists in Prison.

The *Times* man visited the jail yesterday and found the Adventists quartered in the front portion of the jail upstairs, and not in the disreputable rear. They are allowed perfect liberty to come and go about the building. They all appear cheerful under their misfortune and are bearing up well under their burden.

It seems to us that it is really too bad that these people have to suffer when others actually deserving punishment go untouched by the law.

The *Times* suggests some one circulate a petition setting forth the facts in the case, and praying their release, and forward the same to Gov. Peter Turney. We are certain that every person in Dayton would sign it.

This is simply a sample of the utterances which have appeared in all of the Dayton papers. But it matters not what the papers say nor even what the people say so long as the present Sunday law is upon the statute books of Tennessee. Any bigot may set the machinery of the law in operation and better men be his victims.

WOMAN'S NATIONAL SABBATH ALLIANCE.

IN this city, February 7, "The Woman's National Sabbath Alliance" was organized. A part of the pledge of the alliance reads as follows:—

We . . . do hereby pledge ourselves to resist by precept and example whatever tends to undermine Sunday as a day of rest and worship: such as the Sunday secular newspapers, Sunday concerts, Sunday social entertainments, Sunday driving and traveling for personal gain or pleasure, and we further pledge ourselves to use our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day.

When we read this pledge of the new organization, we remarked in the *SENTINEL* that while the ladies were in error as regards the Biblical day of rest, yet they were violating no principles of religious liberty in endeavoring "by precept and example" to influence people to their way of thinking and acting. But since one error logically leads to another, we made the following prediction: "We shall confidently expect to see, ere long, this so-called 'Sabbath Alliance' going the way of the American Sabbath Union in this matter; namely, appealing to the civil law."

We were correct in our prediction, for the very first document issued after the Alliance was organized was entitled, "Address to the Women of America," and contained among other things the following:—

We therefore call upon the women of our beloved and favored land—the land toward which the eyes of all nations turn,—to foster by every influence in their power: First, a higher appreciation of civil laws, wisely administered, designed to preserve the Christian Sabbath as a day of rest and worship.

It is also announced in this same address that the headquarters of the Alliance is in the room of the president of the American Sabbath Union, and that its committee will "direct the affairs of the Alliance in cooperation with the American Sabbath Union."

More than this: upon investigation we learn that the Alliance was organized through the efforts of the president of the American Sabbath Union.

The second meeting of the Alliance was held March 11, on which occasion it was announced that "among those indorsing this movement are Mrs. Fuller, wife of Chief Justice Fuller, Washington, D. C.; Mrs. Shiras, wife of Associate Justice Shiras," etc., etc. Thus it would appear that this Alliance has secured the indorsement of the wives of two of our Supreme Court judges in their effort to "foster by every influence in their power a higher appreciation of civil laws, wisely administered, designed to preserve the Christian Sabbath as a day of rest and worship."

If this be true, there will be no one to act the part of Pilate's wife when these judges shall be called upon to act the part of Pilate in condemning as malefactors innocent Seventh-day Adventists who follow in the steps of their Master in observing the Sabbath of which he declared himself to be the Lord, and performing inoffensive labor on Sunday.

PAPAL CONFIDENCE.

THERE is an effort on foot to have the National Government establish a national university at Washington. The *Western Watchman* (Roman Catholic), of March 14, speaks thus of the project:—

A mighty effort is being made to induce the Government to establish a national university. The Government will never do it. The only national university Washington will ever know is the one recently founded in that city by Leo XIII.

It is thus confidently that papists speak of their power in national affairs. So confident are they of their capture of the American Republic that they already speak of their university as the "only national university."

RIGHT FOR ONCE.

THE *Christian Statesman* has finally struck a note that chords with truth. We hasten to publish it:—

The London *Christian*, speaking of vagrancy in England, says that in Somerset it has increased within two years from 29,000 to 46,000 cases. The chief constable says he sees no signs of criminality; the

increase comes wholly from men out of work. "A large number," the chief constable adds, "are short-service soldiers, some belonging to the Army Reserve. These men draw their deferred pay in a lump on leaving the army, go on 'the spree' with it, and at once and forever enter the destitute class. A few years ago the *Daily News* showed how the short service term was making paupers and crowding the southern counties with them." "And now," exclaims the *Christian*, "ye secretaries of Boys' Brigades and ye ministers and officers of the same, when ye admit 16,539 boys taken with your guile! and only 2,102 with your Bible classes! are you not whetting the boys' appetite for at least a short service term in an army somewhere?" We cordially indorse this protest. The Boys' Brigade movement is a singular admixture of the military and the religious spirit, and as such deserves the opposition which the friends of peace have been offering to it.

We hope our contemporary will hold to this truth,—that you can't make a boy a Christian by teaching him military tactics; and that this may lead to an understanding of kindred truths, one of which is that you can't make a man a Christian by law.

CHURCH OR JAIL.

UNDER the heading "Church or Jail," a contemporary publishes the following unusual facts regarding the action of a Rockford (Ill.) judge:—

Police Magistrate Morrison has adopted a unique method of inflicting punishment on offenders. Two prisoners, one convicted of drunkenness and one of beating his wife, were sentenced Tuesday morning and the court suspended their sentences so long as they attend church regularly.

One is in doubt as to the object the judge had in view in this extraordinary proceeding. Does he regard church-going as a punishment, or as a means of reformation, or both? Such proceedings, however, are quite in harmony with the decisions of State and Federal judges that Christianity is a part of the common law, and that "this is a Christian nation." The judge evaded a very important question in not designating what church the culprits should attend. It is now in order to decide who are the Christians, and then judges can order convicts to attend the "legitimate and most holy" church.

IS MASSACHUSETTS HARD OF HEARING?

GOVERNOR GREENHALGE, of Massachusetts, recently addressed a compulsory Sunday observance meeting in Boston, and among other things, said:—

I came here, my friends, as an individual, and I may say, also, as an official of the commonwealth of Massachusetts. I am bound by my oath to support and to execute the laws of the commonwealth, and as one of those laws gives official sanction to the Lord's day, I am pledged to see, as far as I can, that the day is kept holy. (Applause.)

Massachusetts, kneeling upon the desolate seashore, two-and-a-half centuries ago, heard the thunder of this Sabbath law from Sinai, and wrote it into her statute book. There it is to-day, and, I prophesy, there it will remain forever. (Great applause.)

Here is no mincing matters; no attempt to hide the religious character of Sunday laws behind the "civil Sabbath" mask. The governor proposes to enforce the thunders of Sinai upon all the people. But who delegated the governor to interpret and enforce the divine will? Is he the vicegerent of the Almighty? Is he the Moses of this modern theocracy?

The governor says Massachusetts heard the thunder of this Sabbath law from Sinai and wrote it into her statute books. Massachusetts must be hard of hearing. What is in the statute books is not at all like the thunders of Sinai. The Massachusetts statute requires the observance of Sunday, the first day of the week, while the Sinaitic law says

"the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." However this is as near the truth as any self-constituted representative of God ever gets.

CONGRESS HAS RUINED SUNDAY.

THE makers and preservers of the "American Sabbath" are in trouble. In 1892 they forced from Congress the first legislation in the history of the nation touching Sunday sacredness. It was the fruits of a long and bitter fight. They had secured State recognition of the Sunday Sabbath, but to make the "American Sabbath" complete, it must be sanctioned by the national legislature. Congress yielded, and the "American Sabbath" was finished. When the final vote was taken, the "Christian lobbyists" in the gallery arose and amid great rejoicing, declared, "Now we've got it." Congress had made them a Sabbath, and they were happy.

But now Congress has spoiled the "American Sabbath;" utterly ruined it. It held business sessions all day Sunday, March 3, and thus desecrated what a preceding Congress had sanctified. Of course the Sunday-law people are angry. But what can they do? "Turn the rascals" out, of course, and vote in another Congress that will reestablish the sanctity of the "American Sabbath." The following is one of the resolutions passed with this end in view, by the eastern Pennsylvania conference of the United Evangelical Church at Schuylkill Haven, Pa., March 7:—

Resolved, That we are deeply grieved by the godless action of our National Congress in having Sunday sessions and consider it an insult to this Christian nation, whose representatives they are, and hold that if any of the men who are guilty of the above offense should at any time seek the suffrage of their fellow-citizens for offices of public trust, every Christian should deem it his duty to oppose them by voice and ballot.

If all these Sunday-law people would exchange their man-made Sunday Sabbath for the "Sabbath of the Lord," a day sanctified by the Lord himself and which does not depend on human law for its holiness, they would not have to spend their time making a Congress to make and preserve the "American Sabbath."

"CHRISTIAN UNITY" A SHAM.

THE following letter regarding the so-called "Christian Unity" movement, of the Bay City, Mich., published in the *Bay City Times-Press*, of March 8, will be of interest to those who are watching the movement in these cities, which has for its object the union of Protestantism and Catholicism. The letter is written by Rev. C. H. Irving, a Baptist minister:—

Rev. H. J. Johnson, Secretary Bay City Ministerial Association—

My Dear Brother: Through you I wish to present my withdrawal from the Ministerial Association of the Bay Cities.

For my brother pastors I have the sincerest regard and have always enjoyed the Christian fellowship manifested at our gatherings. Since it has seemed wise, however, for the association to enter into a movement inappropriately called "Christian Unity," I deem it consistent with my convictions and honor as a Christian and a Baptist to have no further connection with the association.

While I would regret to question the motives of my brethren who have thrust this matter on the association, yet I do regard it as very unwise and disloyal.

As far as I am personally concerned, there can be no fellowship between Roman Catholic clergymen and myself. I certainly would not occupy the position I do for a moment if I did not believe that the Roman hierarchy was corrupt from root to branch.

If I did not believe that Catholicism was injurious to its followers and one of the greatest enemies to our nation, that its teaching is idolatrous and ruinous;

that it practically ignores the plain teachings of God's Word, whatever its claims are to the contrary; that it is the determined enemy of free speech, free schools and soul liberty,—if I did not firmly and with substantial reasons believe these things, then I would step down and out of the pulpit.

Personally I could not be loyal to my Catholic fellow-citizens, to my convictions as a Christian minister, to the Word of God as interpreted by the Holy Spirit, to the flag of my country, or to the trust committed to me by my God, if I did not preach the truth about the errors of Roman Catholicism, and do so fearlessly, fully, and in love.

It cannot be possible that the brethren are ignorant that the "Christian Unity" movement, so-called, is a sham. If so, let them read "St. Mary's Parish Messenger," January, 1895, page 5. Speaking of how the Protestants rally to the support of their churches, it concludes by saying: "See what is done to keep up error and heresy; see how a false religion is supported." This article is signed by "Your Devoted Pastors." This is the second act in the "Christian Unity" movement, and I am confident that a discerning public will await with no small interest the third and final act in this farce.

Fraternally,

C. H. IRVING.

One of "Your Devoted Pastors" here referred to is Jos. Schrembs, pastor of St. Mary's Catholic Church, and one of the priests connected with the "Christian Unity" movement. It would appear that while he was engaged in public love-feast demonstrations with Protestant ministers, he was telling his people that the religion of these ministers is "error and heresy," "a false religion," etc. While the "Christian Unity" movement put padlocks on the Protestant ministers' mouths, so that they dared not preach Bible truth regarding the papacy, the priest continued to tell what he believed to be the truth about Protestantism. No man can preach the gospel without offending the papacy. The Protestantism of to-day is on better terms with Roman Catholicism than formerly, but it is because it has compromised the truth. There can be no true love manifested in a movement which compromises the truth of the gospel. A true Protestant will tell the truth about Roman Catholicism in love, even though it cost his life, but he will not compromise with the "mystery of iniquity."

"BEFORE CONSCIENCE IS LAW."

THE Baptist *Examiner*, of this city, is making a noble fight against religious intolerance. In its issue of January 31, it said: "There is a deplorable ignorance as to what constitutes religious liberty. To a large proportion of the human race, religious liberty means the right to believe as I please, and act accordingly. Others mistake religious toleration for liberty." Referring to the persecution of seventh-day observers for laboring on Sunday, the *Examiner* further says, "In not a few States religious liberty is grossly, wickedly, infamously violated through abuse of what are called the Sunday laws." After narrating a few of the cases of persecution in the States of Arkansas, Tennessee, Maryland, Georgia and Pennsylvania, the editor continues:—

It is amazing how good people fail to understand what are the principles in this matter. At the last quarterly meeting of the Philadelphia Ministers' Union, the writer [Dr. Wayland] proposed a resolution to the effect that the Pennsylvania Sunday law of 1794 should not be used for the violation of religious liberty in the case of quiet and conscientious citizens who, having observed the seventh day as a day of rest and worship, perform on the first day of the week such labor as does not interfere with the religious rights of their fellow-citizens. This resolution was opposed by one speaker on the ground that it was very dangerous to open the door at all, or in the least to relax the requirements of the law; by another, on the ground that very few cases of hardship occurred under the law; and by another, on the ground that if this resolution were adopted, it would be necessary also to exempt those who observe Monday, Tuesday, Wednesday, Thursday, or any other day of the week. At last a master-stroke was effected. A member called

the attention of the chairman to the fact that the hour of adjournment had already passed, and thereupon the chairman ruled that the body was no longer in session. It is this sort of thing that brings reproach upon Christianity.

Later Dr. Wayland introduced a similar resolution in the Philadelphia Baptist Monday Conference, with the result that it passed that body. Against this noble stand of the *Examiner* and Dr. Wayland, a number of Baptist papers have protested, among them the *Nashville Baptist*, the *Alabama Baptist*, the *Canadian Baptist*, and *Messenger and Visitor* (St. John, N. B.). We wonder that any Baptist could defend or excuse these persecutions. Our readers who know the history of the struggle of Baptists for "soul liberty," and how sacredly they have held the rights of conscience, and how often they have refused to obey human law when that law conflicted with conscience, and have meekly taken the consequent flogging, imprisonment, banishment, and even death, will be interested to know how these Baptists defend what the *Examiner* calls a gross, wicked, infamous violation of religious liberty.

Here is a sample from the *Central Baptist* (St. Louis), which appeared in its issue of February 7. The heading of the article is, "Philadelphia Letter," and the writer is G. J. Burchett:—

"Religious Liberty."

This was the live topic which came before the conference on Monday. Dr. H. L. Wayland introduced the subject by the following resolution:—

"Resolved, That we request the Pennsylvania legislature to enact such a law as shall prevent the violation of religious liberty in the person of citizens who, having conscientiously observed Saturday as a day of rest and worship, engage on the first day of the week in quiet labor not interfering with the worship of their fellow-citizens."

On the face of it, this resolution is very taking with Baptists. In connection with this we feel that we have a glorious record, and we can afford to grow eloquent on this topic. The world owes us a great debt for the battles we waged and the victories we gained. We were the advocates of this when we stood alone. We are not alone now; others have joined us; we have plenty of religious liberty, such an abundance that the dangers seem to be that one may do most as he wills if only he pleads the rights of conscience in religious matters. The world has heard of our liberty and has come to spy it out. True, they have brought along some uncomfortable weapons; and Mormondom has sprung up among us, and means to share our liberties.

The discussion of this topic brought out the fact that there are persons known as "Adventists" who defy the Sunday laws of many of our commonwealths and make special efforts to get themselves arrested and then cry, "religious persecution." Probably this is not confined to Adventists. It is plain to be seen that the question of religious liberty is not before us now as once it was; and the Lord is surely raising up some prophet who shall call upon us to remember that *before conscience is law*. And probably our next great conflict will arise out of this very question as to whether the laws of the land shall be obeyed, or every one shall do as he pleaseth, "for there was no king in Israel."

As we read this we seem to hear not a descendant of Roger Williams or Elder Holmes, but the voice of Cotton Mather as he defends the persecution of Baptists. A favorite argument is to charge that the persecuted court persecution. This was the charge made by Mather against the Baptists. Oh, no, "the question of religious liberty is not before us now as once it was." It was quite different then. Then we were persecuted; now we are the persecutors. While we are loth to say it, it is nevertheless the fact that the Baptists of the South are the leaders in this persecution of seventh-day observers. The infidel smiles in contempt at the acrobatic agility with which the persecuted Baptist turns into a persecuting Baptist, and as he turns from this Christ-dishonoring performance, he remarks: "I told you so; he howls vociferously about persecution, but give him the power and he will treat his dissenting brother to the same."

Yes, there has arisen a prophet in these days among Protestants, and he is having a strong following from Baptists, and his message is "that before conscience is law." But he is not from the Lord, for the Lord says through the Apostle Peter, when human law conflicts with conscience, "we ought to obey God rather than men." However, the Lord speaks of this prophet in Rev. 19:20, but he calls him a "false prophet." In the 13th chapter the same power is brought to view under the term, "Image of the beast," and he here preaches "that before conscience is law;" and those who refuse to accept this papal doctrine are threatened with death. And that which it is attempted to enforce is the "mark of the beast," or the mark of the papacy. And this is just what those backsliding Baptists are attempting to enforce on Seventh-day Adventists; they are attempting to enforce the papal Sabbath,—Sunday,—which has no foundation in the Scriptures, but which the papacy points to as the sign or mark of its power. Seventh-day Adventists, like Baptists of old, refuse to accept the false doctrine that "before conscience is law," and like them prefer to suffer persecution.

Not only do they refuse to accept this doctrine of the false prophet, but they are sounding the warning of God against this "false prophet" as found in Rev. 14:8-12.

To faithfully give this warning will cost everything, even life itself; but thank the Lord, there is victory at the end.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

"IS THE SABBATH SUNDAY?"

THIS is the question that was asked by the vicar of St. Michael's, Folkestone, in a sermon preached at that place on Sunday, February 3, and which is printed in a local paper. No doubt our readers will be interested in hearing how a churchman answers the question. Here is the question and answer:—

Is the Sabbath Sunday? If a speaker gets up and says it is, attach no weight to his remarks, for either willfully from prejudice, or else unintentionally from lack of education, he is ignorant of the subject upon which he is so ready to speak.

Let us first of all think of the Sabbath. It was of divine institution, which, so far as we know, cannot certainly be said of the Sunday. If we refer to the second chapter of Genesis, we shall find there the account of the institution of the Sabbath day. "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 you see that the seventh day of the week was to be specially set apart as a day commemorative of rest—of God resting from his work of creation, and we find him bestowing a special blessing upon the seventh day.

Referring then to the man who desires to

see Sunday strictly observed as a rest day, whom he erroneously called a "Sabbatarian," the speaker added:—

And the Sabbatarian gets up and says, in a triumphant tone as if the whole question was settled at once, "That's what we claim for the Sabbath day now—rest." Pardon me, sir, you do nothing of the sort. You break the Sabbath day every week of your life. God did not rest from his work on the first day of the week, which is our Sunday, but on the seventh day of the week, which is our Saturday.

But this is not all. Later on in the same discourse the clergyman proceeded to emphasize the case still more strongly, thus:—

I see there is a public announcement in the papers that our great and venerable late prime minister has written an article on "The Lord's Day," which is to appear in the March number of a magazine. But this much I may prophesy—that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitution for the Jewish Sabbath.

And yet people wonder that anybody keeps the seventh day! The real cause for wonder is that any professed follower of the Lord Jesus Christ should keep Sunday. The whole Sabbath question centers round one point, namely, whether or not the Bible is the perfect and only guide for Christians. If it is, then the seventh day, and that only, must be kept as the Sabbath by Christians. The fourth commandment is the test as to whether men will heed the Word of God, or whether they will reject it for the traditions of men.—*Present Truth, London.*

RELIEF SHOULD BE AFFORDED.

THE prosecution of the Adventists in this county has raised a question in the minds of many as to the proper course to pursue to afford relief to this people. That they have been a benefit to the county in material progress is beyond question. Property at Graysville has been much enhanced in value by the improvements which they have made there, and to drive them from the county would be not only an injustice to an inoffensive people, but would be a serious mistake from a business standpoint.

It has been suggested that the legislature be asked to afford some relief. To this it is objected that two years ago the Adventists protested against the enactment of an exemption clause. It is true that such a protest was presented, but it was not by residents of this State. Moreover, it was not done in a spirit of bravado or for the purpose of defying the State of Tennessee, but simply from loyalty to a principle. The Adventists were mentioned by name in the bill in question, and they say that they cannot consistently ask for an exemption clause because that would be to grant the right of the State to legislate upon a religious question; and that they would thereby be asking for a law which would affirmatively compel believers in Sunday to observe that day, and that would negatively require all others to observe the seventh day; because under such a law one who would not keep Sunday would be compelled to keep Saturday, or else be liable to prosecution.

A parallel to the position of the Adventist upon this question is found in the attitude of the Quakers and Mennonites in Virginia in 1785. A bill was before the legislature of that colony, providing for the taxation of all property for the support of teachers of the Christian religion, each tax-payer to decide what denomination should receive the benefit of the tax paid by him. The Quakers and Mennonites were exempted, and concerning them James Madison said: "As the bill violates equality by subjecting some to peculiar

burdens, so it violates the same principle by granting to others peculiar exemptions. Are the Quakers and Mennonites the only sects who think a compulsive support of their religions unnecessary and unwarrantable? Can their piety alone be entrusted with the care of public worship? Ought their religions to be endowed above all others with extraordinary privileges by which proselytes may be enticed from all others? We think too favorably of the justice and good sense of these denominations to believe that they either covet pre-eminence over their fellow-citizens, or that they will be seduced by them from the common opposition to the measure."

The same principle is involved in this Sunday question; and because of this, Adventists do not seek legislation in their behalf. They regard the observance or non-observance of a Sabbath as purely a religious question with which the State has of right nothing to do, and therefore they will not ask the legislature to enact any law requiring anybody to observe any day.

But this need not prevent the State of Tennessee from affording them relief in some manner. It would be better to repeal the Sunday law entirely than to oppress good citizens. We trust that the legislature will consider this question, and take such action as seems to them to be wise under all the circumstances. Certainly the State of Tennessee cannot afford to persecute the Adventists and drive them from the State.—*Dayton (Tenn.) Republican, March 16.*

STOP THEM ALL THE TIME.

THE esteemed *Advertiser* says that during the investigation of Sunday concerts by the police board last fall, it was proved that the performances in certain places were "horribly, unspeakably, unprintably indecent," and more, too. If this be true of the Sunday evening shows, is it not true of them on other evenings? And what sort of guardianship of public morals is that which confines itself to one-seventh of the time, leaving the other six-sevenths to corrupt all they can? If what the *Advertiser* says was proved about these performances is the truth, there is no need for any new laws to enable the authorities to punish the guilty and stop such shows on any evening of the week, and they are disgracefully false to their duty if they do not do so. And least of all can Boston afford to have the impression go abroad that lewd and indecent shows can be seen on Sunday evenings, but not on any others. It would seem to be too far along in the evolution of morality for men to proceed as if on the assumption that one day in the week condemns an act which all the other six days permit. A theft or a murder on Sunday is no whit worse than the same acts on any other day. If society has any right to stop this kind of exhibitions—or any other kind—on Sundays, it has precisely the same right to stop them every day. If they are demoralizing on Sundays—and beyond doubt they are so when they are not nauseating—they are demoralizing every day. It is fantastic foolishness to hold otherwise. Nay, it is worse, for it is itself demoralizing.

Moreover, it is easier, in one sense, to stop these rotten exhibitions altogether than to stop them for one day and let them flourish for six days. If it becomes known among their purveyors and managers that in a given city they can flaunt themselves undisturbed for six days, provided they'll keep out of sight the seventh, and that in another given city they are not safe any day in the week from sharp and sudden punishment, which of the two cities, think you, will they avoid?

If the shows complained of are not lewd, obscene, indecent, etc., they cannot be stopped for being so on Sunday any more than on any other day. If they are so, they can be and should be stopped on Sundays and on all other days, and the officers who fail to do so are false to their trust. But, on the other hand, if the reason why we want them stopped on Sundays resides in the day, and not in the shows—if it is because of the Sunday, and not because of the character of the shows, let us be manly and honest, and say so. A false accusation of indecency can really injure only the accuser, and it is utterly impossible that anything which is not lewd or indecent on any other day can be so on Sunday.—*Boston Traveller, March 11.*

A LONDON PAPER PLEADS FOR LIBERTY OF CONSCIENCE.

THE case of the Seventh-day Adventists who were fined at the Clerkenwell police court on the 13th ult. is one in which it is to be hoped the Home Secretary will intervene. The secretary of their publication department was summoned under the factory act for employing two women and one young person at the printing works on Sunday. It is a leading principle of the society to observe Saturday as the Sabbath, and this is done with great strictness, the printing works being closed from Friday noon to Sunday morning. The Home Office inspectors offered the Seventh-day Adventists the opportunity of applying for exemption from the factory act so far as Sunday labor was concerned as is done by the Jews, and as though they were Jews, but as the Adventists are Christians they felt that such a course would be a denial of Christ and therefore refused to take it. The secretary was fined £3 18s., and intimated that he should refuse to pay. It is obvious that the Adventists observe the spirit of the factory act, and it is certain that the act was never designed to coerce consciences. We can hardly, under the circumstances, suppose that Mr. Asquith will allow conscientious people to suffer by a legal accident.—*The Church of To-day (London), March 1.*

A GOOD PLACE TO GET AWAY FROM.

THE *East Randolph (N. Y.) Enterprise*, under date of March 7, 1895, published an article entitled, "Religion in Germany." The writer says that Germany will be a good place to get away from, and that quickly, if the bill which Dr. Rintelen will try to have passed in the Reichstag, should become law. Dr. Rintelen proposes to punish with a fine of \$150 and imprisonment for two years, anybody who, in a public speech, or writing, denies the existence of the Deity or the immortality of the soul, etc. The writer continues by extolling America as a model of religious liberty, thus implying that it would be a land of promise for the oppressed of Germany to flee to when they are obliged to leave their native land. Evidently the writer is not acquainted with the recent developments in Germany and her neighboring republic, Switzerland, along the line of religious intolerance.

The readers of the SENTINEL are familiar with the arrest and imprisonment, for three weeks, of Pastor H. P. Holser, for permitting, as proprietor, employment on Sunday, in the Seventh-day Adventist publishing house, in Basel, Switzerland, and the prospect of serving another term because of a refusal to pay more fine for the same offense(?).

The school laws in Germany are such that they compel the attendance of children of

seventh-day observers on Saturday. Some five different families have recently been fined for refusing to allow their children to attend the public school on the day that they hold sacred.

All of this is the result of laws as iniquitous as the proposed legislation forbidding the public denial of the church dogma of the natural immortality of the soul, which originated with Satan, taught by heathen philosophers to pagan bishops of the first centuries of the Christian era, and handed down to professed Protestants by the Roman Catholic Church.

It will be readily seen from the foregoing, that Germany is, and has been, "a good place to get away from" for some time. But what about America being an asylum for those who are persecuted in Germany?

Space will permit only a brief reference to the situation in this country of which we once could sing—

"My country, 'tis of thee,
Sweet land of liberty."

For nearly forty years religious zealots of this country have been persistently working for a state of things even worse than that which exists in Germany and Switzerland. The result is, that such an influence has been brought to bear upon our Federal jurists that they have declared this to be a Christian nation; and since which time most wicked legislation is being proposed and enacted in different States. Also there is a revival of old State Sunday laws that have ever been a blot on our statute books. These old relics of a State-church polity are now springing into new life, and are being used to arrest and imprison, as felons, God-fearing men for quietly working on Sunday after obeying the law of their God, by observing, as sacred, the seventh day of the week.

In view of the situation here, can it not be said that this country, too, is "a good place to get away from?" Since it has been inferred that America would be a good land for the oppressed of Germany to flee to, the query might arise, to what land shall Americans flee who do not propose to bow down to laws that abridge the rights of conscience? The National Reform party has already, through one of its vice-presidents, Rev. E. A. Graham, suggested voluntary exile as follows:—

We might add in all justice, if the opponents of the Bible [with whom seventh-day observers are classed] do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die.

But it is plain to be seen that false Protestantism and Roman Catholicism are dominating every civilized land, so that even the lands which were once freedom's boast, are now becoming the most oppressive, hence rendering the entire world "a good place to get away from." The gospel is designed for the very purpose of getting mankind from this world to a better one. The apostle expresses it thus in Gal. 1:4: "Who (Christ) gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

The deliverance is from sin, self, the world, and every thing that is unholy. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17. "Know ye not that the friendship of the world is enmity with God? who-soever therefore will be a friend of the world is the enemy of God." James 4:4. "Come out of her, my people." Rev. 18:4. When we leave our home and citizenship here, God

in Christ makes us "fellow-citizens with the saints, and of the household of God." Eph. 2:19. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20. (R. V.)

Dear reader, may we all get away from this world by fleeing to Christ, the Great Deliverer.
K. C. RUSSELL.

A ROMAN CATHOLIC PARTY.

THE spirit of persecution that prevailed so generally against the Protestants for long centuries, has not been quenched as many suppose. Word comes to us of the formation, in Hungary, of a new political party, called the Roman Catholic People's Party. Its object seems to be opposition to the Protestant population. It seems this league is growing rapidly, especially among the ignorant classes. One writer says: "About fifty-two per cent. of the whole population of Hungary is Roman Catholic, and about twenty per cent. is Protestant. This twenty per cent. constitutes, as a rule, the better educated portion, and if there is to be a religious conflict, it will unquestionably be bitter and deep." Our sympathies are with this persecuted people. We do not look for anything but opposition and persecution from Rome, this side the coming of Christ. Meanwhile this people have our prayers that they may be kept in this evil time. Deliverance is near. . . . What a blessed day it will be to the weary, waiting people of God! The Lord hasten it in his time.—*Herald of the Coming One.*

IS THE HAND OF ROME IN THIS THING?

It is a startling fact, pointed out by the AMERICAN SENTINEL, that the present craze for military instruction in the schools is not only not opposed by Rome, but so far as her voice has been [heard] it has been in favor [of it]. The Catholic Club of Newark, N. J., at a recent meeting, passed resolutions asking the legislature "to make provision for the introduction of military drill into the public, parochial, and other schools within the State, in which boys are taught." The spirit of the Catholic Church has always been and is now, essentially military. The blood-stained pages of history tell us how well she can use carnal weapons, and as the SENTINEL suggests, "All this militarism is directly in her line of things."

The Lafayette Post of the G. A. R. in New York City has started the boom for military instruction in the schools, and secured the indorsement of forty-seven States and Territories. Commander Adams states that there are in the schools of the United States 2,800,000 boys between twelve and eighteen who are able to handle a cadet rifle. Can anyone suppose that these boys will grow up thus trained by regular military instructors without longing for an opportunity to put their knowledge to practical proof in real war, and ready to rush to arms instead of submitting the point at issue to the slower methods of arbitration? But they will grow up defenders of the flag. Stop and think. How many of our public school children does Rome claim? and on which side will they be likely to array themselves in the event of a religious struggle? How many of foreign parentage are there whose attitude would be likely to be as uncertain as is the foreign political vote to-day?

What is the effect of this military training? Prof. Sutton said at a recent meeting of the leading educators of fifteen States gathered in council at Galveston, and reported in the *Journal of Education*:—"The obedience taught by military tactics is not inspired from

within, it is mechanical. It is character we need in the United States, not cannon. If there is anything that this nation stands for, it is to scatter ideas of peace and fraternity. The great purpose of the schools is to develop self-activity of the head, not of the foot. The nearer you get a soldier to allow some one else to do his thinking, the better soldier he is. His business is to die. The more you teach a child to think the better for it."

Even France, the very embodiment as a nation, of the military idea, is now turning over a new leaf. Says Dr. J. Baldwin, of the State University of Austin, Texas: "France is now engaged in the development of the greatest manhood and womanhood the nation has ever seen. Is it military training? By no means, but scientific training from babyhood."

When even France has cast off the false ideal of education for her future citizens, shall America take it up? Which do we prefer, character or cannon?

The *Advocate of Peace*, in commenting on this subject, well says: "The G. A. R. has no right whatever to be interfering with the school system, any more than the Catholic Church or any other organization has. The school boards and superintendents and principals ought to have independence enough to resist all efforts to thrust into their work a kind of instruction so utterly antagonistic at bottom to the humanizing, intellectual, and moral purposes of our educational system."—*The Woman's Voice (Boston), March 2.*

RUM AND ROMANISM.

THE *Christian Advocate* is authority for the following facts:—

Sixty-five per cent. of the manufacturers of alcoholic liquors for beverage in the city of Philadelphia are Roman Catholics, and of the brewers seventy-five per cent. are Roman Catholics, are communicants, and pay revenue to the Roman Catholic Church.

In the city of Philadelphia there are 8,034 persons in the retail liquor business, selling liquor over the bar for drinks, as follows:—

Chinamen, 2. Not Roman Catholics.
Jews, 2. Not Roman Catholics.
Italians, 18. All Roman Catholics.
Spaniards, 140. All Roman Catholics.
Negroes, 265. 200 Roman Catholics.
Welsh, 160. 125 Roman Catholics.
French, 285. All Roman Catholics.
Scottish, 497. 435 Roman Catholics.
English, 568. 543 Roman Catholics.
Germans, 2,179. All Roman Catholics.
Irish, 3,041. All Roman Catholics.
Americans, 205, who commune nowhere, but a majority of those are of Roman Catholic parentage.
Of this number 3,696 are women, all foreigners but one, as follows:—

German, 1,104. All Roman Catholics.
Irish, 2,558. All Roman Catholics.
Of this 8,034, 6,418 have been arraigned for crimes.

These facts explain why the Roman Catholic Church deals so gingerly with the liquor question.

AGAINST SUNDAY LAWS.

SENATORS Allen and Sevaton presented numerous signed petitions and protests against the passage of Sunday legislation. Senator Allen's petition comes from Wadena. It recites that the petitioners embrace their right of protest and petition, adopting and adapting the words of James Madison, as follows:—

"We believe that religion with its institutions, the Sabbath not excepted, is not in the purview of human government.

"We believe that religion is essentially distinct from human government and exempt from its cognizance, and that a connection between them is injurious to both.

"We also believe that there are causes in the human breast which insure the perpetuity

of religion, including the observance of the Sabbath, without the aid of law.

"For these reasons, therefore, we respectfully, yet decidedly, protest against the passage of House File 183 and Senate File 323 or any other Sunday bill that may be presented to your honorable body, as subversive of those very principles.

"We would respectfully suggest that every act of legislation tending to exalt one day above another as a day of rest, is because of some idea of sacredness attached, and is therefore religious legislation. We do therefore earnestly petition that you have nothing to do with any such legislation; but that you adhere to the true American principles of entire disunion of religion and the State, leaving religion and religious observances to the individual conscience; and that every man be protected in the exercise of the God-given right to make choice for himself as to how he shall spend his time, provided that he infringe not the equal rights of any other man."—*The Pioneer Press, St. Paul (Minn.), March 7.*

AMERICA AND THE VATICAN.

SATOLLI is cautiously feeling his way toward the establishment of diplomatic relations between Uncle Sam and Leo. XIII. He thinks that the constitutional principle separating Church and State is no barrier. He says:—

It is well to reflect that the holy father enjoys always, in fact and by international right, the prerogatives of sovereignty. In the second place, the separation between the Church and the State (sanctioned by the Constitution), excluded the action of one power over another in civil matters in regard to the Church, and in religious matters in respect to the State, but does not exclude official relations between the one power and the other, unless by separation is meant the inevitable hostility or open wrong of the civil power towards the Church and its ministry. It is also to the point to consider that many nations (although they have in their constitutions the said principle of separation between State and Church), maintain, nevertheless, amicable reports and relations with the holy see, and I can also add that although the holy see has no diplomatic reports with the empires of China and Japan, it has certainly found no official obstacle in their diversity of religion.

But the condition of the Catholic Church in the United States in whose Constitution was inserted the article of separation of the State from any religious sect, cannot escape our consideration, I might almost say a sense of surprise; if up to date no official relations exist between the Government and the holy see, it is because the great majority of the population is anti-Catholic. In the meantime the church here is attaining possibly greater developments and liberty than in other States.

There was a time when diplomatic relations with the Vatican would have been impossible, but since the Supreme Court has declared that "this is a Christian nation," it is logical that this "Christian nation," should, like such "Christian nations" as Spain and Portugal, establish diplomatic relations with the "sovereign pontiff."

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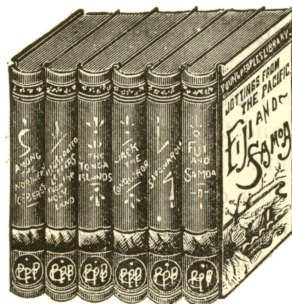
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PACIFIC PRESS, 43 Bond Street,
Oakland, Cal. New York City.
Kansas City, Mo.



NEW YORK, MARCH 28, 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.

THERE are many good things in this number of the SENTINEL.

A MOST important sign of the times is recorded in this issue under the heading, "Before Conscience is Law."

THE *Dayton Republican* says it is rumored that more Seventh-day Adventists have been indicted by the grand jury of Rhea County, Tenn.

THE compulsory Sunday-observance crusade has become so universal that it is impossible to notice all the conventions held and the legislation perfected and proposed in its interests.

IN view of the fact that the Senate of Massachusetts has passed a bill prohibiting "sacred concerts" on Sunday, special attention is called to the editorial from the *Boston Traveller*, which appears in this issue—page 101.

THE London branch of the International Tract Society, whose manager was recently fined \$19 for permitting work to be done at the society's office on Sunday, was notified on the 15th inst., that unless the fine was paid by the 21st inst., the property of the society would be levied on to collect it.

MORE information is furnished this week regarding the imprisonment of Seventh-day Adventists at Dayton, Tenn. Let no reader of the SENTINEL forget for a day that a number of honest men are imprisoned at Dayton, Tenn., for performing inoffensive labor on the first day of the week after they had "rested the Sabbath day according to the commandment."

THOMAS DIXON JR., has for six years held the position of pastor of the Twenty-third Street Baptist Church of this city. A few weeks ago he resigned, and has since established an independent church. In his letter of resignation he announced that he would establish a church "to proclaim this as the hour in which the gospel of Jesus must have its social fulfillment, if society be saved from anarchy. That the State is even now the outline of the kingdom of God, being the only organ through which the people can act as one man in the pursuit of righteousness. . . . That political action is a sacrament." We see no reason why Mr. Dixon should have to start a new church in order to proclaim this doctrine. The Presbyterian Church indorses Dr. Parkhurst who teaches

this doctrine. The Christian Endeavor Society, as a body, has commenced to act on these ideas. The National Reform Association and the American Sabbath Union teaches all this. The Baptist Church is fast accepting this doctrine, one evidence of which is its indorsement of the work of the "Civic Federation" movement; and another, the fact that it is beginning to teach that "before conscience is law," thus putting the State, managed by the preachers, in the place of God. This is an old doctrine, as old as the papacy, and we know no reason why Mr. Dixon could not have connected himself with that organization. But against this, the error of our time, we quote the words, "My kingdom is not of this world."

THE following is from the opinion of Judge Parks, rendered at the trial of the Seventh-day Adventists who are now in jail at Dayton, Tenn., for doing common labor on Sunday:—

"Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience?"

The American people must answer these questions, and upon a correct answer hangs the destiny of civil and religious liberty in America and the world.

BISHOP MCGOVERN, of Harrisburg, Pa., has given out an open letter addressed to the legislature of Pennsylvania, criticising the action of the House in passing a bill prohibiting the wearing of a distinctive religious garb by teachers in the public schools of that State. The bishop predicts the speedy triumph of his church over all her enemies in this country and refers to her triumphs in Europe in the following boastful manner:—

Bismarck, of the iron hand, in our time, but with a manly chivalry which recoiled from stripping the religious of their dress, yet drove them out of the schools, hospitals and asylums, and expelled them from their homes, kindred and native land, and in the floodtide of persecution, when cautioned against resorting to these extreme measures, in the self-confidence of a tyrant, he boasted that he would not go to Canosa. Yet he did go, and paid homage to the power he had defied, and returned, but not with the penitential spirit of Henry the Fourth, and was hurled from office and now molders in obscurity. The Emperor of Germany seats at his right hand Cardinal Ledochowski, whom Bismarck expelled from his see in Posen, and with royal munificence, presents him with a gold snuff-box, set with jewels, from which

the cardinal, from time to time, gives a pinch of Roman snuff to wake up the sleepy ex-chancellor.

The religious in their garb are returning back to Germany and doing business at the old stand; a Catholic, for the first time in the dynasty of the Hohenzollerns, is chancellor, and poor Bismarck, as his last resort, has the privilege to make snoots at him in the dark. The irony of fate. We are all aware of the savage barbarities—priests hunted down like wolves, forfeiture, imprisonment, death, quartered and scored—which were meted out to Roman Catholics in England and Ireland for three hundred years; but to-day a Roman cardinal holds the place of honor on state occasions, next to the heir apparent to the throne.

How unlike the Master is this defiance, and how it argues the tyranny of the church when she finally conquers as she surely will.

As shown by our first article Rome thrives on the ruin of nations. She must therefore observe with pleased anticipation the growth of mobocracy in this country as manifested during the last few days. With murderous mobs defying the civil authorities of Louisiana and Colorado, and the civil authorities themselves in the person of the Indiana legislature reënacting the scenes of the French Revolution, it would appear that the Republic is fast drifting toward ruin. Bishop McGovern, of Harrisburg, Pa., says, in the *Johnstown Tribune* of March 7: "The Catholic Church will govern the storm and gather the spoils which their violent impetuosity leaves behind."

THE evening edition of the *World* has invited short contributions treating on the question, "What Shall Our Sunday Be?" The following is one of the contributions which appeared under date of March 21:—

THE CATHOLIC CHURCH MADE SUNDAY.

TO THE EDITOR: William R. Jacobs seriously tells the *Evening World's* many readers that in violating the Sunday laws you violate the law of God, by which he means the Bible and the ten commandments, and throughout his letter he calls Sunday the Sabbath. Now for that gentleman's benefit I would inform him that the Sabbath is the seventh day of the week, commonly called Saturday, and was the day kept holy in the old law and by the apostles; it was later on changed by the Roman Catholic Church, and every Protestant who keeps Sunday thereby acknowledges that church to be the true church with the right to make religious laws for the entire Christian world. If Mr. Jacobs doubts me I refer him to the *Catholic Mirror's* challenge to the Protestant world to prove by the Bible or commandments that they were authorized to change the day of rest from Saturday to Sunday, and to the AMERICAN SENTINEL, a Protestant weekly, which has the same challenge in its columns every issue. If Protestants want to know how to keep Sunday they should ask the Roman Catholic Church, as that body, having made the day, knows best how it should be kept. P. M'G.

Paterson, N. J.

The writer of this letter is not known to the SENTINEL, but seems to be acquainted with the SENTINEL and with the fact that Sunday observance, as a so-called Christian practice, is solely of papal origin.

AMERICAN SENTINEL.

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