

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

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### THE PAPAL POWER AND THE IMPENDING POLITICAL CRISIS.

THE Roman Catholic Church declares that the world is on the eve of a great political crisis; and she is right.

The same church further declares that she is the only force in the world that can pronounce the "*pax vobiscum*," that can command peace in the coming storm. Is she right?

We propose to deal with this matter in a most practical way; first, by asking and answering the question, What is the record of the Roman Catholic Church as regards rioting and mob violence?

The church of Rome was born, both as regards doctrine and supremacy, in riot and bloodshed. The councils that established her creed were scenes of mob violence, second only to the French Revolution.<sup>1</sup>

The supremacy of the church of Rome was acquired by the cruel, rapacious destruction of the Herulian, Vandal, and Ostrogoth kingdoms, by such papal champions as the savage Clovis.<sup>2</sup>

Her creed and supremacy have been perpetuated by violence and bloodshed. One of the many proofs of this statement is found in the murderous marches of Roman Catholic mobs against the Albigenses. We quote from Catholic authority: "Innocent [III.] proclaimed a crusade or holy war, with indulgences, against Albigensian heretics, and requested Philip II., the king of France, to put himself at its head. The king refused, but permitted any of his vassals to join it who chose. An army was collected composed largely of des-

peradoes, mercenary soldiers, and adventurers of every description, whose sole object was plunder. . . . The war opened in 1209, with the siege of Béziers and the massacre of its inhabitants. . . . The war lasted many years and became political; in its progress great atrocities were committed, Languedoc was laid desolate and the provincial civilization destroyed. Peace was made in 1227 and the tribunal of the Inquisition established soon after."<sup>3</sup>

Another historical event bearing on this matter is the massacre of St. Bartholomew. On this occasion, according to the Roman Catholic historian, Bossuet, twenty-five thousand Huguenots were butchered by Roman Catholic mobs. And the "infallible" pope, Gregory XIII., stamped the approval of the church upon the fiendish act, for "as soon as the news was received in Rome, the canons of St. Angelo were fired, a solemn *Te Deum* was sung, and the pope struck a medal bearing on the one side his own portrait, and on the other a picture rudely representing the massacre."<sup>4</sup>

With these facts and multitudes more that stain the pages of human history and are patent to all the world, the Roman Catholic Church which the Word of God calls the "mystery of lawlessness,"<sup>5</sup> has the brazen effrontery to proclaim herself the one and only available power that can control the lawless in the soon-coming social revolution.

There are those who will attempt to apologize for this lawlessness by saying that it was the result of the times, and that civilization has mollified the church, that the church of to-day, and especially in America, is vastly different from the church of the Middle Ages.

For the benefit of such we will narrow the discussion to the Catholic Church in the United States in 1895. Here and now the church is on her good behavior. Here she is by every means in her power attempting to pose as the author and conservator of both civil and religious liberty, and the only power that can save the country from social and political ruin in the approaching crisis.

But just at the time when she was so elo-

quently arguing for these pretensions, an event occurred at Savannah, Ga., demanding an explanation. This event was a determined attempt on the part of a Roman Catholic mob to kill an ex-priest by the name of Slattery, who was advertised to speak in that city against Catholicism, February 26. We know nothing of Mr. Slattery. The Catholic Church gives him a bad name, and says the riot was due to this fact; but this does not palliate the crime, nor is it an excuse, for the same mob violence has greeted Father Chiniquy both in this country and Canada, and no attempt has been made to brand him as an immoral man before he left the church.

The following abridged description of the riot is from the *Sun*, which Roman Catholics will not recuse of misrepresentation:—

SAVANNAH, Feb. 26.—For five hours to-night the city was in charge of a mob and on the verge of a religious riot. The entire white military force of the city, except the artillery, was on duty.

There are ten infantry companies in the militia and the Georgia Hussars, the latter being dismounted. The actions of a mob estimated at 4,000, the greater part being Catholics, caused their summons to duty. . . .

For three days it had been apparent that trouble was brewing, because the city was placarded with notices that ex-Priest Slattery and his wife, described as an ex-nun, would lecture here to-night on Catholicism.

Members of the Ancient Order of Hibernians at once took steps to prevent their appearance here. Petitions were circulated asking Mayor Myers to refuse to permit Slattery to appear. . . .

"I cannot stop this man from lecturing," said the mayor, who is a Hebrew, "but I can prevent disorder and I will do so. If the police have not sufficient force to do so, the military will be appealed to. Riot will not be tolerated." . . .

The lecturer had hardly begun before brick-bats and cobblestones began to rain in through the windows. The police had closed all the heavy inside shutters, and this saved the audience from injury, only two or three persons being injured by flying glass. . . .

Before nine o'clock the mob had grown to probably between 3,000 and 4,000 persons. Window after window in the Masonic Temple was smashed. Cries of "Kill him," "Down with Slattery," "Death to the renegade," were heard. Chief McDermott summoned the mayor. . . .

The mob hissed at the police and hooted at their orders to disperse. The military alarm, eleven taps on all fire bells in the city, was sent in. When it sounded the mob derided.

"Bring on your military," some of the leaders shouted. "They can't save Slattery." . . .

The military were deployed so as to drive the mob back and to form a hollow square about the hall. While a consultation between the commanding officers and the mayor was held. Capt. John R. Dillon, one

<sup>1</sup> For a condensed grouping of the testimony of the standard historical authorities, descriptive of the character and spirit of the early councils which established the creed of the Roman Catholic Church, see "Two Republics," chapters 14-19. Review and Herald Publishing Co., Battle Creek, Mich.

<sup>2</sup> See "Two Republics," chapter 22, and "Thoughts on Daniel and the Revelation," chapter 7. Review and Herald Publishing Co., Battle Creek, Mich.

<sup>3</sup> A Catholic Dictionary, "Authorized American Edition," Benziger Brothers, New York; "Printers to the Holy Apostolic See," 1893. Article, "Albigenses."

<sup>4</sup> "Schaff-Herzog Encyclopedia of Religious Knowledge," Funk and Wagnall's Co., New York, 1891. Article, "The Massacre of St. Bartholomew's Day."

<sup>5</sup> 2 The-s. 2 : 7. (R. V.)

of the best-known Catholics of the city, tendered his service as a peacemaker.

He brought Vicar-General Cafferty, who is in charge of the diocese in the absence of Bishop Becker, to the scene of trouble. The vicar-general addressed part of the mob:—

"This man Slattery," said he, "can do your church no harm.

"You are bringing disgrace upon your religion by your conduct here to-night. It can meet but with condemnation. I plead with you to disperse and go home. Don't render it necessary to shed blood here to-night."

A few of those whom he addressed shook the vicar-general by the hand and left, but the majority stood still. Major Maldrem and others urged the mob to disperse, but to no purpose.

Later, repeated attempts were made both to burn and blow up the Masonic Temple where the lecture was held, and all this by the people of the church that claims to be the author and preserver of both religious liberty and public order.

Ever since this lawless occurrence, the Roman Catholic press has labored to explain it, and it is these comments that we wish to notice briefly. All started out to write editorials condemning the outrage, which should accord with the claim of the church as the author and conservator of religious liberty and civil order, but, with one exception, they all, so far as we have read, close with a practical justification of the action of the mob.

The *Monitor* of San Francisco, closes its editorial comment of March 2, thus:—

The trouble is Catholics have been too tolerant and too good natured, and this lesson of Savannah will not be without beneficial results.

Again, under date of March 9, the editor of the *Monitor* replying to the editor of the *Redlands (Cal.) Citigraph*, Mr. Craig, who suggested to Catholics that they should appeal to the civil law for redress and not to violence; after asking Mr. Craig what he would do if some Catholic priest should talk about the Congregational Church as Mr. Slattery does about the Catholic Church, writes thus:—

Why, if you didn't go out and shoot the blackguard in his tracks, is there a man, woman or child in Redlands, Scipio Craig, that would not have the right to call you a coward and poltroon?

Other Catholic papers have advised that instead of appealing to violence it would be better to prevail upon the civil authorities to prohibit such lectures, and others still advise that persons be stationed at the door of the place of meeting to get the names of all who attend, and then they could be dealt with in an appropriate manner later.

As to the responsibility for the mob, the church has been compelled to take one of two positions; either that she did all she could to prevent the violence and failed, or that she connived at or directly incited the riot. It must be evident to all that either position would be damaging to the present plans of the church. If she did all she could to prevent the riot, it is clearly demonstrated that she cannot control her *own mobs*, and her bid for the job of controlling all the mobs of all the world is made to appear in a most ridiculous light. If she connived at the creation of the mob or directly incited it, then she is the enemy of free speech and the author of mob violence as of old.

She has chosen the first horn of the dilemma, and an official statement has been promulgated by the National President of the Ancient Order of Hibernians, Judge J. P. O'Connor, and published in the *Western Watchman* (St. Louis), of March 11, in which it is stated that efforts were put forth to prevent violence. And the *Catholic Review*, of March 9, says that Vicar-General Cafferty addressed the mob, urging them to disperse; but to no purpose, as seen by the *Sun's* account of the riot previously quoted.

The *Catholic Mirror* now comes forward to

explain why Vicar-General Cafferty and the Hibernian Order could not control the Catholic mob. In its issue of March 9, the *Mirror* says:—

Protestants cannot understand the excitement among Catholics over lectures like those of Slattery. To the Protestant mind religion means holding a certain set of opinions, but the idea of getting excited about them when they are attacked, and especially of dying for them, is to them inconceivable. Of the Catholic attitude toward the faith they have not an idea. To Catholics, however, the faith is the dearest of all things, and not only is the true Catholic ready to give up his life for it, but at any attack upon it or upon the ministers of his religion, or the saintly women who devote themselves to a religious calling, the indignation is so great that with some, especially Catholics of the simpler sort [like the editor of the *Monitor*], a kind of frenzy ensues, and hence the blind and savage wrath exhibited by the mob at Savannah. Thus some allowance must be made for these good people, who, in hearing the church assailed, were aroused to the same pitch of fury that a loving son experiences when the honor of his mother is besmirched.

And this is the reason why the Roman Catholic Church cannot control her own mobs. But in saying that Catholics exhibit "a kind of frenzy," a "blind and savage wrath," a "fury" when the church is criticised, is to confess that "these good people," including the editor of the *Monitor*, are not Christians. For Peter says of Christ, that "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously;" and in doing this he "suffered for us, leaving us an *example*, that ye should follow his steps."<sup>6</sup> And Christ himself says:—

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.<sup>7</sup>

When Jesus told the truth about the corrupt church of his day, the record states that the Jews were "filled with madness;"<sup>8</sup> and the Lord explained this by saying to them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth."<sup>9</sup> Yes, neighbor *Mirror*, we do understand "the excitement among Catholics."

Thus we find that the Roman Catholic Church in America, in 1895, is true to her nature. That she is possessed of the same "frenzy" that was exhibited in the councils which created her creed; the same "blind and savage wrath" that characterized her conquering marches to universal supremacy; the same "fury" that perpetuated her power by massacring Waldenses, Albigenses, and Huguenots who told the truth about her.

And it is this "mystery of lawlessness," this "lawless one," that was born, reared, and perpetuated through violence, that now confesses that she is unable to control the "frenzy," "savage wrath," and "fury" of her own mobs,—it is *this church* that now declares that she is the only power that can control the mobs of the world, that is, that can pronounce the "*pax vobiscum*" over a world in anarchy.

And now we appeal to the rulers and people of America and the world to turn a deaf ear to the preposterous claims of the "mystery of lawlessness," for God himself being judge, she can neither speak peace to the tempest-tossed soul nor the storm-rent State. And to those who are honestly trusting in her or her daughters for salvation, God says in his infinite love: "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.

"Come unto me, all ye that labor and are

heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30.

#### THE SUNDAY LAW OF TENNESSEE AGAINST NATURAL RIGHT.

THE position of the courts in Tennessee in their relation to the Sunday law of that State, especially as affects observers of the seventh day, is certainly not a desirable one.

In pronouncing judgment upon the Seventh-day Adventists convicted in Rhea County in the recent term of court, Judge Parks said in effect, as published in these columns two weeks ago, that his sympathies were with the defendants, but that he was compelled by his official oath to enforce the law as he found it, and not as he might wish to have it.

In this connection his honor said: "If there were only one of them, he would be entitled not only to his belief, but to the exercise of that belief so long as in so doing he did not interfere with any natural right of his neighbor. A man cannot kill another and excuse himself by claiming that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz., the enjoyment of life. 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 statute?"

This question admits of but one answer. The exclusive right claimed by Sunday-keepers is not a natural, but an artificial right, created by statute. It does not interfere with one man's right to rest on Sunday because another man does not so rest. The "annoyance" and the "nuisance" is simply mental; it is of the same kind that might be experienced by the Protestant in seeing the Catholic make the sign of the cross, using holy water, or going to mass or confession. The "annoyance" is of the same kind as that felt by the Baptist seeing the pedo-Baptist practicing sprinkling, or *vice versa*. This was virtually conceded by Judge Parks in his summing up of the cases, when he said: "Sunday is, and for a long time has been, recognized by all Christian denominations as the Sabbath, and it is for this reason, no doubt, that the laws which protect that day have always been acquiesced in as constitutional."

In his *dictum* in the King case, Judge Hammond admitted the same fact in the following language: "Sunday observance is so essentially a part of the same [the Christian] religion that it is impossible to rid our laws of it."

This is equivalent to saying that notwithstanding the constitutional guarantee contained in the Tennessee Bill of Rights, the State of Tennessee and its courts have sustained laws giving preference to one form of religious worship over another. The language of Article 1 of the Bill of Rights is: "That no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship." That the Tennessee Sunday law is in violation of this provision, so far at least as observers of the seventh day are concerned, seems clear, and yet the court of last resort has not so held. The reason for this seems to be that individuals have not been considered, but that only organizations have been taken into consideration. In other words, that an individual to have any conscience which the law is bound to respect, must

<sup>6</sup> 1 Peter 2: 20-23.

<sup>7</sup> Matt. 5: 11, 12.

<sup>8</sup> Luke 6: 11.

<sup>9</sup> John 8: 44.

belong to some organization, and that before the law can show any preference for any form of worship, it must recognize some religious denomination and some denominational creed. This idea is certainly foreign to the spirit of American institutions, as it is also to the spirit of the gospel.

Another very pertinent question raised by Judge Parks is as follows: "Has any power but the divine will the right to establish any one day as Sabbath? If the day has been set apart by divine edict, but two or more persons honestly differ as to what day was appointed, can the dispute be settled by legislative enactment?"

His honor did not answer his own question in words, but it admits of but one answer. The question as to which day is the Sabbath is certainly a religious question, and clearly only the Divine Being has any right to say which day he himself appointed, and this he has said in no uncertain language; and it is because of obedience to this command that Seventh-day Adventists are to-day suffering imprisonment in Tennessee.

While perhaps not so designed, Judge Parks' remarks are a fearful arraignment of the Sunday law of the State of Tennessee. In his official capacity and under his oath of office, the judge felt that he could not do otherwise than enforce the law, or that which the Supreme Court has said is the law; but his honor has placed himself upon record, unmistakably, as opposed to such law; and in this he is not alone. There is a strong sentiment in the State against such law, and against religious persecution under color of the law. The question is, Will the lawmakers of the State of Tennessee vindicate the honor of the State by repealing this iniquitous statute, or will they maintain the law as it stands and thus make it possible for irresponsible parties to oppress honest citizens and drive them from the State by enforcing such unjust law?

#### IS SATURDAY THE SEVENTH DAY?

The *Progressive Farmer*, of Raleigh, Tenn., publishes in its issue of March 19, a very candid editorial entitled, "The Day of Rest." We extract from it the following paragraph:—

The time-keepers and almanac manufacturers doubtless think they have it down right. But it is possible that some smart Aleck has slipped a cog. Certainly we ought to observe the *seventh* day as we are commanded, and if our present Sunday is the *first* day of the week, we ought to get right.

The last sentence states the truth honestly and pointedly, and is deserving of attention. We will start our investigation with the crucifixion. The 56th verse of the 23rd chapter of Luke reads thus: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." The next verse, the first verse of the 24th chapter, says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

From the above it is evident that the "Sabbath day according to the commandment," in the time of Christ, and as late as the writing of the book of Luke, was the seventh day, or the day *preceding* the first day of the week.

No one will claim that so long as Jerusalem and the Jewish nation were preserved, there was any chance of losing the identity of the seventh day or Sabbath.

After the destruction of Jerusalem by Titus in A. D. 70, the Jews were scattered to the four winds, and from that day to this, they have been found in every nation under heaven. And nowhere and at no time has there been

during these nineteen centuries any disagreement as to which day is the Sabbath or seventh day, among all these millions of scattered Jews. The Jews in China, Russia, Italy, France, England, Australia, and America, all keep the same seventh day. Since the seventh day has been thus providentially and infallibly preserved, it cannot be possible that the first day has been lost. It is impossible to preserve the seventh day and lose the first day. Hence, since our Saturday is the seventh day of the week, "our present Sunday is the first day of the week," and every man, woman, and child, who is observing the first day, ought, if they desire like the editor of the *Progressive Farmer*, to obey God, to cease keeping the first day and commence "to observe the seventh day as we are commanded."

Let us now view it from another side. Those who keep Sunday, say they do it in honor of the resurrection of Christ, who rose from the dead on the first day of the week. They claim that the practice of keeping the first day originated very early. They also acknowledge that Christian converts from the Jews continued to observe the seventh day, and all who know anything about the history of Christianity know that there was a conflict in the Church as to whether the first day or the seventh day should be observed. Constantine contributed to this controversy by issuing his famous edict in 321 A. D., commanding "that all judges, people of the cities, and artificers rest on the venerable day of the sun." Later the Council of Laodicea anathematized those who observed the seventh day. Could it be possible that the day of the week could be lost when there was a severe controversy as to which was the proper day to observe?

The impossibility of losing a day is made apparent by asking if anyone remembers an instance where a whole family lost the day of the week? There are frequent cases where an individual makes this mistake, but invariably other members of the family will set him right. But should a whole family lose their reckoning their neighbors would correct them. And if a whole neighborhood should lose the day of the week, the adjoining neighborhoods would convince them of the error. Should a whole State or Province err in their reckoning, other States and Provinces would right them. And should all the people of a nation go to sleep, and thereby lose a day, other nations would convince them of their mistake. And should all the people of all the nations of all the world lose the same day (how absurd!), then the God of the universe, who made the Sabbath for man, who blessed and sanctified it at creation's morn, and who recommended its observance in tones of thunder from Sinai's flaming top, while the earth trembled, and who wrote it with his own finger on tables of stone, who gave the life of his only begotten Son to save man from the penalty of its violation, and it from the burdensome traditions of men,—would he not arise in his majesty and announce anew the day of sacred rest?

Is it not a little strange that men are satisfied that Sunday is the first day of the week, the day on which Christ rose,—so satisfied that they will enact laws to preserve it from desecration, and put seventh-day observers in prison for not observing it, and yet declare that they are not sure but we have lost a day, and therefore we are not sure that Saturday is the seventh day, and that Sunday is the first day?

Let every one who refuses to observe the seventh day as God commands for fear that time has been lost, stop and think what excuse he will give when summoned before the judgment bar of God. When asked why he did not observe the seventh day as commanded, it

would devolve upon him to *prove* that the day was *lost*; and in order to prove that the day was lost, he would have to prove *how* it was lost, *where* it was lost, and *when* it was lost. And to prove how, where, and when the day was lost, would be to *find* the lost day, and when the lost day is thus found there is no lost day.

We sincerely hope that the editor of the *Progressive Farmer* and all who are like minded, will not be deceived by the illogical, impossible, unreasonable, and unscientific "lost time" idea.

#### "THE HORRORS OF THE AMERICAN SUNDAY."

The *City Press*, of London, Eng., for Feb. 14th, reports a discussion in "The Court of Common Council," upon the opening of "The Art Loan Exhibition," on Sundays. The proposition to open prevailed by a vote of 94 to 68. In the course of the discussion references were made to the "American Sunday" which will interest our readers. They show that what some people in America so much prize is not so highly prized by our English neighbors. This is what they said:—

Mr. Deputy Ashby opposed the motion as a matter of conscience, and expressed an earnest hope that neither the Continental nor the American Sunday would be introduced into England. (Hear, hear.)

Mr. Lile expressed a hope that the horrors of the American Sunday would never be imported into England. (Applause.) Yet he saw in the present agitation a step in that direction—(hear, hear)—and a step that meant the opening of theaters, music halls, and the rest. As to what went on among the working classes on Sunday he ventured to say that there was more Sabbath-breaking among those living in the West-end of London than among the humble denizens of the East-end. (Applause.)

Evidently the reputation of the "American Sunday" can be considerably improved before it reaches a high standard in London. As a matter of fact, however, England has no ground for comparison which is unfavorable to the United States. Neither can boast of anything more than a "traditional basis," and a "lost sacredness" for Sunday.—*The Evangel and Sabbath Outlook*, March 28.

#### WOULD NOT OBSERVE THURSDAY OR FRIDAY.

An interesting discussion of Sunday and Sunday laws is now in progress in the *Martin Mail*, of Martin, Tennessee. We publish this week a very valuable contribution to this discussion from the pen of Hon. William P. Tolley, an ex-senator of Tennessee.

One contributor, signing himself "Rex," asks a defender of the prosecution of Seventh-day Adventists who signs himself "A Friend," the question, If the law enforced the observance of Thursday or Friday, would you obey it? to which "A Friend" answers thus:—

Mr. Tolley, in his article [The Sabbath], condemns our courts for the punishment of Mr. Capps and others for Sunday violation of law. I justified the courts and gave my reason, which was an open violation, both of the law of the land and the law of God, and supported my argument by reference to Rom. 13, which says, "Be subject to the laws that be," etc. "Rex" wants to know if the law said keep Thursday or Friday, would I obey? I answer, no; for that would violate the Word of God.

Every religious bigot that ever beat, banished or burned a brother in the name of Christianity has tried to defend his cruelty by appealing to the thirteenth chapter of Romans. And at the same time every one of them would deny the application of the text to himself as does "A Friend," in case *he* were the victim of a persecuting law.

None but a dishonest or superficial reader can fail to see that Paul exhorts men to obe-

lience to "the powers that be" *only* in temporal matters as between man and man. Verses 6-9 of this chapter plainly teach this. There is no mention of the first four commandments of the Decalogue, which enjoin obedience to God. To say that Paul taught that men should obey laws which conflict with the laws of God, not only contradicts his teaching in this chapter, but it is to say that he taught one thing and practiced another, for he often suffered as the result of violating laws enacted by the "powers that be," which conflicted with the laws of God.

But when "A Friend" says he would not obey a Tennessee law enforcing Thursday or Friday because such a law would violate the Word of God, he admits that the thirteenth chapter of Romans does not teach that a man should disobey God's law in order to obey man's law. In this he admits all that Seventh-day Adventists claim. Seventh-day Adventists declare that the law of Tennessee, which commands the observance of the first day while God commands the observance of the seventh day, is just as much in conflict with the law of God as would be the command of the State to observe the fifth or sixth day (Thursday or Friday) which "A Friend" says he would not obey. And no man can prove that it is not. Why can't "A Friend" and all his friends see it? "Consistency, thou art a jewel!"

#### TAXES ON CHURCH PROPERTY.

[The following is reprinted from a galley proof of a forthcoming editorial in the *Midland (Mich.) Republican*, which was kindly sent us by the editor, T. W. Crissey.]

THOSE who "argue" in favor of the continued "exemption of church property from taxation" appear to lose sight of one of the essential facts of the case. It is this: That such property is not exempt from taxation and cannot be; the taxes have to be paid, but under the present system all the tax-paying people pay taxes on all the church properties regardless of preference instead of the taxes being collected for each property, as they should be, from those interested in the church to which the property belongs. If taxes were specific and could not be increased, it would be different, but where a certain amount has to be raised by tax and a portion of the property is "exempt" or rather is omitted from the tax roll, it simply means that the proportion of tax that would otherwise be collected from the owners of that property must be spread upon the rest of the property. For instance: If the property of a certain village, being all assessed, is valued at \$100,000 and a tax of \$3,000 is to be raised, the tax will be just three per cent. of the valuation; and if \$10,000 worth of the property is in five churches with average valuation of \$2,000 each, the persons interested in the good work of these churches will pay an average of \$60 tax on each, amounting to \$300 on the five. But if the \$10,000 worth of church property is omitted from the rolls leaving but \$90,000 valuation, the original tax of \$3,000 has to be paid by somebody just the same. Now, dividing the \$3,000 tax by the \$90,000 valuation, we find the rate of taxation to be three and one-third per cent. Everybody's tax has gone up just one-ninth. The man who before paid \$9 tax now pays \$10; he who paid \$90 now pays \$100, etc., the additional dollar or ten dollars being his share of the church tax, which he is compelled to pay, without the satisfaction of knowing that it goes to the church of his choice. And if it happens that the church of his choice has only a poor, cheap building, or none at all, and one which

he considers wrong, "heretical" or "apostate," has an expensive church, he has the mortification of knowing that the greater part of the tax he pays goes to support that church.

It is the same in regard to the county or the State tax. The great and needlessly expensive church properties of Detroit, Grand Rapids, Kalamazoo, Jackson, Ann Arbor and many other cities in the wealthier portion of the State, with their great organs, elegant furnishings, kitchens, parlors, etc., are omitted from the tax rolls and every taxpayer of every county in the State has his per cent. of State tax correspondingly increased, even though he may not have the privilege of going inside any kind of a church six times in a whole year. Is it right?

It is not a question of "exemption," for as we have shown the tax must be paid; it is a question of who shall pay it, those who are enjoying the immediate benefits in each case, or everybody, regardless of location, benefits or preference? The sober sense of justice does not approve the present system of so-called "exemption."

But the mere fact of unequal and unjust taxation is not the only nor the worst feature of the system. More dangerous still is the fact that while we claim that Church and State are and must be separate and independent, we enforce a system by which Church and State are united right along the financial nerve line. The *Detroit News*, while supporting the present system, boldly says: "Exemption from taxation is the American way of realizing the union of Church and State." It then goes on to say: "It is the only way it can be done under the broad charity which favors no section of the great Church, but acknowledges them all." It should have added: And compels everybody to pay regardless of his conscience.

The constitution of this State says (Art. 4, sec. 39): "The legislature shall pass no law to prevent any person from worshiping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion." But the tax law of Michigan compels every taxpayer, not merely to "support any place of religious worship," but to help support every place of religious worship, and every place of alleged religious worship. While the Constitution says that he shall be free to worship God according to the dictates of his own conscience, the law says in effect that he shall help pay the expenses of providing for other people's worshiping according to the dictates of their consciences and their love of elegant ease. Parsonages, often elegant and costly structures, the use of which is usually part of the pay, or support, of the minister, are also omitted from the tax roll, and every taxpayer is therefore compelled to help pay tax on every such building in the State, in direct violation of the constitutional provision above quoted that no person shall be compelled to "pay tithes, taxes, or other rates, for the support of any minister of the gospel or teacher of religion."

But there is a greater danger which has not yet fully developed itself, but of which the lessons of history give warning. The Supreme Court of the United States has already solemnly declared that this is "a Christian nation." It is not improbable, it is almost certain, that the time will come if the present system is continued, when certain bodies, or churches, which it will be claimed do not teach the true Christian doctrine, shall be excluded from the benefits of the "exemption"

clause, on the plea that they are not true, or Christian, churches, and are doing harm rather than good.

And when once the system of paring and exclusion is begun, the result is not uncertain. The camel's nose will be followed by the whole body, until the law and the courts are called upon to decide which is "the church," and the "broad charity" which "acknowledges them all" will be narrowed down to the acknowledgment of but one, and history will repeat itself in the union of "the church" and the State. The spirit of ecclesiasticism is the same in all ages and only waits an opportunity.

True, the accomplishment of such an end may not be as easy in a republic as it was under the arbitrary enactments of a Constantine. But his edicts were doubtless influenced by what appeared to be the majority, and the majority even in a republic can be as tyrannical as a monarch. Yet, it is because of the possibility of avoidance of a disastrous fate, that the wrong steps already taken should be retraced before it is too late. The camel's nose should be driven out before he gets his neck and his feet inside the tent. The section of the tax law which provides for the omission of any church property from the tax rolls should, we believe, be repealed, and then there can be no opportunity for unequal dealing in that respect.

#### OUR DUTY TO GOD AND TO CIVIL GOVERNMENT.

[The following is a paper read by our South African correspondent, Mr. Geo. B. Thompson, before the Biblical Institute of Seventh-day Adventists, recently held at Cape Town, and published in the *Cape Argus*. The principles, though applied to the local situation, are nevertheless applicable to this and every country enforcing a Sunday law.]

It has been clearly demonstrated in a former paper read before this convention, that while God has ordained civil government, he has circumscribed the limits in which it is to rule. It was shown that its sphere of action is with civil affairs—affairs between man and man; but with things religious it has nothing whatever to do. Religion is a duty between man and God; it pertains to the heart. It is a life, and the account is to be rendered to the heavenly court, and not to any earthly tribunal.

Every man, whether he worship in church, synagogue, or mosque, whether he worship stocks, stones, the host of heaven, reason, or the true God, has the same civil right, and majorities have no right to dictate to him a code of ethics.

When legislative bodies step out of their proper function and begin legislating on matters concerning religion, this heaven-born right is trampled upon, and the citadel of conscience is invaded. Allow me to illustrate:—

Take baptism; certain religious bodies believe that immersion is the proper mode. They have a right to believe it, to teach it, and to practice it. But suppose that a government should enact a law declaring immersion to be the proper mode, and demanding that everybody must be immersed; would that convince the pedo-Baptist brethren that immersion was the Bible mode? No. And suppose they should comply with the law and be baptized, contrary to their religious convictions, what would they be?

So with the Lord's supper; this is a religious institution, established by the Son of God. A man is to examine himself whether or not he is worthy. But suppose a government, to satisfy the demands of professed religionists, should enact a law declaring that the Lord's supper being a good thing, all persons must,



under penalty of fines or imprisonment, partake of it. How would it look to see the agnostic, the infidel, the deist, the atheist, the Mohammedan, the Christian, and the Jew, gathered around these sacred symbols, emblematic of the flesh and blood of the divine Son of God? What could be more blasphemous? It would vastly outdo for wickedness that noted carousal within the walls of Babylon, when the bloodless hand traced the nation's doom on the wall. Dreadful as this picture is, it is but a sample of those produced by laws concerning religion. No service but that of faith is acceptable to God, and no government can legislate faith into a man's heart. With these thoughts and principles before us, we wish to apply them to Sunday legislation.

#### Sunday a Religious Institution.

Sunday observance is an institution of the church, and is, therefore, a religious institution. Sabbath rest is a duty we owe to God, and for this reason is beyond the purview of earthly governments; and legislation upon this subject will, like that of baptism and the Lord's supper, be religious legislation followed by like consequences.

This government has an ordinance which demands the compulsory observance of Sunday. This ordinance is among the most stringent on record. It is entitled, "An Act Repealing the Ordinance of 1837, and to make other provision for the better observance of the Lord's day," and declares that, "any person who shall sell, or offer for sale, any goods, merchandise, cattle or other live stock, or shall trade, or deal, or keep open any shop, store, or other place for the purpose of trade or dealing, or shall cut or carry any fuel, or shall engage in any field labor except as aforesaid, or shall discharge any gun or other firearm except as aforesaid, on the Lord's day, shall for each offense incur and be liable to a fine not exceeding three pounds nor less than five shillings, or to imprisonment during any period not exceeding fourteen days. And it shall be lawful for any constable or police officer to seize any such goods, merchandise, cattle or other live stock, or any fuel, or firearm as aforesaid, and the same shall, on the conviction of the offender, be and become forfeited to her majesty."

The framers of this ordinance admit Sunday to be a religious institution by calling it the Lord's day. Allow me to inquire what difference there is between legislating on the Lord's baptism, or the Lord's supper, and the Lord's day? The principle is the same, therefore the results must be.

If it is the Lord's day, has any government the right to meddle with the Lord's things? The Lord's day belongs to the government of heaven, and earthly governments have no more right to interfere with the things of the heavenly government than England has to meddle with the affairs which pertain to the German Empire. In fact, they have not so much right, for there are international laws, but the kingdom of God is not of this earth. The Saviour says, "My kingdom is not of this world."

But we would like to further inquire if it has been settled beyond mistake that Sunday is the Lord's day? The settling of this question is agitating the world. Some good people believe that they are not commanded to keep any day, while the Seventh-day Adventist, the Seventh-day Baptist, and the Jew believe that the seventh day, or Saturday, is divinely ordained of God, and should be kept holy. Still another, the Mohammedan has Friday for his sacred day. Has it been demonstrated by legislation to the entire satisfaction of all these that they are wrong? Or

does the government propose to enforce the will of the majority?

Suppose that the Hebrews, by force of attainable numbers, should make a law compelling all to keep the seventh day. Would the communicants of the English Church, the Dutch Reformed, the Wesleyan, and others, consider it just to be forced to keep another day? Or should the atheist gain the power, and silence by law, the church bells which disturb his secular ear, would all cease to worship? Either of these laws would be unjust, but no more so than a law forcing the observance of Sunday on those who believe in no Sabbath, or who keep another day.

#### The State Assumes the Prerogative of Biblical Interpreter.

Again, the government has, in this enactment, assumed the prerogative of interpreting the Bible (a prerogative that Deity never committed to any person or body of men to exercise for another). That all may see that this is a fact, I will quote the fourth precept of the Decalogue. It reads thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. Now all can see at once that God's law says that the seventh day is the Sabbath. But this ordinance declares that the first day of the week is the Lord's day, and thus interprets the seventh day to mean the first day. Without stopping to argue as to which day is the Sabbath, it is plain from the reading of the code of heaven, which was handed down amid the thunders of Sinai, that the seventh day is the day appointed by the Lord as his Sabbath, and we deny that governments have any delegated right to interpret the law of God. In religious things every man has a right—yea, it is his duty—to think for himself, and he does not need to consult any legislative body on this earth to find out what to believe. In this thing the government has stepped out of its proper sphere and adopted the principles which resulted in the persecution of the Dark Ages.

God has established civil government, and in its sphere it is a sovereign power; but when it steps over into the realm of religious things, where it has no rightful jurisdiction, and assumes to interpret God's Word, the true Christian is bound to differ and follow God's Word as it reads, and if this brings him in conflict with the laws, peaceably submit, for the same Word which exhorts him to obey the "powers that be," says, "We ought to obey God rather than men." Acts 5:29.

#### Class Legislation.

There is another point of injustice in this ordinance to which we wish to call attention. It discriminates between citizens, and is, therefore, class legislation; for it demands from him who observes another day, one-seventh of his time, or fifty-two days of each year, because of his religious convictions. To follow his convictions and the plain reading of the Bible, he must rest on the seventh day, or Saturday. This the government does not deny that he has the right to do; but having kept the Sabbath "according to the commandment," and ceased from all work for one day in the week, is it just for the government to say to him, "You must refrain from work another day also"? The law in this demands

from him one-seventh of his time because of his religious belief. Has he not the right, together with Christians of every denomination, to worship God according to his own conscience, without being taxed to the extent of nearly two months of his time each year because of his religious convictions? The Bible grants him the right to work six days each week, as well as commands him to rest on the seventh day. This right the law forbids him to exercise. This is a piece of the same intolerance which leads Russia to seize the conscience of man by the throat and banish her subjects to the eternal snows of Siberia. The difference is in degree, not kind. It may be urged that his working on Sunday would interfere with the worship of those who keep the day. This is a mistake. Honest toil never disturbs anybody's worship, no matter when performed. It may ruffle religious prejudices, but that is all. Seventh-day Christians worship on every seventh day in all their churches, not only in this colony but throughout the world, and their worship is not disturbed in the least by the labor of the masses, though their day of worship is the busiest day of the week. Then we ask, will it disturb the masses for a few observers of the seventh day to work while others worship? Observers of the seventh day have as good a right to demand a law forbidding the masses to work while they worship, as have the masses to demand a law compelling the Sabbatharians to rest while they worship. For the true principle of civil government regards the rights of the smallest minority as sacredly as the rights of the majority. To further show that labor does not disturb anybody's worship on Sunday, it is only necessary to mention that those who are the most enthusiastic in demanding Sunday laws can worship on any other day in the week with all the rattle, din, and bustle of business, without being in the least disturbed. We have yet to hear of one whose worship was ever disturbed by labor performed on any other day than Sunday. Then why are they disturbed on Sunday if a few who have kept the seventh day chance to work? What makes their work objectionable? The conclusion is inevitable, that it is because religious prejudices in favor of the day are disregarded. And it was this prejudice which produced the first law ever made by civil government concerning religion, and all that Sunday laws do is to foster this prejudice.

#### The Vital Principle Involved.

But there is a much deeper and broader principle connected with this matter than simply the loss of one-seventh of his time. Were this all, he might quietly and uncomplainingly yield to the unjust demand. But there is a principle involved which the conscientious observer of the seventh day cannot disregard. Sunday Sabbatizing is an institution of the Catholic Church. It was this power that changed the day. She boasts of it and challenges the Protestant world to disprove the fact. Again and again has this been done in different parts of the world, and no man has yet arisen to prove her challenge false. Nor will they, for it is the truth. Then to keep the day is to recognize her authority rather than God's. This, true Protestants never can do. They would sin against their conscience, which God has made eternally sacred. Is not, then, that law unjust which asks any man to be untrue to what he understands God requires? Is it not papal in its conception? Most certainly. The government has no more right to ask an individual to keep Sunday than to observe any other of the holy days of the Catholic Church, to say mass, attend vespers, or recognize any other of her ceremonies.



The law under consideration further provides that any person who shall lodge information against those who do not keep Sunday (except chemists and some others for whom special provision is made) may receive a portion of the fine. This is a bid for the minions of the law and others to invade the sanctuary of the home in order to discover work which might be going on in secret. This is the Spanish Inquisition in embryo. Such an unjust requirement should never have been placed upon the statute book of any government.

There is one thing more we will call attention to before closing. The law compelling all to keep Sunday, whether they desire to or not, is contrary to the charter of religious liberty, as assured by her majesty's royal proclamation of 1858, which reads as follows:—

**PROCLAMATION:** Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.—*Cassell's History of England, Vol. VIII, chap. 52, p. 513.*

It seems useless to enter into any argument to show that this proclamation is violated by the Sunday law. The law does "impose" the convictions of those who think Sunday the rest day upon those who do not. It demands fifty-two days each year from the individual who keeps the seventh day, because of his religious convictions which lead him to keep this day, thus some are "favored," and "all" do not enjoy the "equal and impartial protection of the law." It demands that those in "authority under us" instead of "abstaining from all interference with the religious belief" of British subjects, shall impose fines and imprisonment, and may confiscate the property of any who work on Sunday, even if they have kept the Sabbath that God made. It invades the conscience,—a domain which God has reserved for himself and asks that which a conscientious seventh-day Christian cannot do. This, says the "Proclamation," will bring her majesty's "highest displeasure." It is unnecessary for us to add anything more to show the unjust principle on which this ordinance is based. It is built on the principles of the papacy. It punishes for supposed wrongs between God and man—the same principle on which the papacy determines who are the saints and who are the heretics. The law is wrong. Every Sunday law is wrong—the first one enacted in the days of Constantine, all ever made since, and the last one which will be made. We commend to all a careful consideration of the words of Christ: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. **GEO. B. THOMPSON,**

**SUNDAY-LAW BILLS.**

THERE are not less than half a dozen proposals pending at Albany for the reformation of our Sunday Blue Laws. Every one of them, without an exception, errs radically. They all recognize the right and duty of the State to prescribe and enforce the observance of Sabbaths, or, as our statutes put it, "holy time."

Right there lies the fundamental wrong involved in all our Sunday laws. A purely secular State has no business and no right to prescribe any form of religious observance. It

has properly nothing to do with religion except to protect every citizen equally in his right to worship God or any gods he pleases in any way and at any time that may suit him, so long as he violates no law and does not interfere with the equal liberty of his fellow citizens.

The most radical of the pending bills is that of Mr. Adler. It provides that in cities of 500,000 inhabitants or more, any man may carry on his ordinary business on Sunday if he files with the police authorities an affidavit pledging him to keep some other day as a Sabbath.

This would be just as much a Blue Law as any enactment ever passed anywhere concerning Sunday. It rests absolutely upon the assumption that the State has a right to require the citizen to observe a Sabbath. If it has any such right it has a right also to select the particular day to be observed.

The Sunday laws ought to be repealed, except as they make the first day of the week a holiday in the interest of rest and recreation and give opportunity for worship to those who are so inclined. The State ought to go out of the business of prescribing religious obligations for anybody.—*The World, March 20.*

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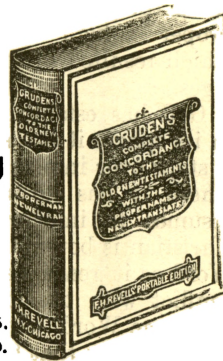
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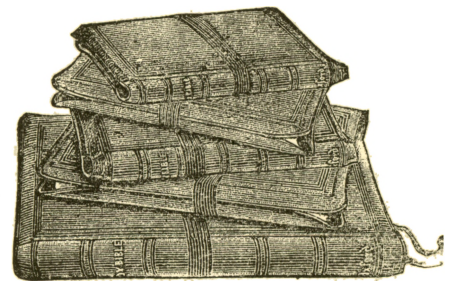
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### A TENNESSEAN'S VIEW OF SUNDAY LAWS, LOGICALLY AND TERSELY EXPRESSED.

In your issue of the 8th ult., some one undertakes to review my article on the Capps' case, which you did me the honor to copy from the AMERICAN SENTINEL, published in New York City.

Your correspondent seems to be greatly concerned lest to adopt correct principles on this Sunday question would lead to no Sunday law, and that were a great public calamity he seems to think. Now, that is just what is wrong with Sunday advocates. All correct principle, the rights of conscience and the plainest stipulations of the fundamental law of our political system, must go too, but the traditions of men, though derived directly and unmistakably from a Catholic source, as is the case with this Sunday idea, whether it is regarded as a civil or ecclesiastic institution, must stand as sacred and inviolable. And all this too in the very utterance of a pretended regard for sacred things, as is evidenced in the reference to a chapter of Paul's writings.

Suppose there were no Sunday law, would disaster necessarily follow? To say it would is a positive confession that there is absolutely no vitality nor merit in Sunday holiness, which is the underlying idea of all Sunday laws. That such is the idea with Sunday advocates is disclosed by your correspondent even in his brief dissertation, in such expressions as "the violation of the Sunday law is a violation of the law, both of God and man," and "desecrating the Lord's day," etc. Now if there were all this sanctity belonging to Sunday would it not be entirely secure in the affections and esteem of the people without a coercive law of civil enactment to make it so? When will the religious world learn that every appeal to civil power to sustain religious institutions or ideas as such is a direct confession of their weakness and want of merit in the divine conception? Oh! the devilry and accursedness that have befallen mankind as the result of this dereliction on the part of religious teachers and leaders. The very fact that Sunday advocates will not allow Sunday to stand on its own merits as other religious institutions is proof positive that they would as readily make civil laws to sustain the others if it were a safe policy to thus all at once uncover their designs in the development of a union of Church and State that is almost openly being carried on in the religious world.

"Friend" is rather more candid than the balance of them in his treatment of the Sunday question, in that he virtually conceded that all the evil growing out of a violation of the Sunday law results from its being a violation of the law of God. If Sunday work is punishable by civil law because it is a violation of the law of God, why not make covetousness, adultery and all the evils the Master says "proceed from the heart of man," in its carnal state, also punishable by the same authority? They are all certainly violations of the law of God. It cannot be said they are offenses that cannot be detected. The same authority that instituted the Sunday law and all of like character easily discovered, through the Inquisition, the means to detect the most secret thoughts of men.

It may be safely assured that no such evil could result from the repeal of the Sunday law as that inflicted in its enforcement. Men would not have to suffer and languish in jail in this boasted land of religious liberty as did poor Capps and scores of others. The law of "natural affection" would not be violated shamelessly as it was in the Maryland case where the son was set upon his father as a spy upon an ordinary criminal, to detect him in

Sunday work, when the work being done by the father was so quiet and orderly it could not be detected otherwise. Nor would the religious world be taught to look to the civil power to sustain the religious institutions, and thus trained and hardened for that season of persecution on a much larger scale, and all along the lines of religious bigotry and fanaticism now ripening for this country. Can "Friend" point to a single evil that may result from the repeal of his favorite law that will approximate a comparison to any one of these?

But all the milk in the cocoanut is let out in "Friend's" reference to whiskey selling on Sunday. All the trouble lies in this one dread apprehension. Now, has it never occurred to him that the opponents of the whiskey traffic could not put themselves in a more inconsistent and therefore compromising attitude than to emphasize as they do the selling of whiskey on Sunday, while it is being sold on other days. This emphasis carries with it all the force of a confession that it is all right to sell it on other days, and only wrong to sell it on Sunday because of the character of the day. But so it is with religious fanaticism, it is constantly involving itself in just such tangles as this.

And no less unfortunate is "Friend" in his reference to the thirteenth of Romans. If it meant the abject submission to civil authority in matters of religion and conscience that he insists upon, then the overturning the Episcopal Church in nearly all the original States of America as the religion established by the "powers that be" was a great wrong. Strange that the religious world won't learn that this divine law applies to civil government only in civil matters, and not in religious.

While no dare is intended, Martin is not so far off but a two or three days' personal tilt on this subject in all its bearing, civil and ecclesiastical, might be had. For the present this is enough.—*Wm. P. Tolley, in Martin Mail, Rucker, Tenn., March 8.*

### RELEASE THEM.

This is the Sentiment in Regard to the Adventists.

THE following petition is being circulated and freely signed by our citizens:—

"To the County Court of Rhea County:

"We, the undersigned, citizens and taxpayers of Rhea County, respectfully petition your honorable body to release from the county jail and the further serving of their sentence, the following parties, known as Seventh-day Adventists: G. W. Colcord, I. C. Colcord, Wm. Burchard, Dwight Plumb, W. J. Kerr, Henry Burchard, E. S. Abbott and M. C. Sturdevant. We make this request for the following reasons:—

"1st. The majesty of the law under which these Adventists were sentenced has been vindicated.

"2nd. Any further detention of these persons would be a useless and wanton expense on the county and your petitioners, and a hardship upon a large body of our best citizens.

"3rd. The prisoners named in this petition have in every respect, except the technical charge on which they have been confined, been law-abiding citizens of Rhea County, and bear unimpeachable characters for honesty of purpose and purity of lives. One of them is a minister of the gospel; another is a public educator; all of them are men of good moral character, sober, industrious, and are the innocent victims of a law designed to punish

criminals and evil-doers. Our position is that it is the province of the law to punish criminals, not to manufacture them.

"In this connection we respectfully set forth our protest that in our opinion these Sabbatarian prosecutions should cease. It is detrimental to the best interests of the county that good citizens should be taken from their business, arrested, fined and imprisoned for exercising the sacred right to worship the God of creation according to the dictates of conscience. Not only this, but it is piling up useless costs against the taxpayers of Rhea County. Let us so conduct our county affairs as to show to the world that within our borders respect is had for the sacred, material and moral rights of each individual."—*Dayton (Tenn.) Republican, March 23.*

### EVERLASTING PUNISHMENT.

WE stated in the SENTINEL of March 14 that we did not believe the church dogma of "an eternal burning hell in which sinners writhe in indescribable agony throughout the endless ages of eternity." With this statement in mind a correspondent asks us to explain Matt. 25:46, which reads as follows: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Our correspondent will notice that there is a difference between "everlasting punishment" and everlasting "agony," misery, or torment. When the wicked are finally destroyed, it will be everlasting punishment, but not everlasting "agony." Christ promises the righteous "life eternal." Should they afterwards die, they would not enjoy "life eternal." The fate of the wicked is "everlasting punishment" in opposition to "life eternal." *Death*, the final punishment of the wicked, will be everlasting. Should they be resurrected at the end of a million years their punishment would not be everlasting; but if their death is everlasting, then their punishment is "everlasting punishment."

THE AMERICAN SENTINEL, we are sure, is doing more for State secularization in America, than any other journal published. We read it with much interest each week. It is a Seventh-day Adventist paper and a sort of a Christian journal, but with this important difference, that it has such faith in the religion it advocates that it believes it can stand alone without crutches provided at the expense of the State. Every Freethinker who can afford to subscribe for it should do so.—*Free Thought Magazine for March.*

"PAPACY and Persecution, or Did the Roman Catholic Church Ever Persecute?" This question is the title of No. 30 of the *Religious Liberty Library*, just issued. It has not been many years since the asking of such a question would have been like asking, Did the sun rise yesterday? But now things have changed. The Roman Catholic Church of to-day denies that the church ever persecuted, and a compromising Protestantism, blinded by the glamour of a false charity, is disposed to believe it. This tract of sixteen pages, proves beyond the possibility of a doubt, from Roman Catholic works themselves, that the church has persecuted at the instigation and with the coöperation and official approval of popes and councils. As Romanism is to-day posing as the author and conservator of religious freedom, now is the time to circulate this most opportune publication. Price 2 cents. Address the International Religious Liberty Association, Battle Creek, Mich.; or 43 Bond St., New York.



NEW YORK, APRIL 4, 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.

THREE of the Seventh-day Adventists imprisoned at Dayton, Tenn., on the 8th of March, have served their term of imprisonment and are now at liberty. Three more will be released on the 15th inst., while the other two, including Elder Colcord, will not be released until May.

THE funeral expenses of the late Sir John Thompson, which were defrayed by the Canadian Government, contained an item of \$1,000 for masses for the repose of his soul. Thus the taxes of Protestants and non-believers are used by Roman Catholic priests to pray a Roman Catholic's soul out of a Roman Catholic purgatory. This is a part of what the pope means when he writes to the American people and asks for "the favor of the laws and the patronage of public authority."

ON another page we print a petition which is being circulated at Dayton, Tenn., by well-disposed persons of the city, for the release of the imprisoned Adventists. It is addressed to the County Court of Rhea County, a body composed of the justices of the peace of the county. Some of these are known to be in favor of releasing the prisoners, but it is reported that fifteen are in favor of working them in the chain-gang as was done with the Adventists of Henry County a few years ago.

READ the following extract from an editorial in the *Catholic Mirror*, of March 23, and then read our first page article:—

"Some of the most eminent and powerful of Protestants see, as Goldwin Smith, Van Noest and Robeson, the advancing tornado, and frankly confess that they behold no champion that can save social order outside the Catholic Church. This church is not at this time to be made the target of attack by good Christian people of the separated sects, but rather to be cherished as the one rallying point against chaos, anarchy and nihilism."

THE *Western Watchman* (Roman Catholic), of March 7, speaks thus of Father Chiniquy:—

Chiniquy, the octogenarian reprobate of Canada, has written a letter to Archbishop Fabre, of Montreal, requesting him to let him alone and to order his priests to let him alone. We doubt if any priest has troubled himself about the surly old sinner; but if any have, we think his request very reasonable. Why can't these officious priests let these old braggart infidels alone? They bring the sacraments into contempt refusing them often to those who want them; and forcing them on those who won't have them. This

mad running after impenitent cut-throats and blasphemers is very unbecoming.

There is enough savagery in this editorial to burn a hundred heretics. And yet they tell us the Roman Catholic Church has experienced a change of heart since her palmy days of the Dark Ages.

THE following extract 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, presents the injustice of compulsory Sunday observance so forcibly that we wish to keep it prominently before the public:—

"Here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right can they be required to observe another day also? Their position is not that of a person who claims that as a matter of personal liberty he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience—this is. They claim that it is not only their right, but their duty under divine command, to observe the seventh day. Calling them 'cranks' is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors. A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life.

"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?"

We are aware that the Supreme Court of the United States has decided that "this is a Christian nation" and cited Sunday laws as one of its sustaining proofs, but we appeal from the Supreme Court of the United States to the people of the United States, as did Abraham Lincoln when the Federal Court had decided that the negro "had no rights which the white man is bound to respect." Let the American people seriously ponder the vital questions raised by Judge Parks, and remember that upon their answer hangs the destiny of American liberty, and through the influence of America, the liberties of the world.

#### ANOTHER EXTRA.

THE SENTINEL of April 11 will be of special interest. The number will be devoted to an account of the imprisonment of Seventh-day Adventists at Dayton, Tenn., and the closing of their academy at Graysville. It will contain the defense of Elder Colcord, president of the academy, and an article explaining why Seventh-day Adventists choose to suffer imprisonment rather than accept liberty at the cost of obeying Sunday laws. This number will also contain a brief history of the persecutions which these people have suffered during the last few years. It will be illustrated with a picture of the jail where these persecuted men are now imprisoned, and a court-room scene from their trials, also a photo reproduction of a touching autograph sentiment penned by one of the convicted men in his little daughter's autograph album before going to jail.

Besides these, the extra will contain other features of interest that we have not space to announce.

Our extra of January 17 reached a circulation of 135,000, but it is expected that this number will have a circulation of half a million. It has been prepared with the advice and coöperation of the International Religious Liberty Association and the International Tract Society. Let every friend of truth and religious liberty make an exceptional effort to circulate this number. The times demand it. The whole country, from ocean to ocean, must be awakened to a realization that the liberties of all the people are imperiled by the wrongs being perpetrated on an inoffensive people in this the "land of the free," in the closing years of the nineteenth century.

Any quantity furnished at the usual price, one dollar per hundred; eight dollars per thousand.

UNDER date of February 2, the *Christian Statesman* published an address by Rev. J. J. M'Carrell (which it promises will soon be published with other addresses in pamphlet form), entitled, "Can Sunday Laws Be Enforced?" in which occurs the following:—

The roaring lion of anti-Sabbatism has been going about over our commonwealth, and seems crouching for a final leap. He deserves to be watched, for he is dangerous. He must be bound in chains and reserved for destruction.

Let it be understood that the teaching and practice of Seventh-day Adventists touching the Sunday Sabbath are regarded by these Sunday-law crusaders as the "roaring lion of anti-Sabbatism."

Mr. M'Carrell gives the following as one means by which this lion is to be bound in chains and destroyed: "We have been judicially proclaimed a Christian nation. This is a decision of momentous importance in favor of Sunday laws." Verily this decision is being and will be used as a chain to bind and destroy American liberty; but "whom the Son makes free is free indeed," and no chain can bind or destroy this freedom.

#### AMERICAN SENTINEL.

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