

"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 POPE'S LETTER TO THE ENGLISH PEOPLE.

POPE LEO XIII. has written a letter to "the English people who seek the kingdom of Christ in the unity of the faith." All professed Christians seek the unity of the faith, and therefore the pope addresses all the professed Christians of England.

This is not the first time the papacy has attempted to persuade the English people to return to the "unity of the [Roman Catholic] faith." A notable attempt was made just three hundred and seven years ago this month.

In May, 1588, the papacy sent one hundred and fifty messengers to England to argue with the English people and persuade them to return to the Roman Catholic faith. Twelve of these messengers were named after the twelve apostles, and others were named after the "saints."

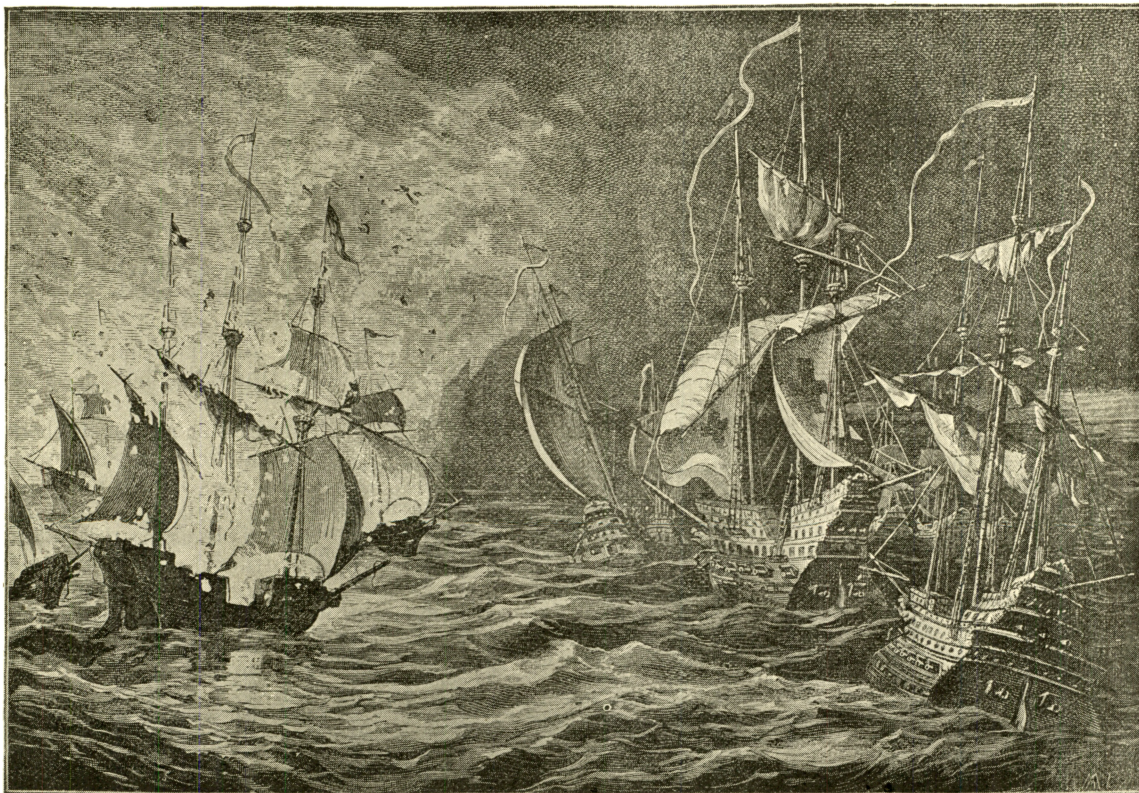
While these messengers were apostolic in name, and were commissioned by the professed vicar of Christ, Pope Sixtus V., they were not apostolic men armed only with the "sword of the Spirit, which is the Word of God," but instead they were huge battle ships, armed and equipped with 2,088 galley slaves, 8,000 sailors, 20,000 soldiers, 2,650 cannon, 123,790 rounds of shot, and 517,500 pounds of powder.¹

Beside being equipped with these ordinary death-dealing arguments of war, these papal messengers, which history calls the "Spanish Armada," and which Roman Catholics were pleased to call the "Invincible Armada," were equipped with still other papal arguments which were to be used to restore the unity of the faith in special cases, wherein the ordinary war arguments failed. These special arguments were the torture instruments² of the "Holy Office of the Inquisition;" and to insure the effective application of these arguments, Don Martin Allacon, Administrator and Vicar-General of the "Holy Office," ac-

of excommunication against the queen, from which the following is extracted:—

We do, out of the fullness of our apostolic power, declare the aforesaid Elizabeth, being a heretic, and a favorer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ. And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever. . . . And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those that shall do the contrary, we do strike with the like sentence of anathema.³

This excommunication was followed by papal attempts to assassinate the queen, and then came the pope-blessed "Invincible Armada," which was heroically fought and finally defeated and driven off by the much inferior navy of England. Our illustration shows one of the stratagems used by the English to save themselves from the choice of a terrible death or unity with Rome. On the night of August 7, the English loaded eight ships with combustible material, smeared their masts with tar, sailed them near the Spanish fleet and then set them on fire, with the hoped-for result



The Spanish Armada Inviting the English People to the "Unity of the Faith."

panied these satanic instruments of cruelty.

However, this Armada argument was but one in a series of papal measures intended to persuade the English people to return to their allegiance to the pope. Before sending the Armada, and with a view to weakening the loyalty of the English people to the queen of England as a preparation for it, the pope hurled a bull

that the Spaniards took flight and sailed away, after which the English ships and a terrible storm completed their defeat and almost complete destruction.

This is a brief description of the failure of an old papal method of securing the unity of the faith. But why does not Pope Leo XIII. now use the methods of his "infallible" predecessor, Pope Sixtus V.? Why don't he send an Armada instead of an "Apostolic Letter"? It cannot be because the papacy has discarded

¹ See American Encyclopedia, article, "Armada;" also History of Protestantism, by Wylie, Vol. 3, chap. 17.

² Some of these torture instruments captured from the defeated Armada can be seen in the British Museum.

³ History of Protestantism, Vol. 3, chap. 18.

these antichristian methods, for this is impossible, since Pope Leo X. "infallibly" condemned Luther's proposition that "to burn heretics is contrary to the will of the Holy Ghost," thus "infallibly" sanctioning the practice of burning heretics. Again, Pope Pius IX., the immediate predecessor of the present pope, as late as 1851, "infallibly" condemned the proposition, "The church has not the power of availing herself of force or any direct or indirect temporal power."

No; the papacy has not disavowed and cannot disavow the methods used in the Middle Ages to secure the "unity of the faith," without destroying the doctrine of "infallibility" which it has "infallibly" proclaimed.

Why is it then that Leo XIII. now speaks to the English people with "the deep tones of sympathetic feeling" instead of with the deep-toned roar of Spanish cannon?

Since it cannot be because of a change in the papacy it must be because of a change in circumstances. Here lies the truth. When the Spanish Armada attempted the destruction of Protestantism in England, the papacy controlled the greater part of western Europe. Spain was a great naval power, while England was much inferior in naval resources, with only about four million people. To-day the papacy is shorn of its temporal power, Spain though still Roman Catholic has lost its naval prestige, while England is the strongest naval power in the world.

That Rome would do the same now as she did in the sixteenth century is also made evident by present papal practices in Catholic countries. In Roman Catholic South America Protestant missionaries are persecuted. And when the Methodist ministers of Chicago petitioned Satolli a few months ago to petition the pope to secure religious liberty for Protestant missionaries in that country, Satolli coolly replied by sending them a copy of the pope's letter calling the governments and people of the world back into the Roman Catholic Church, thus in reality saying, "You can have religious freedom in Catholic South America only by joining the Catholic Church."

Again, Protestant missionaries have been mobbed and driven from the Caroline Islands by Roman Catholics; and only a few weeks ago, Roman Catholic Spain peremptorily denied the request of the Government of the United States that American missionaries be allowed to return to the Caroline Islands.

And almost simultaneously with the pope's letter to England, he sent one to Hungary commending the organization of a distinct Roman Catholic political party with the object of securing the repeal of liberal measures recently passed in that country, placing all religious denominations on an equal footing before the law. But the pope, acting in that country in accordance with his recent encyclical to America, demands "in addition to liberty, the favor of the laws and the patronage of the public authority."

For these and other reasons that might be cited, the English people ought not to be deceived by this letter which the New York *Sun's* Rome correspondent, himself a Roman Catholic, says is written "with delicate tact, in the most flattering tone," and "drawn at long sight" with "infinite ecclesiastical ambition." It is the papal policy to use force when in power, and flattery when seeking power; and it is astonishing that so many Protestants are so credulous and short sighted as not to see in the flattery and the "deep-toned sympathy" of the pope, a deep-laid plot "drawn at long sight," to regain the supremacy of the world.

And it is only a false charity that would silence the cry of warning because the plottings of the pope for the world's supremacy are carried on with "delicate tact," instead of defiant temerity; with the "flattering tone," instead of the "Invincible Armada."

May God save the Protestants of England and the world from being deceived by this siren song and flattering tone of the pope into compromising with Rome. And may the same God save Roman Catholics themselves from the tyranny which will follow the triumph of their own system. To this end we labor and pray.

CIVIL LAW AND THE RIGHTS OF CONSCIENCE.

THE following letter from the editor of the *American Monthly Microscopical Journal* will be read with interest by all. Mr. Smiley's position is unique; he insists upon obedience to laws which he confesses are unjust. But his candid tone leaves no doubt of his entire sincerity; hence his views are entitled to respectful consideration:—

Washington, D. C., May 6, 1895.

EDITORS AMERICAN SENTINEL: I have read carefully your issue of April 11, upon the Sunday question and freedom of conscience. Your people ought not to overlook, as they do, that human laws are to be obeyed *whether right or wrong by the people who choose to live under them.* Society is dependent for its maintenance on the execution of the will of the majority as expressed in laws. When those laws come into serious conflict with the views of certain citizens, as in the case of the Seventh-day Adventists and others, the liberty of conscience cannot rightfully be set up as a justification for breaking the laws. Your only resort is to submit under protest or go away from a society which tolerates such oppressive laws and establish or find one that is not so. Take the Mormon doctrine of polygamy as parallel. Many Mormons hold as conscientiously to plural marriages as you do to Saturday rest. But their religious views, however conscientious, cannot be set up as a defense for violating law (just or unjust is not the question at all). For my own part I consider all Sabbath laws (Saturday or Sunday) as infringements of personal liberty and would gladly vote to abolish all such laws; but while they exist they must be respected. To defy them is anarchy. *Elder Colcord is an anarchist to the extent of defying one human law, and he can have no word to utter against the thief who says and does steal conscientiously.* Many now believe that property laws are contrary to God's laws and could as conscientiously defy them as did the Adventists defy the Sunday law. I would join them in seeking to undo wicked laws of which we have hundreds, but so long as these infamous laws stand, Elder Colcord and the rest do wrong in violating them. He will not say that two wrongs make one right. If our nation is so foolish as to adhere to wicked laws, and it doubtless will to many of them, you and I owe it to humanity to go away, as did our forefathers, to a new land and establish an asylum for the oppressed of all peoples. America once was. To-day it is not. It is more cruel than France in its religious oppressions and is going to be worse than it is now after a few years. I hope you will submit these views to the calm and careful consideration of your readers, and cease to put your people forward as justified in violating (bad) laws.

Yours truly,

CHAS. W. SMILEY, *Editor.*

Mr. Smiley's first proposition is more in keeping with the theory of law and government that prevailed in Rome under the Cæsars than with the principles of the Declaration of Independence. According to Mommsen "the whole duty of man, with the humblest and greatest of Romans, was to keep his house in order, and be the obedient servant of the State." But the American theory of government makes the State the servant of the people, created by them for the conservation of their rights. The Declaration of Independence sets forth as a self-evident truth the proposition that all men are by their Creator endowed "with certain *unalienable rights*;" and that "to secure these rights governments are instituted among men, *deriving their just powers from the consent of the governed.*" Nor was this

conception of government and of human rights original with the framers of the Declaration of Independence. As quoted in this paper last week, Blackstone had, eleven years previous to the signing of the Declaration, published to the world a very similar statement of the same principle, in these words:—

Those rights which God and nature have established, and are therefore called natural rights, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable.

An inalienable right cannot be destroyed or alienated by any law. It may be invaded by despotic power, its exercise may be denied, but it is none the less a right; and this has been recognized as preëminently true of rights of conscience.

January 19, 1829, the Senate of the United States adopted a report by the committee on post offices and post roads, in which this truth is set forth in the following stirring words:—

What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them.

About a year later, March 5, 1830, the National House of Representatives concurred in a similar report from the House Committee on post offices and post roads, in which occurs this passage:—

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. *Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms.* It is this consciousness which in defiance of human laws, has sustained so many martyrs, in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.* The bigot, in the pride of his authority, may lose sight of it; but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion and defies you.

Observe that the Constitution did not create this right, but merely recognized it; therefore it exists wherever man exists, whether recognized or not by anybody. Constitutional law may deny it, statutory law may override it, as it does in Tennessee, but it is none the less a right, and he who through fear of consequences fails to assert this right and to exercise it, is disloyal alike to true manhood and to God who claims his highest allegiance.

Thomas Jefferson, than whom no man ever better understood the principles of free government, said:—

The religion of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe.

But even were the rights in question merely constitutional rights instead of being as they are, both constitutional and natural rights, any invasion of them would still be a nullity, and the individual might still violate any law made in contravention of them without becoming thereby an anarchist. Hon. James Brice, M. P., from Aberdeen, author of "The

* This expression is used by the New York *Sun's* Roman Catholic correspondent, writing from Rome in that paper of May 5, in praise of the pope's letter to the English people.

Holy Roman Empire," says of acts of Congress, in his recent work, "The American Commonwealth":—

Their validity depends on their being within the scope of the law-making power conferred by the superior authority [the Constitution] and as they have passed outside that scope they are invalid. . . . They ought not to be obeyed or in any way regarded by the meanest citizen, because they are not law.

This being true of acts invading merely constitutional rights in civil things,—substantial rights to be sure, but not trenching upon the domain of conscience,—how much more is it true of inalienable, God-given rights of conscience!

Nor is it alone by statesmen and publicists that this principle has been seen and enunciated. President Fairchild, of Oberlin College, says:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God rather than men," in any case of conflict between human law and the divine. . . . It is often urged that the right of private judgment, as now maintained, in reference to obedience to the laws of the land, will subvert government, and introduce confusion and anarchy. . . . The danger, however, is greatly over-estimated. *Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness.* Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. *It is only when government transcends its sphere, that it comes in conflict with the consciences of men.*

But it is objected that the example is corrupting, that a bad man will violate a good law, because the good man refuses to obey a wicked law. The cases are just as unlike as right and wrong, and any attempt to justify the one by the other, is gross dishonesty. Unquestionably, the principle can be abused by the wicked, and so can any truth whatever, but the principle of unquestioning obedience to human law is false, and needs no perversion to make it mischievous. Practically, the cases are few, in well-established governments, where the law encroaches upon the rights of conscience; but *if the principle be surrendered, the cases will multiply. . . . The most grievous of all imperfections in government, is the failure to secure the just and good result. Injustice and oppression are not made tolerable by being in strict accordance with the law.* Nothing is surer, in the end, than the reaction of such wrong, to break down the most perfectly constituted government.—*Fairchild's Moral Philosophy, pp. 178-186*

The Adventists of Tennessee, as well as of other States, act upon this principle. They refuse to obey Sunday laws, not from reckless disregard of civil authority, but from conscientious conviction of sacred duty. No matter how utterly at variance with their ideas of justice a law might be if it did not invade the realm of conscience, if to obey it did not involve disobedience of the law of God, no Adventist would disobey. They would submit even, as did the Saviour, to the imposition of an unjust tax (Matt. 17:24-27); but they, like "Peter and the other apostles" (Acts 5:29), feel that they must "obey God rather than men."

It is very true that government cannot permit men to do whatever they may claim is done by them conscientiously. As our correspondent says, some men are conscientiously opposed to laws guarding property rights, and some are conscientious in the matter of plural marriages. But there is a touchstone to which all such questions can be brought and by which they can be infallibly settled; it is the rule given by Christ himself: "Render therefore unto Cæsar the things which are Cæsars; and unto God the things that are God's."

This draws the line between our duties to God and our duties to our fellow-men, and

that is just where all just government must draw it. Whatever trenches upon the equal right of another may be forbidden, and everything else is outside the domain of human legislation. Said Abraham Lincoln: "I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labor, so far as it in no wise interferes with any other man's rights."—*Political Speeches and Debates, page 83.*

Lincoln's words are in exact accord with these words from Thomas Jefferson:—

Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties and to take none of them from us. No man has a natural right to commit aggressions on the equal rights of another; and this is all from which the laws ought to restrain him; every man is under the natural duty of contributing to the necessities of the society; and this is all the laws should enforce upon him.—*American State Papers Bearing on Religious Legislation, p. 69.*

Jefferson's rule, which is first of all the divine rule, and secondly the American rule, would exclude all laws requiring the observance of real or supposed holy days; but it would not exclude from the domain of proper civil jurisdiction laws prohibiting polygamy; because the marriage relation necessarily involves the rights not only of the contracting parties but of their offspring and of society. It would be impossible to permit polygamy anywhere in the United States without thereby jeopardizing the rights of every woman in every State in the Union, and in every country in the world; for with plural marriages legalized anywhere, any man who wished to do so might go to that place and there marry other wives without regard to the rights of his first wife who had married him with no thought of any such thing. This is but one point of the many at which polygamy trenches upon civil rights that civil government is in duty bound to safeguard, and to vindicate when infringed.

We take our stand on this question with the Fathers of the Republic and declare with Alexander Hamilton that "justice is the end of government. It is the end of civil society. . . . In a society, under the form of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secure against the violence of the stronger."—*Federalist LI.*

Professor Colcord is not an anarchist, nor is any man an anarchist simply because he enters a practical protest against tyranny. President Fairchild well says: "Conscientious men are not the enemies but the friends of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the friend and supporter of the government; while those who in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies." And so to-day Elder Colcord and his brethren are the real friends of law and order in Tennessee, while those who would prostitute the law to the base ends of bigotry and intolerance are the enemies of all just law, the betrayers of soul liberty.

"Who dares not follow Truth where'er
Her footsteps lead,
But says, 'Oh, guide not there nor there,
I have not strength to follow where
My feet would bleed;
But show me worn ways, trodden fair
By feet more brave'—
Who fears to stand in Truth's broad glare,
What others dared not will not dare,
Is but a slave."

HARRISON'S PEN AND CLEVELAND'S HOOK.

ON Sunday, May 11, President Cleveland, with two cabinet officers, went fishing near Leesburg, Va. They fished from 7 o'clock in the morning to 6 o'clock in the evening, catching among them seventy trout, of which number twenty-eight were caught by the President.

This completes the ruin of the "American Sabbath" which the Sunday-law crusaders persuaded the National Government to make in 1892.

On Feb. 29, 1892, the United States Supreme Court decided that "this is a Christian nation," citing Sunday laws as one proof.

On July 19, 1892, the Congress of the United States followed the lead of the Supreme Court and passed a Sunday bill.

On August 5, this bill was signed by President Harrison and became a law. The pen with which it was signed was begged from the President and carefully treasured in the archives of the American Sabbath Union; and we were told in great glee that the sacredness of the "American Sabbath" was permanently assured. But what man can sanctify, he can desecrate, and so—

On March 3, 1895, the same being Sunday, Congress "desecrated," by spending the day in legislative session, what its predecessors had sanctified.

On April 7, the same being Sunday, the United States Supreme Court "desecrated" the Sunday of this "Christian nation" by sitting in executive session and attending to business as secular as any business ever performed by a Seventh-day Adventist on that day. And finally—

On May 11, the same being Sunday, Grover Cleveland, President of the United States, spent the day catching trout, and "desecrated" with his hook what his predecessor had sanctified with his pen; and thus completed the ruin of the Government-made "American Sabbath."

Against all this the Sunday-law crusaders are entering a vigorous protest, and threaten to "turn the rascals out." Although the State-sanctified Sabbath is ruined, the "Sabbath of the Lord" still stands.

THE "MONITOR" CRITICISES THE CARDINAL'S LATIN.

SOME time ago, the Catholic *Monitor* accused the AMERICAN SENTINEL of "steady and unlimited abuse of the pope of Rome." To this we replied that "the only mention that we have had occasion to make of the pope has been in connection with his scheme to unite the Roman Catholic Church with the power of the United States Government, to do with this nation now as 'the church' has done with other nations in the past, and so to bring Europe and all humanity once more under the power of the papacy; and in doing this we have only stated the facts as given from the pope through Catholic channels." But that "these plain facts, however, plainly stated, set the papacy in such a wicked light before the country that it is easy enough for Catholic papers to see in it only 'steady and unlimited abuse of the pope of Rome.'"

We further said that "the only other occasion that we have had, or used, to discuss the pope was when, last year, he addressed 'the Princes and Peoples of the Universe,' and gravely informed us that 'WE [that is himself] hold the regency of God on earth.'"

In our use of the address, "The Princes and Peoples of the Universe," the *Monitor* thinks it has found evidence of great obtuse-

ness, if not both ignorance and heresy. It accordingly reins us up, in its own vigorous style, as follows:—

This refers to one of the pope's encyclicals. Now let us tell the *American Sentinel* that there is no encyclical addressed to the princes and peoples of the universe. There is one addressed *Principibus Populisque Universis*, but any school boy who has got as far as *hic haec hoc* would be able to tell it that this does not mean the princes and peoples of the universe. If the *American Sentinel* is not able to interpret the title to a modern document written in so simple a language as Latin, how can we expect it to interpret prophecies which have been written in every corrupt dialect from the vulgar Chaldee of Daniel to the Hellenistic Greek of St. John?

It may be that our knowledge of Latin is so defective as not to be able in all things to bear the *Monitor's* superior criticism. It may be, indeed, that we have not "got as far as *hic haec hoc*;" and it may be, therefore, that we are, indeed, "not able to interpret the title to a modern document written in so simple a language as Latin." But whatever may be our knowledge or lack of knowledge of "so simple a language as Latin," we were not quite so simple as to suppose that our own translation of a Latin passage from the pope would be accepted by Catholics as correct,—especially when such translation was used as the text for a criticism of the vital claim of the pope which is but the claim of the papacy.

In this matter, therefore, we did not attempt any translation of our own; but thought to use one obtained from such an authority in Latin that even Catholics themselves would not question its correctness. And thinking that Cardinal Gibbons was probably well enough acquainted with "so simple a language as Latin" to translate the encyclical, we thought that a translation certified by him could safely be used. Accordingly we waited until a standard Catholic paper had printed the authorized translation from the Cardinal himself. The *Northwestern Chronicle* was the first such paper in which we found the authorized translation, and this is the one we used. In the issue of that paper dated July 20, 1894,—page 5,—the Cardinal's authorized translation of the encyclical is printed in full with introduction by the editor, and note by the Cardinal. This introduction, note, and the opening words of the encyclical are as follows:—

We present below an exact English translation of the Latin text of the encyclical recently issued by his holiness, Pope Leo XIII, obtained through the courtesy of Cardinal Gibbons. It is accompanied by the following note thereon from the cardinal:—

"It is not easy to do justice to all points of this very beautiful, suggestive and far-reaching apostolic message of the holy father without reading and re-reading it, as all may do with profit and delight.

"The admiration inspired by the broad and noble Christianity which marks this supreme appeal of the venerable pontiff to unity, charity and Christian peace cannot but be mingled with amazement if we recall the advanced age of its august author and consider the clearness of style, the simplicity and force by which the message is distinguished.

"But it is the lofty thought so admirably expressed by Leo XIII. in this encyclical that will most arrest the attention of the princes and peoples to whom it is addressed. Looking back upon the eventful past of his pontificate as from a height, the holy father seems to embrace all races and all nations in his charity. His appeal to the Greek Catholics and the Protestants may meet with no immediate response, but it will hardly fall upon deaf ears.

"Most significant, and to us Americans of peculiar interest, is the holy father's definition of the lines which should mark the respective spheres of the civil authorities of Christian States. In this and in mutual tolerance lies the best hope that the world will some day see the promise realized: '*Fiet unum ovile et unus pastor.*'"
J. CARD. GIBBONS."

The encyclical reads as follows:—

"APOSTOLIC LETTER.

To the princes and peoples of the universe:

Leo XIII., pope.

Greeting and peace in the Lord."

These are the identical words that we copied, and which we used, when we said that the pope "last year addressed 'the Princes and Peoples of the Universe' and gravely informed us all that 'WE [that is himself] hold the regency of God on earth.'" The translation is the official one and authorized by Cardinal Gibbons himself; and the Latin address is translated, "To the Princes and Peoples of the Universe."

Now as this is not the AMERICAN SENTINEL'S translation at all, but the Cardinal's, or at least that of the Cardinal's official translator and authorized by the Cardinal, let us read the *Monitor's* broadside over again with the application not to the AMERICAN SENTINEL where it does not apply at all, but to Cardinal Gibbons where it really applies. So read it runs thus:—

Now let us tell Cardinal Gibbons that there is no encyclical addressed to the princes and peoples of the universe. There is one addressed *Principibus Populisque Universis*, but any school boy who has got as far as *hic haec hoc* would be able to tell him that this does not mean the princes and peoples of the universe. If Cardinal Gibbons is not able to interpret the title to a modern document written in so simple a language as Latin, etc., etc.

That is the true reading of the passage from the *Monitor*. But is it true that Cardinal Gibbons is not able to interpret the title of a modern document written in so simple a language as Latin? Is it true that Cardinal Gibbons has not got as far as *hic haec hoc*? And is it therefore true that there is no encyclical addressed to the princes and peoples of the universe? These questions and their answers lie between the editor of the *Monitor* and Cardinal Gibbons.

AS VIEWED BY A LUTHERAN EDITOR.

From *Die Rundschau* * (Chicago), April 24.

UNDER the caption, "Unjust Laws" we recently commented editorially on the prosecution and punishment of Adventists in Tennessee for their violation of the Sunday laws of that State. Those convicted have since been pardoned by the governor and released from imprisonment. But though the Adventists rejoice over this turn of events, still they are in no wise satisfied with only this. They demand more,—repeal of the Sunday laws, obnoxious to them, not only in Tennessee, but everywhere, wherever such exist. This is what they are agitating for everywhere, with the energy peculiar to them and why they are constantly seeking to obtain the coöperation of all lovers of the religious liberty of our country, wherever they may be, for their ideas and purposes in this respect.

They have good reasons for this agitation on their part. To a much greater extent than we knew until now have they been persecuted for their violating the Sunday laws. [Here follows a brief account of the persecution of Seventh-day Adventists in Arkansas, Georgia, Tennessee, Maryland and Massachusetts.]

Such is in short the history of the persecutions Adventists suffered in this land of religious liberty. The subject is important enough for calling our readers' attention to it, and to comment thereon thoroughly and in all its bearings. God willing, we will do this in the near future.

The rigid Sunday laws of Massachusetts have been made more rigid by a new law. It declares among other things that no entertainment shall be given on Sunday at which an

admission fee is charged. Any person attending such prohibited entertainment is made liable to a fine of five dollars, and then the law declares further: "Whoever, on the Lord's day, keeps open his shop, warehouse, or work house, or does any manual labor, business or work, *except works of necessity and charity*, or takes part in any sport, game or play, *except a sacred concert*, shall be punished by a fine of \$50 for each offense, and the owner of any hall in which said law is violated, is liable to a fine of \$500."

Our readers will notice the two exemption clauses made prominent by italics. The law prohibits in the first place all work, *except works of necessity and charity*. This clearly proves this Sunday law to be of a religious character, with the object of effecting the rehabilitation of the Old Testament Sabbath command, with the only difference of putting Sunday in the place of Saturday. For the Jews, too, were permitted to do works of necessity and charity on the Sabbath, and if the State of Massachusetts now grants its citizens the same liberty, then it thereby establishes a new theocracy on the same basis with the Israelitish. However, in the second place, the new law prohibits all Sunday enjoyment, *except the so-called sacred concerts*. Thereby the Sunday church-theater is sanctioned by law and is made a good work. The clergy, evidently aback of this law, want their so-called spiritual performance preserved intact, and want to compel those people who seek places of amusement on Sunday to patronize the theater established by them instead of the worldly theaters.

But Governor Greenhalge, of Massachusetts, leaves no one in doubt as to the sense and spirit in which the new compulsory law is to be made effective. Even before its passage by the legislature he solemnly swore to see to it, that "the Lord's day would be kept holy," and then added: "When two and a half centuries ago Massachusetts knelt on this uninhabited sea-shore, it then heard the thunder of this Sabbath law from Sinai and did write it in its statute book. There it still standeth to-day, and I prophesy, there it will remain for all time."

Here we have the official confirmation of what we have written above. It is the *Sinaitic Sabbath law*, to which the Governor of Massachusetts wants to procure obedience. Evidently he has gone amiss of his office. For as governor he has neither the duty nor the right to procure obedience to a divine law given to Israel and above this, to mutilate it, by putting Sunday in the place of Saturday. If he does do this anyway, then he is posing as a new Moses and thereby arrogates unto himself a position, the incompatibility of which, with the fundamental laws of the country, ought to be brought to his cognizance by the liberty-loving citizens of the State of Massachusetts without delay.

THE SABBATH.

[By Charles Foley, in *Patriot Phalanx*, May 9.]

I UNDERSTAND J. B. C., in his article of April 25, to contend, in substance, that the fourth commandment is merely a civil labor regulation, a day set apart for rest and recuperation from toil. I think it is not a civil labor regulation at all, for the reason, that before the ground was cursed and Adam was banished from the garden and told, "In the sweat of thy face shalt thou eat bread," God had "blessed the seventh day and sanctified it; because that in it he had rested from all his work." Gen. 2:3. Thus it is seen that the seventh day was blessed and distinguished

* Translated by Rev. Oscar Goelz, Gretna, Ia.

because of what God himself had done, and not as a civil labor regulation for man, for up to that time man was not under the curse, had not labored and was not tired.

Later, man being under the curse, came the command from Sinai applicable alike to those not needing, as well as those needing, rest: "Remember the Sabbath day, to keep it holy," and particularly designating the day that is the Sabbath, and mentioning that God created the universe in six days and rested on the seventh, and blessed and hallowed it. Ex. 20. In Ex. 16:23, the Lord is quoted as speaking of the seventh day as being "the holy Sabbath;" and in Ex. 31:12-17 inclusive, the seventh day is mentioned as being the Sabbath "holy unto you," and as being "holy unto the Lord," and as being a sign throughout the generations and a perpetual covenant, and the death penalty was pronounced against those who defiled the same by working thereon.

In the above-mentioned scriptures, the doing of work seems to be the only defilement of the Sabbath prohibited, but in Isa. 58:13, 14, we find the greatest rewards conceivable are promised those who abstain from seeking pleasure, after human ways, on that day.

In the light of the above scriptural references, I conclude that the biblical idea of Sabbath observance is, that it is a religious obligation imposed on man for the honoring of God, a sign between man and God for a perpetual covenant, and that it was not instituted as a labor and sanitary regulation.

I fully agree with J. B. C. when he says, "It follows that if Church and State are to be kept separate, and Sabbath observance is a religious duty, that the civil government should not enforce Sabbath rest or punish Sabbath work." This declaration should not concern those laws and regulations for the protection of public assemblies from disturbance, and for the preservation of public order. All lawful public assemblies, whether religious or not, are equally under the protection of law and should be.

A great contest is now on in this country between the friends of religious liberty and those who want laws enacted to compel other people to conform to their views and practices relative to the observance of the first day of the week commonly called Sunday. The contest is being silently waged, and considering its importance is attracting comparatively little public notice. How it will end no man can tell. The indications all point to a disturbance and upheaval of the strata of society in the near future. I believe the better way in State policy is to adhere to the principle that was dominant in the minds of the framers of the Constitution of the United States, and in the adoption of the First Amendment thereto; that is, protection equally to all persons in their religious beliefs and practices from interruption from all other persons, and the favor by law of none. The Supreme Court of Ohio speaks much truth in the following words: "United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more completely they are separated the better it is for both."

A DESERVED REBUKE.

THE *American Sentinel*, of April 11, has an account of the legal fight between Seventh-day Adventists and first-day laws in Massachusetts and Tennessee. As long as the Adventists have a good chance to keep two Sundays, and only have to work five days every week, why can't they let well enough alone and be happy?—*Hersey Outline*.

The above strikes us as very flippant, espe-

cially when, as we think, the Seventh-day Adventists are as conscientious a class of people as there are, and claiming that Saturday is the Sabbath of the commandment, keep it. They read the command to work six days and rest one, not work five days and rest two. They consider the command as imperative to work six days as to rest one.—*Rockford (Mich.) Register, May 1.*

FOLLOWING THE CALF.

A Poem With a Moral for All Slaves of Precedent.

ONE day through the primeval wood
A calf walked home, as good calves should,

But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;

And then a wise bellwether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,
As good bellwethers always do.

And from that day o'er hill and glade
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,

And uttered words of righteous wrath
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf;

And thro' this winding woodway stalked
Because he wobbled when he walked.

The forest path became a lane
That bent and turned and turned again;

This crooked lane became a road
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet
The road became a village street.

And this, before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis.

And men, two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed this zigzag calf about.

And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.

They followed still his crooked way
And lost one hundred years a day.

For this such reverence is lent
To well-established precedent.

A moral lesson this might teach
If I were but ordained to preach.

For men are prone to go it blind
Along the calf-paths of the mind.

And work away from sun to sun
To do what other men have done.

They follow in the beaten track
And out and in and forth and back.

And still their devious course pursue
To keep the path that others do.

But how the wise old wood-gods laugh
Who saw the primeval calf.

Ah, many things this talk may teach—
But I am not ordained to preach.

—*Sam. W. Foss, in Nonconformist.*

MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

A Stupendous Wrong.

[From the *Mountain State Gavel, New Martinsville, W. Va.*]

THE Constitution of the United States guarantees to every person the freedom to worship God according to the dictates of his conscience. But in Tennessee many men are placed in prison for performing what they consider to be their duty, when they should be protected instead of being classed as felons. We clip the following from the *Dayton Republican*:—

"Do the good citizens of Dayton and Rhea County fully realize the enormous wrong being perpetrated upon the sacred rights of individual citizenship as guaranteed by our blood-bought Constitution in the imprisonment in the county jail of eight of the Christian citizens of this county, because, forsooth, they have worshiped God according to the dictates of conscience?"

"Can they quietly and complacently look on while this startling nineteenth century paradox is being enacted?"

"Will God approve of this oppression of a branch of his devoted followers? and will he not rebuke in the day of judgment the persecution that these people are undergoing for opinion's sake at the hands of others of his professed followers? and will he not further hold to a strict accountability the passive indifference of others of his followers who quietly allow this great wrong to be perpetrated?"

"Christians all, Presbyterians, Methodists, Catholics, Baptists, Episcopalians and every denomination that worships in the name of the Lord of Hosts, and whose hearts have imbibed the humanity and love illustrated in the life of Christ, put yourself in their men's place. They have been taken from their families, deprived of liberty, the stigma of felons placed upon them, their business broken up, and a portion of their property virtually confiscated by the State, and for what? For worshipping the God of their fathers!"

"Shades of Washington and Jefferson, look down and restore our faith in, and love for, the Declaration of Independence.

"Are we insensate blocks of wood that we will quietly allow this persecution to proceed? The very walls of the jail cry out in thunder tones of eloquent indignation against this offense.

"Do we need a new Declaration of Independence in order to quicken our sense of liberty and justice?"

"In the broad light of the closing nineteenth century, with all the facts of the past ages serving as warnings, are Christians to still suffer a martyrdom for the faith that is in them? Have Luther and Wesley and Whitefield and Rogers lived in vain, that we have not yet learned the lesson that the truth shall make men free?"

A Spasm of Bigotry.

[From the *Antelope Tribune, Neligh, Neb., April 24.*]

MARCH 8, 1895, eight Seventh-day Adventists were sentenced to imprisonment from twenty to seventy-six days each for performing secular labor on Sunday. These men had kept Saturday as the Sabbath, according to their faith, and were prosecuting their ordinary work on Sunday in a quiet way, disturbing no one. But it seems they have intolerant bigots down in Tennessee as well as elsewhere, and some of these filed complaints under an old "Blue Law" of that State which is very severe upon Sabbath-breaking. The offense charged was easily proven, and the judge, though sympathizing with the prisoners, felt compelled to pass sentence under a law which he felt was unworthy of a free country.

Similar prosecutions—they may as well be called persecutions—have been instituted in Maryland and Massachusetts, all going to show that the age of bigotry and religious intolerance has not entirely passed; that there is an element in the churches to-day which are loyal descendants of those New Englanders who fled from persecution in the Old World to a land where

they could worship God according to the dictates of their own consciences, "and compel everybody else to do the same." This spirit crops out here and there, all over the country.

In many cases not enough are actuated by it to do any great harm, but let the proper occasion arise, and a close observer is astonished at the vast preponderance of theologians over Christians in many communities.

There is very little real freedom in a country where theologians of any sect can use the law against those who dissent from their views. Religious intolerance is bad enough when it strives to crush a man socially, and destroys his business and financial standing, but when it has the power to imprison also, it becomes the most unrelenting tyrant.

This should be a free country, but the Tennessee illustration reminds one of the age of John Bunyan. The same old spirit still lingers, and crops out whenever and wherever enough are imbued with it to render its manifestation at all prudent.

The Adventists are a very peaceable and law-abiding people, but profess the ability at all times to prove from the Bible that their Sabbath is the only one ever instituted and blessed by Jehovah. But the position of the bigot is this: "Whoever attempts aggressively to prove from the Bible that any one branch of my theological tree is hollow, must be put down, in one way or another." It is not safe to leave on the statute books even an obsolete law for such men to seize and use as a weapon of oppression. It will be a sad day for America, and our stalwart eagle will fold his wings and hang his head in abasement, when the people at large fail to resent as an insult, personal to each and all, every act of oppression perpetrated upon any individual member of the community, and every petty tyranny imposed upon any class.

In Prison For Conscience' Sake.

[From the *Mystic (Conn.) Press*, April 26.]

A WEEK or two since, under the head of Religious Persecution, we referred to the arrest, trial and imprisonment, at Dayton, Tenn., of the Messrs. Colcord, principal and manager of the Graysville Academy, Seventh-day Adventists. On March 8, there were in the Dayton prison eight persons, including the Colcords, for the crime of "Sabbath" breaking. They had observed strictly and religiously the seventh day, believed by them to be the Sabbath, but were arrested for quietly pursuing their usual avocations on Sunday. At last accounts warrants had been issued for the arrest of sixteen other Seventh-day Adventists for the same offense.

These arrests were made under the laws of Tennessee, and furnish a fair illustration or foreshadowing of what may be expected under the union of Church and State, so ardently desired by the head of the Roman Church, and to which most of the other branches of the nominal Christian Church are, in this close of the nineteenth century, so strongly tending.

A Sabbath Question.

[From the *Indianapolis Sentinel*, April 21.]

ONE of the worst relics of barbarism in the United States is the persecution of religious sects which believe in the "seventh-day" Sabbath under the "Sunday laws" of several of the States. It is called to notice now by the fact that on March 8 of the present year eight Seventh-day Adventists were imprisoned in the county jail of Rhea County, Tenn., for doing ordinary work on their own premises on Sunday, and part of them are still imprisoned. It is hardly possible to realize that such things occur in this country, but it is a fact that in the last sixteen years over fifty persons of this sect have been imprisoned in this country on similar charges. Some of the States, as Indiana, expressly exempt from the operation of Sunday laws "such as conscientiously observe the seventh day of the week as the Sabbath," but others have not yet arrived at even this degree of religious liberty.

These persecutions began in Georgia in 1878, when an aged Adventist, named Mitchell, was arrested for plowing in his field on Sunday. His conscience would not permit him to pay a fine, and his imprisonment

of thirty days was too much for his age and feeble health. His death resulted from the imprisonment, and he died as absolute a martyr for conscience' sake as any person that was ever burned at the stake or boiled in oil. This in the United States in 1878. Arkansas took up the persecution in 1884, but several shameful imprisonments and seizures of property for costs roused the Americanism of the State. In 1887 the Bar Association of the State took up the cause of religious liberty and an act was passed exempting seventh-day observers from the operation of the Sunday laws. Tennessee began the work of the Dark Ages in 1885, and is continuing it up to date, notwithstanding the provisions of the constitution of Tennessee—

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

Maryland began, in 1892 with the imprisonment of an Adventist for husking corn on Sunday, and the complaint was made by a man who is recognized as a Christian minister. The due observance of Christian principles in that State has presented the even more edifying case of an aged father spied upon, arrested and prosecuted by his own son, and imprisoned for the offense of setting out tomato plants in his own garden on Sunday. The Spanish Inquisition could not greatly surpass that. Massachusetts has fallen into line recently by fining an Adventist for selling half a pound of candy to a spy sent out by the mayor of Everett to secure evidence. This case is appealed and is still pending.

On the merits of the question from a scriptural standpoint the seventh-day observers have clearly the best of the argument. No one pretends that the Sabbath of the Scriptures was not our Saturday, or that it was not observed by Christ and his disciples, even to the last. When his body was laid in the sepulcher by Joseph of Arimathea, and the women who followed him had seen it, "they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment." And scriptural testimony is equally explicit not only in commanding the observance of the seventh day to the Jews, but also that "the Lord blessed the Sabbath day, and hallowed it." It is generally conceded that after the resurrection of Christ, his followers observed both the seventh and the first day of the week; but the first official recognition of the first day was the edict of Constantine in 321, which prohibited work "on the venerable Sunday," but even that excepted necessary work of husbandry.

England and the United States have long maintained an attitude toward Sunday unknown to other countries, but it may fairly be said that Sunday legislation is now generally maintained chiefly on the theory of the economic propriety of one day of rest in seven. There is also a general sentiment against the unnecessary disturbance of those who desire to devote the day to worship, but neither of these principles in any way affect the case of the seventh-day observers. Their persecution is purely the result of a bigotry that has no support in reason or the religion either of the Old or the New Testaments. It is a disgrace to American civilization.

SUNDAY LAWS INTERFERE WITH SABBATH KEEPING.

It is claimed by the supporters of Sunday laws that they do not interfere with the right of Adventists and other Sabbath-keepers to observe the seventh day, but that they (the Sabbatarians) are left entirely free to "keep their Sabbath." That this claim is false has been frequently demonstrated. About three years ago an Adventist in Kent County, Md., was summoned to attend court as a witness on the Sabbath. He refused to attend, and was arrested on a bench warrant and taken into

court. He thereupon stated to the judge that he could not conscientiously testify on that day, as it was the Sabbath according to the fourth commandment. His honor informed him that the law of Maryland recognized but one day as the Sabbath, and that day was Sunday, and that he must testify or go to jail. He again refused to testify and was sent to jail.

A similar case occurred last November in Anne Arundel County, Md., when two Seventh-day Adventists were fined for contempt of court in refusing to attend as witnesses on the Sabbath. If our courts were to begin to sit on Sunday, would not every Sunday-keeper feel at once that his religious liberty was infringed? Certainly, for it would make every man who has any religious regard for Sunday liable to be required by the State either to violate his conscience or to subject himself to punishment for contempt of court.

Again, the law of Georgia forbids work on Sunday. The Seventh-day Adventist works and is arrested and taken into court. The judge says to him: "You are at perfect liberty to observe the seventh day if you wish, but you must keep Sunday also. For your refusal to do this I sentence you to twelve months in the chain-gang." The chain-gang works on the seventh day, and so far as the law of the State of Georgia is concerned, the Seventh-day Adventist can be required to work on that day, and in case of persistent refusal may be punished with death.

What, then, has become of the "perfect liberty" of the Sabbatarian to keep the seventh day? It has vanished into thin air; in fact, it never existed in any State having a Sunday law, except in the imaginations of Sunday-keepers.

THE POPE FAVORS SUNDAY LAW SOCIETIES.

IN our issue of April 18, we noted the aggressive attitude lately assumed by Roman Catholics in the matter of enacting and enforcing Sunday laws. So sudden and general was this new attitude manifested through Roman Catholic press and pulpit, that it was evident that the movement was the result of concerted action emanating from an authoritative source.

There is evidence that this concerted action has its source in the Vatican. The following letter is taken from the *Catholic Review* of May 11, addressed by the pope to the president of the Sunday Rest Association of France, which has for its object the enactment and enforcement of more rigid Sunday laws:—

Beloved Son, Health and Apostolic Benediction.

Very grateful to us have been your letters, especially that which gives us information dear to us concerning the association for the observance of the Sunday's repose. It is true that France abounds in pious works usefully founded by the generous activity of her sons, but it pleases us to point out that over which you preside among those which are especially distinguished for the nobility and holiness of their aims.

This your association tends directly to cause to be rendered to God, as is just, a due homage by the cessation of work as he himself rigorously ordered even from the beginning of the old law. Hence we commend your work, and all the more readily do we look upon it with love, since contempt for the holiday of the Lord, is, day by day, the cause of new and great evils both for men and nations.

As to you, beloved son, and to your companions, who are so well inspired, we think it just to give you our exhortation. We wish that what so far you have been doing spontaneously, and upon your own initiative, you will continue to do in the future in compliance with our invitation.

May God look with complacency upon your organ-

ization and the manifold works done by you for his cause, and may you find a pledge of Divine favors in the apostolic blessing which we impart to you, beloved son, and to all those who, with you, devote themselves to so salutary an enterprise.

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LEO XIII., Pope.

Now that the papacy has officially arrayed itself with popular Protestantism in the crusade for compulsory Sunday observance, what earthly power will be able to withstand this powerful confederation? How literally are the scriptural predictions, made forty years ago by Seventh-day Adventists, now being fulfilled. Reader, "how long halt ye between two opinions?"

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a ch. 10. 12. s. 30. 16. 20. 2 Zech. 3. 7.	THEREFORE thou shalt ^a love the LORD thy God, and ^b keep his charge, and his statutes, and his judgments, and his commandments, always. 2 And know ye this day: for I ^c speak not with your children which have not known, and which have not seen ^e the chastisement of the LORD your God, ^d his greatness, ^e his mighty hand, and his stretched out arm, 3 And his miracles, and his acts, which he did in the midst of Egypt	14 That ^f I will give you the rain of your land in his due season, ^g the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 15 ^h And I will ⁱ send grass in thy fields for thy cattle, that thou mayest eat and be full. 16 Take heed to yourselves, ^j that your heart be not deceived, and ye turn aside, and ^k serve other gods, and worship them; 17 And then ^l the LORD's wrath be kindled against you, and he ^m shut up the heaven, that there be no rain, and that the land yield not her fruit; and ⁿ lest ^o ye perish quickly from off the
o ch. 8. 5.		
d ch. 5. 24. e ch. 7. 19. f Ps. 78. 12. s. 135. 9.		

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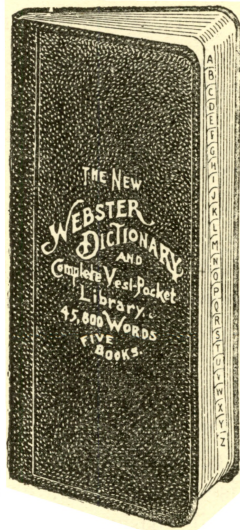
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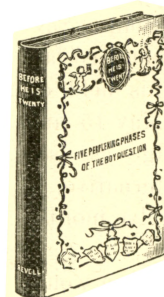
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

We learn from the *Southern Review*, published at Atlanta, Ga., of the arrest at Amory, Miss., of Robert Nash, a Seventh-day Adventist, for working in his cornfield on Sunday. The law of Mississippi provides a fine of not more than \$20 for Sunday work.

ARRANGEMENTS have been made by which our former assistant editor, A. F. Ballenger, will be retained on the SENTINEL as an editorial writer until about August 1, after which as a public laborer he will do battle for the SENTINEL'S cause in Pennsylvania, the storm center of Romanizing Protestantism. Mr. L. A. Smith, whose name appears as assistant editor, is at present in London, where he may be detained for some weeks.

A MOVEMENT has been inaugurated in this city for the federation "of all the churches of the several denominations in the solution of the religious, social and other problems which each separate parish or denomination is striving to solve for itself." As might be expected, Drs. Chas. H. Parkhurst and Josiah Strong are prominent in this movement. "Work will not lag," it is stated, "during the summer months in preparation for the work of the coming fall."

THE bill introduced into the Tennessee legislature by Mr. Hooper, to exempt from the penalties of the Sunday law, observers of the seventh day, was recommended for passage by the Judiciary Committee of the House by a vote of nine to four. Of course this bill is not what it should be; the Sunday law of Tennessee ought to be absolutely repealed; but it is gratifying to know that probably a majority of the members of the Tennessee legislature recognize the fact that the law is unjust. The educational campaign along religious liberty lines ought to be continued in that State.

JUST as we go to press news comes from Georgia of the release of J. Q. Allison, a Seventh-day Adventist, who, as we announced last week, was arrested for plowing his field on Sunday. Mr. Allison was tried May 15 and found guilty. However, the judge assessed only the costs, \$22, with the alternative, in case of default of payment, of twelve months in the chain-gang.

When it was seen that Mr. Allison would not pay the fine, his Sunday-keeping neighbors besieged him with entreaties to pay it and not disgrace his family by going to the chain-gang. Mr. Allison thanked his friends for their interest in him, but explained that

there was a principle involved which he could not afford to compromise.

When it was seen that Mr. Allison would not surrender, the sheriff started with him and other prisoners to Atlanta to sell him to the chain-gang contractors. However, when the train reached Austell, Mr. Allison's home, the sheriff ordered him to get off and go home, but not to work on Sunday again, under the threat of the full penalty of the law. It was afterwards learned that the costs had been paid by unknown parties. We will give a detailed account of the trial in our next.

THE *Converted Catholic* for June, will contain an article exposing "Falsehoods Regarding Father Lambert, the Converted Redemptorist Priest," who is now one of three Methodist ministers in charge of Coke Church, Kingston, Jamaica, W. I. It seems that no sooner was this ex-priest out of the country than Roman Catholic papers from Maine to Texas began to publish a statement that he had become insane and was an inmate of an asylum; adding that it was doubtless aberration of mind that led him to separate from the Catholic Church. The article referred to is a complete refutation of the story, which could have no other purpose than to destroy the influence of Mr. Lambert's renunciation of Romanism.

THE *Western Watchman*. (Roman Catholic), in its issue of May 9, copies from the *London Standard* what purports to be a quotation from the last will and testament of Pope Leo XIII. which he has sent to cardinals and heads of orders. The quotation reads thus:—

Even if the temporal power has not been attained, the papacy has arrived at a situation enabling it, when the opportune moment shall come, to dictate conditions, and the same calm, prudent line of action will conduce further to that end, if followed unaltered.

This "calm, prudent line of action" of the present pope, is deceiving many Protestants into the belief that the papacy has become converted, but at the "opportune moment," they will be undeceived; but it will then be too late to retrieve the fatal mistake.

THE Sunday movement in France is being urged forward, not on religious grounds as in this country; oh, no! but on the so-called "civil" basis. The Sunday-Rest Association, organized four years ago, now has a membership of several thousand. Its aim is stated to be "to secure the reënactment of the law which prescribes the cessation of all work on the seventh day of the week."

The only law "which prescribes the cessation of all work on the seventh day of the week" is the fourth commandment of the Decalogue, hence the aim of the association must be to secure the reënactment of the fourth commandment by the French Chamber of Deputies!

Of course, this view of the matter is a direct contradiction of the claim that the movement is being urged forward on "civil" grounds, but then in such things it does not do to be too particular; in the matter of enforced Sunday-

rest, "civil" grounds means a civil law enforcing a measure of religious observance. It does not mean that the thing is done for civil reasons, that is, to protect material civil rights, or indeed civil rights at all, but only in response to a religious sentiment which demands practical recognition at the hands of the State.

THE *Independent*, of May 16, contains the following:—

We are very sorry to say that a bill has been introduced into the Florida legislature, in accordance with the recommendation of Supt. W. M. Sheats, making it a punishable offense for any school, public or private, in the State to allow white and colored students to be educated together, and also forbidding any white people to teach in the colored schools. And this shameful bill has been passed by the Lower House; and we do not know any reason why it is not likely to be carried through the Senate, and signed by the governor. We would expect something better if Dr. J. L. M. Curry were not abroad, so that his restraining influence will not be available. He has more than once prevented such injudicious legislation. There will be a chance for some minor martyrdom, if this law passes; for we cannot imagine that Christian people will be willing to obey it.

THE *Independent* here recognizes the necessity of disobeying a law that interferes with Christian duty. Although we believe that the *Independent* is willing to recognize the right of the Seventh-day Adventist to disobey a Sunday law, yet there are many religious papers that will commend the violation of the proposed Florida law and at the same time apply the epithet "anarchist" to the conscientious seventh-day observer who disobeys a Sunday law.

THE spirit of the whole Sunday-law movement is well exemplified by the *Christian Statesman*, which has just published a "black-list" of the members of the Legislature of Pennsylvania who voted for the repeal of the special law making the fine for violation of the Sunday law \$25 in Allegheny County instead of \$4, as it is in the rest of the State. This list ought, however, to be regarded as a roll of honor, for such in reality it is; but under the leadership of the *Statesman* and papers of that ilk, the "Christian" people of Pennsylvania will doubtless be able to defeat for reelection some of the men who had enough regard for correct principle to vote for the repeal of that hateful piece of special legislation,—legislation which could not be enacted under the present constitution of that State. But whatever may be the result to the men who favored repeal of the law, when legislators who vote for the cause of liberty are black-listed and called "enemies of the Sabbath," and counted enemies of the State, what may seventh-day observers expect, who not only support the principles for which those men voted, but who live them out, even to open violation of the wicked law for which the *Statesman* is so zealous? How long will it be ere the *Statesman*, that recently attempted to justify the burning of Servetus, will demand the infliction of the severest penalties upon all who refuse to regard the counterfeit Sabbath?

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