

"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 *Christian Statesman* is the only official organ that the National Reform combination has ever had.

In that paper, August 31, 1881, it was announced, in behalf of the National Reform movement, that they would "gladly accept" the coöperation of Roman Catholics "in any form in which they may be willing to exhibit it."

LATER, December 11, 1884, the *Christian Statesman*, editorially, announced that—whenever they [the Roman Catholics] are willing to coöperate in resisting the progress of political atheism, we will gladly join hands with them.

NOT long afterward Leo XIII. issued an encyclical, in which he commanded that— all Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church.

THE National Reform Association was organized for no other purpose than to have the Constitution and legislation of the United States Government modeled on such principles as would place "all Christian laws, institutions and usages upon an undeniable legal basis in the fundamental law of the land." It is thus clearly seen that the aims of the National Reform Association, and the aims of the papacy, upon the Constitution and legislation of the United States Government, were identical.

IN December, 1888, the National Reform combination secured the aid and alliance of the American Sabbath Union. At that time "Rev." Wilbur F. Crafts was practically the American Sabbath Union, and the American Sabbath Union was he; and thus it continued for more than a year. But during that year, by the diligent agency of Mr. Crafts, the long desired coöperation of the Roman Catholics with the National Reform combination, was secured.

ON the first day of December, 1888, Mr. Crafts wrote a personal letter to Cardinal Gibbons, asking his support to the demand which was then being made upon Congress for a national Sunday law. December 4, the cardinal replied, announcing himself as "most happy" to add his name to those of others who were "laudably contending against the violation of the Christian Sabbath," etc. And December 13, 1888, on this letter Mr. Crafts presented before a United States Senate committee "Roman Catholics represented by letter of Cardinal Gibbons appended, 7,200,000."—*Senate, Mis. Doc. No. 43, Fiftieth Congress, 2nd Session, p. 18.*

DURING the autumn of 1888, Mr. Crafts had been especially active in getting the Knights of Labor, under the leadership of Mr. Powderly, to indorse the demand for a national Sunday law. He became so enthusiastic in this matter that at the general assembly of the Knights of Labor, at Indianapolis, in November, 1888, he let himself out in this fashion:—

Having carefully read and re-read your "declaration of principles" and your "constitution," and having watched with interest the brave yet conservative shots of your *Powderly* at intemperance and other great evils, I have found myself so closely in accord with you that I have almost decided to become a Knight of Labor myself. If I do not, it will be only because I believe I can advance your principles better as an outside ally.—*Journal of United Labor, Nov. 29, 1888.*

This effort was continued through 1889, and later.

IN November, 1889, the first "Congress of Catholic Laymen of the United States" was held in Baltimore, "to celebrate the one hundredth anniversary of the establishment of the American hierarchy." Either during this congress or only shortly before, Mr. Crafts held a "correspondence and conference" with the managers of the congress to secure the coöperation of Catholics with "Protestants" for Sunday observance by law. Accordingly, a paper was read in the congress by the editor of the *Catholic Universe*, of Cleveland, Ohio, in which it was said:—

What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy. . . . We can bring the Protestant masses over to the reverent moderation of the Catholic Sunday.

And when the platform was announced and enthusiastically adopted, which ex-

pressed the results of the congress, one of the "planks" that was "received with the greatest demonstrations" of approval, and which, with the rest, was adopted "without discussion" and "without a dissenting voice," was the following, which we give in full:—

There are many Christian issues to which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.

Immediately following this Mr. Crafts announced in a public and printed address, with satisfaction, that—

the National Lay Congress of Roman Catholics, after correspondence and conference with the *American Sabbath Union*, passed its famous resolution in favor of coöperation with Protestants in Sabbath reform. . . . This does not mean that the millennium is to be built in a day. This is only a proposal of courtship; and the parties thus far have approached each other shyly.

And when it is borne in mind that at that time Mr. Crafts himself was for all practical purposes, the American Sabbath Union, its meaning becomes more pointed for our present purpose, which will be seen presently.

THE National Reform American Sabbath Union Roman Catholic combination succeeded in 1892 in drawing the National Government into the governmental establishment of the Catholic Sunday, "the Christian Sabbath," out of respect for the "Christian religion" and for "the salvation of this nation." The aim of Leo XIII. to have "the constitutions of States and legislation modeled on the principles of the true church," having thus been accomplished, Satolli was immediately sent over and permanently established here as the pope's personal representative, to personally superintend the further progress of the Government in the way of "the principles of the true church." And now, seeing and knowing the meaning of Satolli's permanent official and officious presence here, Mr. Crafts, who, as editor of the *Christian Statesman*, now represents the whole National Reform combination on its "Protestant" side, having done all this and still going on doing all he can in the same line—he now curiously and in-

nocently, though most pertinently inquires editorially, with direct reference to Satolli and the Catholic Church in the United States, "Are we cherishing a viper?"

EDITORIALLY, in the *Christian Statesman* of October 28, 1893, Mr. Crafts asks this most pertinent question, and in this and another editorial in the *Statesman* of December 9, 1893, proceeds at considerable length to answer his own question in a way that is extremely interesting in view of the record which we have reproduced in the preceding notes. Everything he says of the papacy is true enough. But when his knowledge of the papacy, which is thus set forth so clearly, is set alongside of his own actions in forming alliances with the papacy, it fairly sets him and the National Reform combination in an attitude as iniquitous and as treacherous as the very papacy itself. That the people may see this as clearly as may be, we shall reproduce also as much as space will allow of this phase of the subject, that both phases may stand side by side.

THE first sentence in Mr. Crafts' and the *Christian Statesman's* answer to the question, "Are we cherishing a viper?" is this:—

The most powerful organized enemy, civil liberty, has ever contended against, is the papacy.

True enough, Mr. Crafts; and yet, knowing this, you formed an organized alliance with this "most powerful organized enemy of civil liberty," instead of contending against it. On a pretense of *liberty*, civil and religious, you yourself took the lead in forming an organized alliance with this, as you know, "most powerful organized enemy of civil liberty," and you did it that you might present before Congress a united front in your united demand that our national Government should put itself in the position of the protector and defender of the "Christian religion" and its institutions, chiefly the Catholic Sunday, "the American Sabbath." You succeeded, and having thus "shaped legislation on the principles of the true church," Rome steps in and takes the superintendency of the cause for the future. And now, after all this, you, of all men, you raise the query, "Are we cherishing a viper?"! Yes, of course you are; and you were, all the time, in 1888 and 1889, in your "correspondence and conference" with Cardinal Gibbons and the Catholic congress, to secure an alliance with it to influence the United States Congress to enter upon a course of religious legislation. Of course you are, and you *have been*, cherishing a viper. And by your cherishing, the viper has been warmed back into active life, and now begins to sting to death both yourselves and the Republic; and now get rid of him if you can!

MR. CRAFTS' second sentence is this:—

For over a thousand years there has not been an hour when this ecclesiastical organization was not a menace to the political liberties of the civilized world.

True enough, Mr. Crafts. And this being so, what was this ecclesiastical organization in that hour, December 1, 1888, when you wrote with your own hand that request to Cardinal Gibbons, the then head of this ecclesiastical organization in the United States, asking him to join you and your fellows in your demand upon Congress for a national law in behalf of religion?

This being true, what was this ecclesi-

astical organization in that hour, December 4, 1888, when Cardinal Gibbons sent his response to your letter, expressing himself as "most happy" to join you in your "laudable" work?

This being true, what was that ecclesiastical organization in that hour, December 13, 1888, when you stood before the Blair Committee of the United States Senate, in that magnificent Senate hall, and with your own hand and in your own words presented not only the cardinal's letter but with it and on the strength of it presented the whole solid body of this ecclesiastical organization (7,200,000) in the United States, as joined with you in your efforts to have the Government of the United States committed to the guardianship of religion? According to your own words this ecclesiastical organization was, *in that hour*, "a menace to the political liberties of the civilized world," and therefore a menace to the political liberties of the Government of the United States; and *you knew it*. Then, what were *you yourself* in that hour, as you stood there as the representative of the National Reform combination—what were you and your combination, in your efforts there, in that hour, but equally with this other ecclesiastical organization and through it, "a menace to the political" and religious "liberties" of the American people and "the civilized world"? You know that in that same hour I stood before that same Senate Committee to oppose you and your combination, including this other "ecclesiastical organization," because you and it, and *it through you*, were at that hour a menace to the political and religious liberties of the American people, and of the civilized world. You stood there to help forward this wicked thing in its menacing purposes toward the political and religious liberties of the civilized world. I stood there uncompromisingly to oppose it. Which was in the right? You stood there cherishing that "viper." I stood there to keep the evil thing forever chilled into dormancy so far as our beloved land is concerned, by maintaining the principles established by our governmental fathers for this very purpose. If you and your combination had been doing all the time what I was doing that hour and what we have been doing all the time, would you now be raising the interesting and important query, "Are we cherishing a viper?" Would you?

MR. CRAFTS goes on to answer his question at the following rate:—

She has organized and consummated conspiracies which have horrified all after ages, in her efforts to secure universal supremacy over mankind. . . . There is not an offense against human rights and liberties but may justly be charged against the papacy. Then there is the fact that both ignorance and superstition result from her supremacy. . . . By her half-heathenish system of Christianity she has held the millions under her authority in the greatest darkness, mental and spiritual. . . . There is absolutely no excuse for the degraded condition of the masses in papal lands, both on this continent and in Europe; and the only reason for it is to be found in the ecclesiastical system which has enthralled them, mind and soul. The papacy has not changed. She cannot change. The fundamental doctrines of her system forbid it. She is so constructed that she must insist on absolute supremacy over men and nations.

This is all perfectly true. And yet, Mr. Crafts, you and your National Reform combination, for years sought and finally obtained, a close alliance with this "half-heathenish system of Christianity" for wholly heathenish purposes—for religio-political purposes. And her principle of *absolutism*, which is the very life of her

ecclesiastical system, you yourself persistently sanctioned in your crowding all the Catholics of the country into the support of your schemes, because *the cardinal* had approved it. And you not only thus sanctioned that principle, but you confirmed it in words when you wrote and printed this:—

The [cardinal's] letter is not equal in value to the individual signatures of the millions he represents; but no loyal Catholic priest or paper, or person will oppose what has been thus indorsed.—*Senate Misc. Doc. No. 43, Fiftieth Congress, 2nd Session, p. 18, note.*

Oh, knowing all this which you have said, and yet doing all this which you have done, it is perfectly evident that the "Christianity" which you and the National Reform combination represent, is, in every principle, as certainly half-heathenish as is the papal itself?

In view of that which we have before shown as to Mr. Crafts' connection and dealings with Mr. Powderly and the Knights of Labor, the following from the editorial of Dec. 9, 1893, is worth considering:—

The retirement of Mr. Terence V. Powderly from the head of that great organization, "The Knights of Labor," has called forth a great deal of newspaper comment. There is one thing that has impressed us for years that seems not to have been noticed in this connection. Mr. Powderly is a Roman Catholic. Those who watched the growth and developments of the organization have not forgotten how diligently the cardinal and the bishops of the church courted it. "The grand master" did not seem adverse, either, to the advances made by these dignitaries. The blessing of a pope or the presence of a cardinal was an event in the annual meeting. It looked at one time as though "the Church" had captured the organization and might proceed to arm and drill it as she is doing with so many of her "benevolent associations."

And yet being "impressed" with all this "for years," you, yourself, Mr. Crafts, spent some of those very years in drawing into alliance with your religio-political combination, Mr. Powderly and the organization of which he was the head. Knowing that Mr. Powderly was a Catholic, that the organization of which he was the head was largely Catholic, that it was diligently courted by the cardinal and the bishops of "the Church," and that Mr. Powderly was not only "not adverse" to this courtship, but was in direct and official connection with the cardinal,—knowing all this "for years" you, yourself, spent years in diligently courting this organization. So diligently did you do this that you actually went so far as to make a proposal of marriage by declaring that you had "almost decided to become a Knight of Labor" yourself, as in 1889 you made "a proposal of courtship" to the papacy itself direct in that "correspondence and conference" connected with the Baltimore congress.

AGAIN, the editorial says:—

For some reason the world is not ready to accept the explanation the Roman Catholic Church puts on her own actions. It may be a great injustice, but it is a fact that the declarations made by the popes and cardinals for the last few hundred years is taken at a great discount.

But, Mr. Crafts, you did not make any such discount. You, yourself, received a declaration from Cardinal Gibbons that he was "most happy" to add his name to yours and others in your "laudable" enterprise. And instead of taking it "at a great discount" or any discount at all, you took it at such an infinite increase that whereas the cardinal's declaration was that he added only *his* name, you made his one name count for 7,200,000 names. There is not any *very* "great discount" about that.

AGAIN this editorial says to the papacy:—

Americans are suspicious of your church. The mass of the people of this country do not believe you are to be trusted with power of any kind.

Yes, *Americans* are suspicious of the papal church. But, Mr. Crafts, your record as a National Reformer does not show that you have been at all suspicious of that church. On the contrary you have acted toward it as though it were the most trustworthy thing in heaven or on earth. Now a question to you, Mr. Crafts: In view of this record of yours, in principle, in purpose, in action are you an American or a papist? Again, in view of this record of yours, it is evident to every candid mind, that *you* are not one of the people nor is your National Reform combination a company of people who "do not believe that the papal church is to be trusted with power of any kind." On the contrary, you and your fellow-workers, both men and women, have spent your most diligent efforts, for years, with the aid and alliance of the papal church, to get this Government committed to the support of religion and thus clothe the ecclesiastical with civil power here. You succeeded at last. And then too, you, yourself, set to this viperous ecclesiastical tyranny, the wicked example and the baleful precedent, of calling for armed troops to enforce upon the people at the World's Fair the observance of the Catholic Sunday which you had got Congress to set up as the "Christian Sabbath." And now you find the papal "ecclesiastical organization," which you knew had, for every hour of "more than a thousand years, been a menace to the political liberties of the civilized world"—now you find this ecclesiastical organization in the place and wielding the power which you yourselves hoped to possess. Thus by your very lack of suspicion of the papal church, you have succeeded in clothing her with the greatest power of the world, when you knew all the time that she was not "to be trusted with power of any kind."

AND finally, from the editorial of Oct. 28, 1893, we quote as the climax, the sum, and the first condemnation, of all this infamous intrigue, the following:—

The government that cherishes the papacy is cherishing a viper that will some day sting it to the heart.

That is true. And you, Mr. Crafts, and the *Christian Statesman*, knew it all the time. And yet you went to that viper, which had been flung out into the cold by our governmental fathers, as the venomous thing which it is, which they had flung out into the cold to perish, you picked it up, you took it to your bosom, and warmed and cherished it, and, through the success of your religio-political intrigue upon the Government of the United States, the glory of the world, you brought it back to full and active and venomous vigor. You hoped that the hood which you thought you had slipped upon its head would remain, and that you might thus ever use it as a sort of pet in your house for your amusement or service. But, behold, you find that you failed really to hood the thing at the start, and that *now* you can't. You find that you have nourished it back to such active and vigorous life that it has taken possession of the house. And now you, *you* raise an alarm against cherishing a viper! Now you give warning that whosoever cherishes and warms a viper it "will some day

sting" him "to the heart." But who cherished this viper and warmed it back to life? Who picked up and brought into the house, and cherished back to active and vigorous life, this viper which has now taken possession of the American house and which will certainly sting the household to death?—Oh, the National Reform combination did it. And the chiefest instrument of that combination, did it. And the chiefest instrument of that combination, in the doing of it was you, yourself, "Rev." Wilbur F. Crafts.

And now, in view of this awful record and present consequences of it, and the fearful results which are yet to be wrought by it, we can only in pity, and in the sorrowful tones of our Saviour, when he saw such things going on in his day, exclaim concerning the whole National Reform combination: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." A. T. J.

NOTE.—Since the foregoing was written, we have received the *Christian Statesman* of December 30, 1893, containing Mr. Crafts' valedictory, announcing the end of his connection with that paper, and also the end of his "five years of Sabbath reform campaigning." From his record, as truthfully set forth in the foregoing notes, it is plain enough that this valedictory to five years of *such* campaigning is very appropriate, seeing that in these five years and by this campaigning he has done about as much mischief to the American Republic and people as it would be possible for one mortal man to do in the same length of time.

In his valedictory, Mr. Crafts remarks of himself:—

It has been said that Frederick proved himself "the Great," by saying, "I made a mistake." On that basis I could prove myself doubly great by confessing, "I have made two mistakes,—or more."

Yes, Mr. Crafts, you have undoubtedly made "two mistakes" in this five years' career—the first one when you originated the American Sabbath Union, and the second when you accomplished the alliance of the National Reform combination and the papacy. And by the same token you are most worthily entitled to the dignity which you have suggested and which we cheerfully accord to you, and in accordance with which we sincerely write,—

Wilbur, the doubly great ———.

Vale, and we remain as ever,

Truly,

ALONZO T. JONES.

Sunday Laws vs. True Religion.

A SOCIETY has been organized in this city for the purpose of securing among Hebrews a better observance of the ancient Sabbath. Commenting on this fact, the *Mail and Express* says:—

It has been offered as an explanation, if not an excuse, for Jewish dereliction in this respect [the observance of the Sabbath] that they have become so assimilated to our American habits and customs that they have gradually fallen into a sort of passive observance of the Christian Sabbath. It is no doubt more the result of the long-continued observance of the Christian Sabbath enforced by law, so far as trade and traffic are concerned, connected with the business and social inconvenience of two rest days in each week.

We cannot accept this result as a compliment. There are unquestionably a large number of Jews who have become Christians, and when this change of faith is the result of sincere conviction we cannot refuse our sympathy and fellowship. But it is equally true that our own example in this matter of Sabbath observance is none too good. It is to be feared that many of our Jewish friends have been seduced from their religious fidelity by our moral and religious recreancy and degeneracy.

To take from any man a religious belief in which he has been sincere and devoted, without giving him something more satisfactory as a substitute, is both cruel and wicked. It is therefore much better for the Jew to yield a loving and reverential observance of his own Sabbath than to lapse into a spirit of sheer worldliness and simply accord a reluctant and legally enforced observance of the Christian Sabbath, for which he has no reverence, and in which he can have no religious interest while holding to the faith whose precepts he violates.

The Jewish Sabbath, faithfully observed, as in the past; one of the busiest days of the week, taken voluntarily from trade; with stores, shops, and ledgers closed; the synagogues thronged and resounding with prayer and praise, has always impressed us with the strength of religious convictions and the force and beauty of religious devotion.

These are remarkable utterances for a paper which has for years championed legislation, the very purpose and effect of which is to do the very thing which the *Mail and Express* says "is both cruel and wicked." The man who closes his store on the "Jewish" Sabbath loses the business of the busiest day of the week. This, however, some Jews and all Sabbath-keeping Christians in trade, do voluntarily. But here the law steps in and requires them to lose the next day also in order that Sunday keepers may not be "compelled" to keep their stores open on Sunday also! Thus the State discriminates in favor of the so-called Christian Sabbath (which is, in fact, the papal Sabbath—the badge of the authority of the Roman Catholic Church) to the amount of 16½ per cent; that is the man who voluntarily closes his store or shop on the Sabbath, is required by the civil law to pay tribute to the papacy to the amount of one-sixth of his remaining time, by observing also the Sunday, the Sabbath of the "Mother of Harlots and Abominations of the Earth." And the *Mail and Express* defends such legislation and demands the rigid enforcement of such laws!

But note particularly the closing paragraph of the quotation from the *Mail and Express*:—

The Jewish Sabbath, faithfully observed as in the past; one of the busiest days of the week, taken voluntarily from trade; with stores, shops, and ledgers closed; the synagogue thronged and resounding with prayer and praise, has always impressed us with the strength of religious convictions and the force and beauty of religious devotion.

Would not a similar voluntary sacrifice on the part of Sunday keepers make a similar impression? and would not the religion represented by those who made such voluntary sacrifice be the gainer by it in moral influence? But where is the chance for it when the civil law stops the wheels of commerce on that day and commands the laborer to rest in order that Christians may obey the demands of their religion, that is that Christians may be Christians indeed? Is it any wonder that the "Christianity" which must be hedged about with civil law to preserve it against the assaults of greed, fails to command much respect from the adherents of other faiths? All so-called Sabbath laws, except the one divine law of the Sabbath, are not only of papal origin and for the maintenance of a papal institution, but they foster hypocrisy and deceit and put a premium on selfishness. Their purpose is to fill the churches, and they, in a measure, accomplish their purpose by filling the churches with hypocrites—men and women who have not the courage of their convictions and who would not live their religion or observe their so-called Sabbath, were they not by the civil law shielded from loss in so doing.

C. P. B.

Protection to Religion.

THE idea that Christianity must be "protected" by the State is so common in these days, that even the Baptists, who have always been in the front ranks of the advocates of religious liberty, are falling into the error. Thus, in noticing a pamphlet from the pen of Sir Theodore Hope, formerly of the Council of the Governor General of India, the *Freeman* says:—

Sir Theodore is dissatisfied with the amount of support given by the State to Christianity in India. We are glad he does not advocate the establishment of the Church of England in that part of the British Empire. So far as we are concerned, we should be glad if the State ceased to show the least favor to any church or clergy, but dealt out to all the same measure of protection in the exercise of undoubted rights and of the religious freedom to which every subject of the British crown is entitled. At the same time we agree that the State should provide the ministrations of religion for those of its servants that are withdrawn from their homes and placed in localities where, without such provision, they would be deprived of these ministrations. But in the appointment of chaplains or ministers in these instances no denomination should enjoy advantages or suffer disadvantages more than any other denomination. Beyond this the State should not go, and within these limits the State should act with caution.

"Protection" is necessary for false systems of religion, for they could not exist without it. Since they originate with man, of course they must be upheld by human power. A religion without power, is no religion at all; and a religion that does not come from God, and does not have him to support it, must necessarily derive its power from the State. The very fact that a religion asks and receives the protection of the State, shows that the State is above it; for the greater never seeks protection from the less. That which is protected is weaker than that which protects.

This obvious fact also shows that when men ask for State protection of Christianity, they have lost sight of its divine origin. They must have forgotten that the gospel is the power of God unto salvation, or else they could not ask human protection for it. For the State to offer its protection to Christianity, or for ministers of the gospel to ask for it, or even to consent to receive such protection in behalf of Christianity, is an insult to its Founder.

There is but one thing that the religion of Christ asks from men, and that is that they should put themselves under its protection. It is not in the world asking favors, but giving them.

Who can read the second Psalm, and then talk about State protection of anything pertaining to the gospel of God? Let us read: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands assunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

This shows that the kingdom of God has nothing to fear from earthly rulers. All the powers of earth in combination cannot destroy it; their thoughts of injuring it are nothing but vanity. But if they have no power to injure it, neither have they any power to protect it. For example, a great power like that of England, would laugh at a declaration of war against it by some petty tribe in Africa; what an absurdity it would be, therefore, for it to ask the protection of that same petty tribe. That is the way the case stands with the religion of Jesus Christ and earthly governments, only the difference is infinitely greater. Therefore the

Lord says, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth." Instead of ministers of the gospel asking for the protection of kings, they are instructed to offer to all men, including kings, the protection of God, if they will receive it.

A word as to the duty of the State to provide the ministrations of religion to those who are withdrawn from their homes. It can indeed provide the ministrations of religion to such ones, but it cannot provide the ministrations of the Christian religion. The State cannot give that which it has not; and the State has not the gospel, for the gospel is the power of God. Therefore whenever the State goes into the business of providing the ministrations of religion, it can at best provide nothing but a modification of Christianity,—a form of godliness without the power.

What then shall be done for those who are withdrawn from their homes and placed where there are no churches to which they can have access? The answer is, Let the true ministers of Christ seek them out, and minister to them, if they will receive such ministration. Christ came to seek and to save that which was lost, and it is the duty of his followers to do likewise. If men in such places do not wish the ministrations of religion, then they are not to be forced to receive it by the State. Christ came to proclaim liberty; and freedom to accept the gospel, means freedom to reject it; and this Christ gives to every man. But no minister can adequately proclaim the liberty wherewith Christ makes men free, when he has so limited an idea of that liberty that he thinks it needs the protection of the civil power.—*Present Truth, London, Eng.*

Church and State and the Hawaiian Question.

1. Is there any phase of the Hawaiian question into which the Church and State principle enters? 2. Has republicanism a divine right? 3. Will the United States become the moral and religious arbiter of the world? 4. Is this the mission of our Government? 5. What is the nation's present duty?

In answer to the first question it is sufficient to cite an extract from an article in the December number of the *North American Review*, entitled, "Our Present Duty," by the Hon. William M. Springer:—

The pretext for this intervention (with the government of the Hawaiian Islands) is based upon the alleged fact that the government of the queen of the Hawaiian Islands was a "semi-barbaric monarchy resting on no solid or moral foundation, dead in every thing but its vices, coarsely luxurious in its tastes and wishes, constantly sending out impure exhalations, and spreading social and political demoralization throughout the islands." This is the indictment made against the monarchy by the late minister, Mr. Stevens, who, after leaving the islands, further assails the government to which he was so recently accredited as a diplomatic representative, by charging that the queen has sustained scandalous and immoral relations with one of her ministers. This being the alleged condition of the government of Hawaii, an appeal is made to the moral sentiment of the American people to justify the overthrow of that government and establish in its stead what its friends and supporters have denominated "a Christian government," by which we may assume, is meant a government whose administrators profess the Christian religion.

It may be freely said that this is but one, and among the first, of the perplexing diplomatic questions which the Government of the United States will be called upon to settle, now that she has enlisted herself in the crusade of the nineteenth

century, first, by denominating herself a "Christian nation," and then, by her "Christian" legislation in ordering the gates of the World's Fair closed on Sunday, to preserve the sanctity of that day.

While important considerations, other than the moral phase of the Hawaiian question, arise, it is nevertheless true that one of the main, if not the main plea of Ex-Minister Stevens' plea for annexation, rests upon morality or "Christian civilization," as any one will readily conclude by reading his "Plea for Annexation," in the December number of the *North American Review*. The opening sentence of this plea is:—

A grave question is now before the American people, the wrong solution of which will deeply affect the moral standing of the United States before the world; followed by the question, "Will the American nation stand by its century's record in favor of republican government and of free Christian civilization, or will it repudiate its past by using its power to murder its offspring and to stamp out the reforming work of pure and noble men and women who have made the Hawaiian Islands what they are, thus following the once infamous example of the Austrian Hapsburgs in stifling the noble aspirations of Italy and Hungary?"

So, according to Mr. Stevens, the grave question before the American people in regard to the Hawaiian annexation, is its "moral standing," and whether it will maintain its record in favor of "free Christian civilization," or follow the "infamous example of the Austrian Hapsburgs." The truth of the relation of the Austrian Hapsburgs to Italy and Hungary was whether Austria or Italy should be its own pope and oppress the other; and whether Hungary should maintain national Protestantism or whether the papal house of Hapsburgs should domineer. So they went to war over these questions and Austria gained supremacy over Italy for the time being, and put down Protestantism in Hungary.

Now, shall the United States "stifle the noble aspirations" of Hawaii by letting her alone, or shall she compel her to become "Christianized"? While Mr. Stevens himself would follow the "infamous example" of the Hapsburgs, in persuading the United States Government to enforce "Christianity" upon Hawaii, which is the papal principle and ought not to be supported, yet is it not a difficult question for the United States to settle and be consistent with the position to which she has committed herself in national compulsory Christianizing? Isn't Stevens' plea consistent with our nation's recent conduct in religious legislation? And isn't she bound to listen to his plea or repudiate this religious legislation to which she has committed herself and shake herself clear of it? Can she not see that in transforming her republican and liberty-loving character to that of a religious despot, she has taken a long step downward toward decay and ruin, and that she has committed herself to a course which will inevitably lead her to destruction?

As further evidence that morality is one of the mainstays of Mr. Stevens' plea for annexation, read the following extract from President Cleveland's message to Congress on the Hawaiian question, which shows that he not only recognized the moral side of Stevens' plea, but even regards it the most prominent and places it first in characterizing that plea. Speaking of Stevens, he says: "He addressed a long letter to the Secretary of State, in which the case for annexation was elaborately argued on moral, political and economical grounds." It is rather significant that the President does not, in this

message, antagonize this phase of Stevens' plea.

The national Government has not granted and may not grant Stevens' plea, on the basis of morality or on any basis, but she is bound to meet questions of this very nature at every turn she makes henceforth.

The question as to whether the American nation will "stand by its century's record in favor of republican government," introduces our second question, "Has republicanism a divine right?" Let Hon. Mr. Springer answer in the forcible language of the same able article referred to:—

There is no divine right of republicanism in this world, any more than there is a divine right of kings. The divinity in all these matters is in the right of the people to govern themselves. Our own right to self-government is no more sacred than the right of the handful of ignorant Hawaiians in the Sandwich Islands to govern themselves. If they prefer a monarchy, feeble and inefficient though it may be, it is their business, and not ours.

But, now, since the Government has decided that the *individual* has no right to govern himself in matters of religion, but that he must obey the dictates of this "Christian nation," does it not logically and inevitably follow that the same principle will permeate her diplomatic attitude toward other nations? If this be a "Christian nation," then, since it is republican, is not republicanism Christianity? And if this "Christian nation" can enforce Christianity, can it not enforce republicanism? This is a logical result of the assumption of this nation that it is Christian, and hence can regulate Christian practices.

Will the United States become the moral and religious arbiter of the world? Hon. Mr. Springer has the following to say:—

But it is claimed that the provisional government is one composed of Christians, and that they are representatives of advanced civilization. The United States, being a Christian nation, should sympathize with and render moral and material aid in sustaining that government; and it is alleged that we have no right to consent to its overthrow. It may be conceded, for the sake of argument, that the provisional government is composed of Christians, and that it more nearly corresponds to our ideas of a just government than does the government of the monarchy; but, as suggested before, this is foreign to the controversy. We have no more right to interfere on this ground with the government of Hawaii than we have to interfere with the government of China or Japan or Turkey, none of which are Christian or administered by Christian statesmen, and none of which, we have a right to assume, are any more just to the subjects of such government than is the monarchy of Hawaii to its subjects.

Such a claim would make the United States the moral and religious arbiter of the world; would constitute us self-appointed crusaders, going about the earth pulling down and destroying alleged heathen and semi-barbaric monarchies, and establishing Christian governments and civilization in their stead.

This language is clear and forcible, and the argument is invincible, yet it cannot be accepted by the United States Government, because it has already assumed the right to interfere with the Christianity of the *individual*, and in order to be consistent with itself it must assume the right to interfere with *governments* or *nations*, and hence cannot accede to Mr. Springer's argument, whatever weight it might have had upon Congress before it enlisted in this religious warfare. Congress cannot ignore Mr. Stevens' plea. Having adopted the papal principle, it cannot reject a measure based upon it, without repudiating this principle and retracting its course directed by it. Unless it does retract its course it is destined to become a moral and religious arbiter whenever diplomatic questions arise involving the services of one.

Is this the mission of our Government?

President Cleveland says in the message referred to:—

If national honesty is to be disregarded and a desire for territorial extension, or dissatisfaction with a form of government not our own, ought to regulate our conduct, I have entirely misapprehended the mission and character of our Government and the behavior which the conscience of our people demands of their public servants.

Hon. Mr. Springer says:—

This is not the mission of our Government. Whether the government of Hawaii was a just one, a moral one, or an efficient one, is a matter which does not concern the American people. We have no more right to overthrow a monarchy in Hawaii because it does not conform to our ideas of a just government, than we have to overthrow a monarchy in Canada or Great Britain, or Russia or Turkey, or Spain or elsewhere. If we have any concern as to the imperfection of these so-called barbaric governments, we may send our missionaries to them to convert them to our religion or send our statesmen among them to convince them of the superior advantages of our form of government. But to send our naval forces to the ports of other governments, to land them upon their soil, and to allow them to be used for the purpose of overthrowing, in connection with foreign subjects or aliens, the established government would make our Christianity a fraud and our boasted republicanism a mockery.

What will she do?

W. E. HOWELL.

Study the Texts Again.

THE *Christian Reformer*, formerly the *Political Dissenter*, has in its issue of January 6, this editorial note, which we give entire:—

The AMERICAN SENTINEL, in commenting on the recent National Reform Convention, says that Rev. W. F. Crafts, who discussed "The Kingship of Christ," forgot to mention, or did not know, that while the Kingship and Saviourship are frequently mentioned in close connection, the two offices do not in fact run contemporaneously. It is when Christ comes again that he comes King of kings and Lord of lords. Christ is now a priest upon his Father's throne." Will the editors of the SENTINEL please study again the passages of scripture which speak of Christ's exaltation? The time is yet to come when all things shall yield obedience, but he is now Lord of all. "He must reign till he hath put all enemies under his feet." The SENTINEL thinks he will not reign till this is done. Like Melchisedek he is a priest upon his (not his Father's) throne. Melchisedek was king of Salem while he was priest of the most high God.

Our most serious objection to this note is that it squarely contradicts the Scriptures. In Rev. 3:21 we have recorded the words of our Lord himself, telling us what throne he now occupies: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Again in Heb. 8:1 we have this testimony: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." This is positive but it is not all there is directly on this subject. Zech. 6:12,13 is equally conclusive: "Thus speaketh the Lord of hosts, saying, Behold the man [Christ] whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord [the Father]: even he [Christ] shall build the temple of the Lord; and shall bear the glory [of the Lord, the Father], and shall sit and rule upon his [the Father's] throne; and he [Christ] shall be a priest upon his [the Father's] throne: and the counsel of peace shall be between them both."

The present position of Christ cannot be mistaken by the devout student of the Scriptures. He is a priest upon his Father's throne; "and the counsel of peace" is "between them both." Says the apostle: "We have not an high

priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Thus it is seen the throne occupied jointly by the Father and by the Son is the throne from which mercy or grace is dispensed. It is plainly called "the throne of grace." And as there can be no throne without a kingdom, the text in effect asserts a *kingdom* of grace. In this kingdom Christ is a priest-king "after the order of Melchisedek." But Christ has not yet entered upon the possession of the dominion promised him as the seed of Abraham (Gal. 3:16 and Luke 1:31,32). The Jews would have taken him by force to make him king; and now National Reformers are attempting the same thing in effect, namely, to themselves seize civil power in Christ's name and to rule in his stead. But Christ has himself told us (Matt. 25:31-34), when he will take the kingdom: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Evidently the editor of the *Christian Reformer* should "study again the passages which speak of Christ's exaltation."

C. P. B.

Christ and the Sabbath.*

THE SABBATH NOT A BURDEN.

GOD never intended that the Sabbath should be a burden to any one, but rather a blessing; and he will now make it such to all who honor him in its observance.

We read of the testimony that the Father bore of Christ when he was here upon the earth (Matt. 3:17): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Another translation gives this version of this text: "Lo a voice out of the heavens, saying, This is my Son, the beloved, in whom I did delight." Read, in connection with that, the prophecy of Isa. 42:1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." This is a prophecy of Christ. So, when Christ came, the testimony was, "This is my Son, the beloved, in whom I did delight." Now read that familiar Scripture in the fifty-eighth chapter of Isaiah, the thirteenth verse: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord."

Another translation brings out the idea in a little plainer way, although not changing the sense at all. It says: "And hast cried to the Sabbath, 'A delight.'" Our version says, "And hast called the Sabbath a delight;" this translation says, "And hast cried to the Sabbath [called

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

out as the Sabbath came], 'A delight!' and to the holy of the Lord cried out also, "Honored!" Put these texts together. The prophecy in Isa. 42:1, speaks of Christ as God's delight; and when Christ came, the record is in Matt. 3:17, "This is my Son, the Beloved, in whom I did delight." When the Sabbath comes, we are instructed to call out to it, to cry to it as it comes, "A delight!" Why?—Because he in whom the Lord did delight, the delight of the Lord, the delight of the soul, is in the Sabbath. Jesus Christ is in the Sabbath, and so when the Sabbath comes, we are to call to the holy of Jehovah, "Honored!" It is the holy of Jehovah. And Christ was the holy child Jesus, and it is the holy day because Christ is there in the day. And the Scripture says that if we do call to the Sabbath, "A delight!" and to the holy of Jehovah, "Honored!" "then shalt thou delight thyself in the Lord." Why?—Because the Lord, who is the delight of the soul, is in the Sabbath.

And so we shall delight ourselves in the Lord on the Lord's day. That makes the Sabbath a glorious thing. At every step of the way, when it is properly understood, the Sabbath is suggesting Christ and his work for us. At every point it is Christ and his power; it is the creative power pledged for our redemption. It is the sign of Christ to bless, to give rest, to make holy, to sanctify. It is the sign of Christ, the delight of the soul; it is the sign of Christ, the Holy One. It is the sign of Christ, whom we are to honor. As the Sabbath suggests at every point, Christ as Creator, as Redeemer, as Saviour, and as we are to honor the Son even as we honor the Father, it is therefore impossible that one should honor Christ when he knowingly dishonors Christ's day. For that reason no people can exalt Jesus Christ as the people who honor him in the observance of the day which he has blessed and sanctified. Therefore, there is no way in which we can exalt Jesus Christ from first to last, as Creator, as Redeemer, as Saviour, when we knowingly and willfully trample upon the seventh day, the day which he has blessed and sanctified.

THE SABBATH A SIGN OF GOD'S POWER.

Notice what a close connection there is between the power of God as manifested in creation and the Sabbath idea. The ninety-second Psalm is a psalm, or song, for the Sabbath day. That is the title of the psalm. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." How is it that the Lord makes us glad?—Why, when we behold his works, and behold his power in those works, we remember that that power is pledged to us for salvation. And so we triumph in the works of his hands, and it is indeed a psalm, or song, for the Sabbath day, because that day reminds us of the power of God in Christ manifested in creation, and with that comes the blessed assurance that he who has created has also redeemed. The Creator is the Redeemer. The power in creation is the power in redemption.

The Sabbath always has been, and al-

ways will be, a sign of the power of God manifested through Christ. The reason given in the commandment for setting apart the seventh day as the Sabbath, is, that "in six days the Lord made heaven and earth, . . . and rested the seventh day." The Sabbath day, therefore, is a sign of creative power. This sign of creative power always calls our attention to the One who made the heaven and the earth; and it is true that if the Sabbath had always been kept, there never would have been any false religion or idolatry; for the minds of men would have been constantly kept upon the true God, the Creator of the heaven and the earth, as revealed in Jesus Christ.

And the Sabbath is the one sign to men of this creative power of God whenever it is manifested. There is a striking example of this in the experience of the children of Israel: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" Deut. 4:32-34. Mark the inquiry. You ask from one end of heaven to the other, and you go back to the very day that man was created, the first display of creative power, and inquire whether there has been from that time to this present time such a display of the power of God as was seen in the deliverance of the children of Israel from Egypt.

A moment's thought will show that it was creative power then displayed. This people were delivered by signs and wonders, which were a display of creative power. It took the same power to change Aaron's rod into a serpent when it was cast down before Pharaoh as it did to create the serpent in the first place. It took the same power to bring darkness over all the face of the land—darkness that could be felt—and yet have light in the dwellings of the children of Israel, as it took in the first place, when God said, "Let there be light," and there was light. It took the same power to divide the waters of the Red Sea, that the children of Israel could go through on dry land, as it did in the first place when the waters were created. That is, there was at that time a display of the creative power of God. So, after the children of Israel had been delivered by such creative power, the Sabbath obligation was repeated, and the Lord said: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. Some make the mistake of thinking that the Sabbath was merely a sign to the children of Israel of their deliverance from Egypt, and has nothing to do with any other people. The fact is simply this: In the first place, the Sabbath was the sign of creative power. When the children of Israel were delivered from Egypt, that same power wrought for their deliverance. When the same God uses

the same power, he calls attention again to the same sign as the sign of that power; and so to the children of Israel after their deliverance, the Sabbath was a sign of God's creative power manifested through Christ in making the heaven and the earth, and it was also a sign of his creative power in delivering them from the land of Egypt.

But the deliverance of the children of Israel from the land of Egypt is but a type of the deliverance of the Christian from the power of sin. The Israelites could not observe the Sabbath while in bondage. God delivered them by his own creative power, and thus opened the way for them to keep his Sabbath. He then called attention anew to the Sabbath as the sign of that power which had delivered them, and upon which they were to depend in all their experiences through to the promised land.

(To be continued.)

Who Pays the Taxes?

THE following is a complete list of the religious denominations owning property in the State of Ohio, together with the value of their holdings. These figures are from the *Allied American*, of Cleveland, Ohio, and are significant when we realize that this property, amounting to nearly forty-two millions of dollars, is exempt from taxation:—

Church of the New Jerusalem.....	\$ 103,500
Cumberland Presbyterian Church.....	60,500
Reformed Episcopal Church.....	33,709
German Evangelical Synod of N. America	836,200
German Evan. Protestant of N. America...	438,800
Amish Mennonite Church.....	17,850
Apostolic Mennonite Church.....	1,209
Reformed Mennonite Church.....	6,350
Mennonites Brethren in Christ.....	6,100
Brethren or Dunkards (Conservative).....	153,365
Brethren or Dunkards (Progressive).....	30,709
Wesleyan Methodist Church.....	46,500
Independent Churches of Christ in Christian Union.....	114,350
Reorganized Church of Latter-day Saints..	43,000
General Synod Lutheran.....	1,039,950
General Council Evangelical Lutheran....	483,100
Synodical Conference Evangelical Lutheran	409,975
Joint Synod of Ohio Lutheran.....	839,272
Norwegian Evangelical Lutheran.....	3,000
German Augsburg Synod, Lutheran.....	26,800
Immanuel Synod, Lutheran.....	25,500
Independent Congregational Lutheran....	122,000
Reformed Church in America.....	8,100
United Presbyterian.....	697,550
Salvation Army.....	875
Advent Christian Church.....	20,500
Seventh-day Baptist.....	3,000
Brethren in Christ.....	14,100
Moravian Church.....	37,400
Roman Catholic Church.....	7,395,640
Mennonite Church.....	34,450
Old Mennonites.....	5,765
Defenceless Mennonites.....	2,800
African Methodist Episcopal Church.....	318,250
Church of God.....	99,550
Society of Shakers.....	5,600
Society of Separatists.....	3,000
Communitistic Societies.....	8,000
Reformed Church in the United States....	1,128,275
Christian Reformed Church.....	19,500
Orthodox Jewish Congregational.....	67,000
Reformed Jewish Congregational.....	636,250
Society of Friends (Orthodox).....	202,250
Society of Friends (Hicksite).....	61,350
Society of Friends (Wilberite).....	24,900
Reformed Presbyterian in the U. S. A....	55,600
Reformed Presbyterian in North America..	36,500
Associate Church of North America.....	6,800
Spiritualists.....	3,350
Presbyterian Church in the U. S. A.....	5,754,350
Welsh Calvinistic Methodist Church.....	111,575
Disciples of Christ.....	1,462,250
Christians or Christian Connection.....	392,500
Evangelical Association.....	491,975
Primitive Methodist Church.....	2,400
Seventh-day Adventists.....	25,450
Methodist Episcopal Church.....	8,749,970
Congregational Churches.....	2,044,525
Protestant Episcopal Church.....	2,069,787
Methodist Protestant Church.....	441,000
Free Methodist Church.....	29,900
Evangelist Missionary Church in America	800
Universalist Church.....	344,800

Unitarian Church.....	80,000
African M. E. Zion Church.....	13,000
Free Will Baptists.....	149,359
Old Order Brethren (Dunkards).....	44,000
Churches of God in Christ Jesus.....	21,500
Regular Baptists (North).....	2,543,888
Primitive Baptists.....	88,090
Old Two Seed Baptists.....	400
United Brethren in Christ.....	1,198,870
United Brethren in Christ (Old Const.)....	237,940
Plymouth Brethren III.....	100
Christian Scientists.....	14,000
Independent Congregations.....	22,800
Total.....	\$41,993,257

Of the sum total of this property and its exemption from its just share of taxation, the *Kansas City American* says:—

What an enormous sum! How many laborers would have to bunch their property to equal that figure if each one was worth \$2,000? You will be surprised at the number. We find it would equal the holdings of 20,997 laboring men. Think of it! Nearly 21,000. If each State equalled the Ohio record there would be nearly \$2,000,000,000 worth of untaxed Church property in the United States, which would equal the holdings of more than 1,000,000 laboring men; of more than 500,000 merchants or of more than 1,000,000 farmers. While some of the States are not so unfortunate, some of them are even worse off, and from the above figures we believe the people will soon have to cast about for a remedy, or awaken some day and find the country in the same condition England was at one time, in the same predicament that Mexico and France were, and in the same position every country has found itself which has granted Church property immunity from taxation. In such countries the Church grew richer and the people poorer until the government found it necessary to confiscate the holdings of the church in order to perpetuate or lengthen its own existence.

True the trouble in those countries was due to the insatiable greed of the Roman Catholic Church; and you may say there is no immediate danger from that church in this country. . . . Let us review the table published in the *Allied American*.

We find there are seventy-six denominations in the State of Ohio holding \$41,993,257 worth of property, and that the Roman Catholic Church holds more than one-sixth of the whole amount. In other words, the Roman Catholic Church holds \$7,395,640 or more than the Immanuel Synod (Lutheran), the Presbyterian Church (in all its branches), the Salvation Army, the Seventh-day Baptists, the Norwegian Evangelical Lutheran, the Orthodox Jewish, the Primitive Methodist, the Reformed Jewish, the Christian Scientists, the German Augsburg Synod (Lutheran), and the Spiritualists—more than all these combined. The Roman Church owns more property than the Wesleyan Methodist, the Reformed Episcopal, the Congregational Churches, the Protestant Episcopal, the Methodist Protestant, the Free Methodist, the A. M. E. Zion, the Free Will Baptists, the Regular Baptist (North), the Society of Shakers, the Society of Separatists, and the Reformed Church in America. In fact, the Roman Church has more property in Ohio than sixty-four of the seventy-five denominations reported. The holdings of these sixty-four denominations only aggregate \$6,837,280, while the total holdings of the Church of Rome reach the enormous figure of \$7,395,640. Of the ten remaining denominations the Church of Rome is possessed of more property than one-half of them combined. To be plain, the Church of Rome owns \$7,395,640 worth of property and five of the remaining denominations own but \$6,497,817 worth. She has more than three of the five remaining denominations and \$138,480 worth more than one-half of the combined holdings of the remaining two denominations, and excelled by but one.

In the face of these figures what sane man will contend that there is no danger to the country if the hoarding of the Roman Catholic Church is allowed to go on unchecked; in fact, if we continue to pay her a premium to accumulate and hold vast and valuable tracts of land? The weaker denominations will not object to their property being assessed, but Rome will fight for immunity from taxation to the end. She will resort to anything in order to defeat men who may be nominated for office who favor the taxation of Church property.

A few years more of crafty scheming by the Church of Rome, a few years of inactivity by Protestants, and the liberties which they pretend to prize so highly will be a mere faint recollection. Liberty will be defined *obedience*; religious toleration will be measured by the Inquisition; and free speech will mean "that which the church authorizes." Would this suit you?—It would not. Then your duty is plain. Take care of your birthright.

But will the American people heed the warning? Will they take care of their birthright? Will they?

The evil complained of is a gigantic

one; but is Rome alone at fault? How about the larger amount of untaxed property held by the Methodist Episcopal Church? And why is nothing said about that immense sum? If, as is intimated by the *American*, the willingness to pay taxes decreases in direct ratio to the increase of the value of the exempt holdings, the Methodists must be more unwilling to pay their just share of the taxes than are the Catholics. And if the evil, as is also intimated, is proportional to the value of the exempted property, is not the Methodist Episcopal Church in Ohio, the greater sinner? But we do not think that the evil is to be determined in any such way. The principle is wrong: One of the denominations named has officially admitted this, namely, the Seventh-day Adventists; and at their General Conference, in Battle Creek, Mich., last March, they passed a resolution declaring in favor of the taxation of Church property, and expressing their willingness to bear their just proportion of the burden of supporting civil institutions. Will the Methodists be as truly Protestant?

Some Pertinent Questions.

THE *New York Voice*, very religious, and fanatically prohibitive, is nevertheless in some degree amenable to reason and in a measure susceptible to the promptings of the spirit of justice. Referring to the persecution of the Adventists in Maryland and other Southern States, it says:

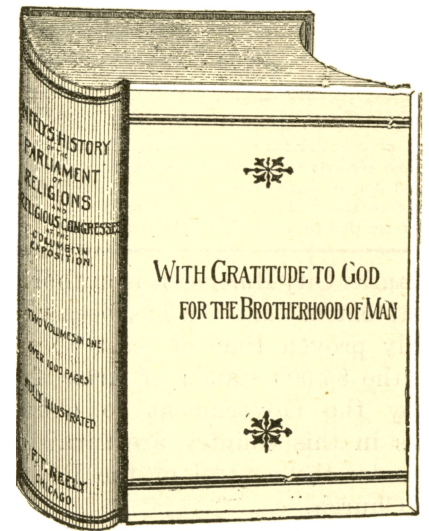
These people are, we assume, sincere in their religious beliefs, and they are said to be unusually orderly and law-abiding. It is a serious question whether the Sunday law should not be flexible enough to grant such men, who conscientiously observe another day as the Sabbath, the right to engage in work in their own fields, where they disturb the religious devotion of nobody else.

It is a serious question indeed, but we wish to ask Rev. Mr. Funk whether those only who believe in *some* holy day have any rights on Sunday? If the Free-thinker who engages in work in his own fields, where he "disturbs the religious devotion of nobody else," is to be fined or imprisoned, while for the Adventist, who takes Saturday for his holy day, the law is to be made "flexible enough" to secure him immunity if he works on Sunday, what becomes of the equality of citizens before the law? What becomes of religious liberty when one man's belief gives him opportunities which the lack of that belief denies to his neighbor? What has *belief* to do with work or play on Saturday, or Sunday, or Monday, except in so far as the individual has scruples which impel him to voluntarily abstain from either or both? What constitutional right has law to make any inquiry regarding the religious belief of the American citizen? Will Mr. Funk answer these questions? One thing, at least, he should tell his readers, and that is that the Adventists have never asked for the suspension of the Sunday laws for their benefit because they keep Saturday. They demand their unconditional repeal as being not only unjust but a factor of Church and State union, and therefore unconstitutional.—*Truth Seeker*.

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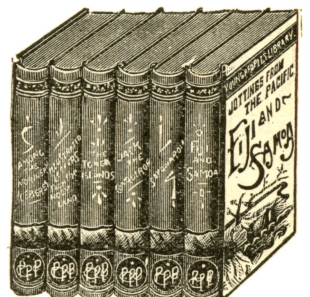
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NEW YORK, JANUARY 18, 1894.

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.

The Kansas City American is authority for the statement that "it has been very thoroughly proven that at least 80 per cent. of the 85,000 stands of arms furnished by the Government to church academies in this country are furnished schools under the control of the Roman Catholic Church."

A bill has been introduced into the Kentucky legislature designed to destroy the American Protective Association. It prohibits the organization or continuance of societies whose object is to discriminate between Christians on account of their religion. The penalty is a fine of \$500 to \$1,000 or imprisonment from six to twelve months, or both. But why prohibit the organization only as between Christians?

Last week we inadvertently credited to Abigail Smith a declaration of Pope Leo XIII., namely, that "what Rome has done for other countries she will do for the United States." The error was not vital. In either case it is an authoritative declaration of Rome's purpose concerning this country, and should alarm every patriot and every Christian. Rome has degraded both mentally and morally every country to which she bears sway, and she is already doing the same thing here.

The Denver American an American Protective Association organ, notes the fact that the "Protestant ministers in St. Louis have begun the serious agitation of a serious question"—namely, the taxation of Church property and expresses the hope that such a measure will become a law, not only in Missouri, but in every State in the Union. The American is reckoning without a vast number of so-called Protestants, papish in principle, who practically demand State aid to religious institutions in the shape of exemption of ecclesiastical property from taxation.

The Sabbath Reporter is chasing rainbows and sees roscats him in the moral sky. It thinks that persecution for conscience sake is becoming less and less common. "A man in New York," says our contemporary, "was arrested last month for selling a two-cent show string on Sunday, and thrown into jail to await trial for his crime. But these instances are extremely rare as compared with the wicked assaults upon the liberties of good people in the earlier history of our country." The Reporter is simply mistaken. Such instances are increasing very rapidly,

and he is an optimist indeed who cannot see that ere long every man who refuses to worship the papal beast by doing homage to the papal Sunday will be subject to just such assaults upon his liberty. The Recorder should not close its eyes to the inevitable as foretold in prophecy. Nor is this a pessimistic view. "All things work together for good to them that love God;" and when the powers of darkness seem about to triumph finally and forever, it is written that "at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

A SEVENTH DAY ADVENTIST on Norfolk Island, South Pacific Ocean, was recently summoned to appear before the "spiritual court" to answer to the charge of cooking on Sunday, the venerable day of the sun, the "Christian" Sabbath of the papacy. News also comes to us from Canada of arrests for Sunday work by Adventists, painting a wagon tongue, etc. The exaltation and enforcement of Sunday is not confined to the United States; for it is written: "All that dwell on the earth shall worship him (the papal beast), whose name are not written in the book of life of the Lamb slain from the foundation of the world."

"Ramon W. Wilson, of Baltimore," says the Catholic Review, "is opposed to the project of public denominational schools, yet he sees the necessity of making the system practically Protestant. There has been," he says, "much one-sidedness in the discussion of the school question. The cry that the Catholics want to rule the country is only a bugbear. As a matter of fact the schools are not non-sectarian. This is utterly wrong. The proposed amendment to our Constitution is incompatible with Bible reading, the singing of Christian songs and the pronouncement given to Christianity in our schools. Those who are in accord with these should not throw stones. Yes, so long as the Protestant translation of the Bible is read, the Protestant version of the Lord's prayer is recited, and Protestant hymns are sung, the public schools are gloriously non-sectarian in the minds of some of the self-concocted protectors of 'American Institutions.' The Catholics and the Jews must not complain. If they do they are branded as ungrateful."

There is certainly much truth in what the rabbi and the Rerum say; but the weakness of the Catholic position is in the fact that when the Protestant features complained of are eliminated from the schools, unless replaced by definitively papal features, the schools are at once "godless." It is the case of the lamb and the wolf over again. What Rome wants is nation,

Whether the schools are above or below on the stream matters not to Rome; they maddy the water for her in any event, unless under her control. Rome is determined to dominate the public schools at any cost; but instead of making them secular, as they ought in justice to be, she will make them papal as they ought not to be.

The Supreme Court of Pennsylvania has rendered a decision that in that State the boycott is sometimes lawful. This prepares the way for the religious boycott foretold in Rev. 18: 24, 25. "And he caneth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The beast is the papacy. The Sunday is set forth by Rome herself as the badge or mark of her authority. The mark in the right hand is outward homage to the papal institution. The mark in the forehead is the consent of the mind, without which choosing the Sunday of the beast rather than the Sabbath of the Lord.

Some of the American Protective Association papers are publishing a cartoon representing Uncle Sam asleep in his chair, while papal ecclesiastics are rolling his safe, destroying the Constitution, tearing to pieces the Declaration of Independence and turning such books as Scripture's history. There is much truth in the picture, but it lacks one important feature: it omits Protestantism in the person of National Reformers and American Sabbath Unionists should be pictured as holding a sponge saturated with chloroform to Uncle Sam's nose, while his house is being pillaged. Without this feature the falsification of current history is incomplete.

In a small town in Mississippi lives a Seventh-day Adventist school teacher, who is in the habit, on Sundays, of assisting his wife to do the laundry washing. This practical expression of conjugal affection on the first day of the week, seems to have shocked the religious sensibilities of the mayor of the town much as Sunday kissing is fabled to have affected the ancient New England authorities. The mayor has declared that the example which this thoughtless husband is setting must be suppressed, and if he has to arrest him himself.

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