



"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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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

In studying the errors of the papacy the question naturally arises, How came such a falling away from the truths of the gospel as taught by the Lord Jesus Christ himself and by his apostles, endued, as they were, by the Spirit of God? The answer is, It was by the self-exaltation of the creature above the Creator.

WHEN Paul was at Thessalonica, he preached to the people about the second coming of the Lord. And after he went away he wrote them a letter, in which he referred to the same subject, in these words: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

THE Thessalonians, forgetting the instruction they had received from the apostle personally on this subject, misinterpreted his words and concluded that the Lord was coming in their day. This coming to the apostle's knowledge, he wrote them a second letter, in which he exhorts them thus: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that

is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

ALL this Paul had taught the Thessalonians when he was with them, as he reminds them in the fifth verse: "Remember ye not, that, when I was yet with you, I told you these things?" Then, having recalled to their minds the fact, he simply appeals to their knowledge, and says, "And now ye know what withholdeth that he [the son of perdition] might be revealed in his time." This plainly sets forth the prophecy of a great falling away or apostasy from the truth of the gospel. The purity of the gospel of Christ would be corrupted, and its intent perverted.

THE falling away of which Paul wrote to the Thessalonians, is referred to in his counsel to the elders, or bishops, of the church at Ephesus, whom he called to meet him at Miletus. To them he said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:29-31.

THIS warning was not alone to the people of Ephesus in the three years that he was there. It is seen through all his epistles. Because of this readiness of individuals to assert themselves, to get wrong views of the truth, and to speak perverse things, the churches had constantly to be checked, guided, trained, reprov'd, and rebuked. But it was not alone nor chiefly from these characters that the danger threatened. It was those who from among the

disciples would arise *speaking perverse things, to draw away disciples after them.* Through error of judgment, a man might speak perverse things with no bad intention; but the ones here mentioned would speak perverse things purposely and with the intention of making disciples for themselves—to draw away disciples after them instead of to draw disciples to Christ. These would pervert the truth, and would have to pervert the truth, in order to accomplish their purpose. He who always speaks the truth as it is in Jesus, will draw disciples to Jesus, and not to himself. To draw to Christ will be his only wish. But when one seeks to draw disciples to himself, and puts himself in the place of Christ, then he must pervert the truth, and accommodate it to the wishes of those whom he hopes to make his own disciples. This is wickedness; this is apostasy.

THERE was another consideration which made the danger the more imminent. These words were spoken to the bishops. It was a company of bishops, or elders, to whom the apostle was speaking when he said: "Of your own selves shall men arise speaking perverse things to draw away disciples after them." From that order of men who were chosen to guide and to care for the Church of Christ, from those who were set to protect the church—from this order of men there would be those who would pervert their calling, their office, and the purpose of it, to build up themselves, and gather disciples to themselves in the place of Christ. To watch this spirit, to check its influence, and to guard against its workings, was the constant effort of the apostle; and for the reason as stated to the Thessalonians, that the mystery of iniquity was already working. There were at that time elements abroad which the apostle could plainly see would develop into all that the Scriptures had announced. And scarcely were the last of the apostles dead when the evil appeared in its practical workings; and to study the growth of this apostasy is only to study the growth of the papacy, for it was the papacy in its earlier stages.

No sooner were the apostles removed from the stage of action, no sooner was their watchful attention gone, and their

apostolic authority removed, than this very thing appeared of which the apostle had spoken. Certain bishops, in order to make easier the conversion of the heathen, to multiply disciples, and above all, to increase their own influence and authority, began to adopt heathen customs and forms.

WHEN the last of the apostles was dead, the first century was gone; and within twenty years of that time the perversion of the truth of Christ had become widespread. In the history of this century and of this subject the record is,—

It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the offense of sober and good men.*

And the reason of this is stated to be that—

The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought it necessary to introduce some external rites, which would strike the senses of the people, so that they could maintain themselves really to possess all those things of which Christians were charged with being destitute, though under different forms.†

This was at once to accommodate the Christian worship and its forms to that of the heathen, and was almost at one step to heathenize Christianity. No heathen element or form can be connected with Christianity or its worship, and Christianity remain pure.

OF all the ceremonies of the heathen, the mysteries were the most sacred and most universally practiced. Some mysteries were in honor of Bacchus, some of Cybele; but the greatest of all, those considered the most sacred of all and the most widely practiced, were the Eleusinian, so called because celebrated at Eleusis in Greece. But whatever was the mystery that was celebrated, there was always in it as an essential part of it, the elements of abomination that characterized sun worship everywhere, because the mysteries were simply forms of the widespread and multiform worship of the sun. Among the first of the perversions of the Christian worship was to give to its forms the title and air of the mysteries. For, says Mosheim:—

Among the Greeks and the people of the East, nothing was held more sacred than what was called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to Christian institutions, particularly baptism and the Lord's supper, but they gradually introduced also the rites which were designated by those terms.‡

Of the Eleusinian mysteries, Anthon says: "This mysterious secrecy was solemnly observed and enjoined on all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their lives

were supposed to be attended with more happiness and real security than those of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honored with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy."

THERE were the greater and the lesser mysteries. The greater were the Eleusinian in fact, and the lesser were invented, according to the mythological story, because Hercules passed near Eleusis, where the greater mysteries were celebrated, and desired to be initiated; but as he was a stranger and therefore could not lawfully be admitted, a form of mysteries was adopted into which he could be initiated. These were ever afterward celebrated as the lesser, and were observed at Agræ.

THESE mysteries, as well as those of Bacchus and others, were directly related to the sun. Says the *Encyclopedia Britannica*: "The most holy and perfect rite in the Eleusinian Mysteries was to show an ear of corn mowed down in silence, and this was a symbol of the Phrygian Atys."

THE Phrygian Atys was simply the incarnation of the sun, and the mysteries being a form of sun worship, the "sacred" symbols cannot be described with decency; for the worship of the sun was only the deification and worship of the reproductive organs, and it is not necessary to describe the actions that were performed in the celebration of the mysteries after the initiation, any further than is spoken by the apostle with direct reference to this subject. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

It was to accommodate the Christian worship to the minds of a people who practiced such abominations as these that the bishops gave to the Christian ordinances the name of mysteries. The Lord's supper was made the greater mystery, baptism the lesser and the initiatory rite to the celebration of the former. After the heathen manner also a white garment was used as the initiatory robe, and the candidate having been baptized, and thus initiated into the lesser mysteries, was admitted into what was called in the church the order of *catechumens*, in which order they remained a certain length of time, as in the heathen celebration, before they were admitted to the celebration of the Lord's supper, the greater mystery. Nobody at all familiar with the rites of the Catholic Church to-day, need be told that confirmation and the white dress for the first communion, are simply relics of paganism.

MOSHEIM testifies that before the second century was half gone, before the last of the apostles had been dead forty years, this apostasy, this working of the mystery of iniquity, had so largely spread over both the East and the West, that it is literally true that "a large part, therefore, of the Christian observances and institutions even in this century, had the aspect of the pagan mysteries."

NOR is this all. The worship of the sun

was at this time universal. These apostates not being content with so much of the sun worship as appeared in the celebration of the mysteries, adopted the heathen custom of worshiping toward the east. So says Mosheim:—

Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose *essence* they looked upon to be *light*, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament from which he sends forth the sun, the bright image of his benignity and glory. The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament]; but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is this custom abolished even in our times, but still prevails in a great number of Christian churches.*

The next step in addition to this was the adoption of the *day* of the sun as a festival day. To such an extent were the forms of sun worship practiced in this apostasy, that before the close of the second century the heathen themselves charged these so-called Christians with worshiping the sun. A presbyter of the church of Carthage, then and now one of the "church Fathers," who wrote about A. D. 200, considered it necessary to make a defense of the practice, which he did to the following effect in an address to the rulers and magistrates of the Roman Empire:—

Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disc. The idea no doubt has originated from our being known to turn to the east in prayer. But you, many of you, also under pretense sometimes of worshiping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing, from a far different reason than sun worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant.†

And again, in an address to all the heathen, he justifies this practice by the argument, in effect: You do the same thing, you originated it too, therefore you have no right to blame us. In his own words his defense is as follows:—

Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have admitted the sun into the calendar of the week; and you have selected its day, in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and banqueting.‡

This accommodation was easily made, and all this practice was easily justified by the perverse minded teachers, in the perversion of such Scriptures as, "The Lord God is a sun and shield" (Ps. 84:11); and, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

As this custom spread and through it such disciples were multiplied, the ambition of the bishop of Rome grew apace. It was in honor of the day of the sun that there was manifested the first attempt of the bishop of Rome to compel the obedience of all other bishops, and the fact that this attempt was made in such a cause, at

* Mosheim's "Ecclesiastical History," Century ii, part ii, chap. iv, par. 1, Murdock's translation.

† *Id.*, par. 3. ‡ *Id.*, par. 5.

* *Id.*, par. 7. Maclaine's translation.

† Tertullian's "Apology," chap. xvi.

‡ *Id.*, "Ad Nationes," book i, chap. xiii.

the very time when these pretended Christians were openly accused by the heathen with worshipping the sun, is strongly suggestive.

FROM Rome there came now another addition to the sun-worshipping apostasy. The first Christians being mostly Jews, continued to celebrate the passover in remembrance of the death of Christ, the true passover; and this was continued among those who, from among the Gentiles, had turned to Christ. Accordingly, the celebration was always on the passover day—the fourteenth of the first month. Rome, however, and from her all the West, adopted *the day of the sun* as the day of this celebration. According to the Eastern custom, the celebration, being on the fourteenth day of the month, would of course fall on different days of the week as the years revolved. The rule of Rome was that the celebration must always be on a Sunday—the Sunday nearest to the fourteenth day of the first month of the Jewish year. And if the fourteenth day of that month should itself be a Sunday, then the celebration was not to be held on that day, but upon the next Sunday. One reason of this was not only to be as like the heathen as possible, but to be as *unlike* the Jews as possible: this, in order not only to facilitate the “conversion” of the heathen by conforming to their customs, but also by pandering to their spirit of contempt and hatred of the Jews. It was upon this point that the bishop of Rome made his first open attempt at absolutism.

WE know not precisely when this began, but it was practiced in Rome as early as the time of Sixtus I., who was bishop of Rome A. D. 119–128. The practice was promoted by his successors, and Anicetus, who was bishop of Rome A. D. 157–168, “would neither conform to that [Eastern] custom himself, nor suffer any under his jurisdiction to conform to it, obliging them to celebrate that solemnity on the Sunday next following the fourteenth of the moon.”* In A. D. 160, Polycarp, bishop of Ephesus, made a journey to Rome to consult with Anicetus about this question, though nothing special came of the consultation. Victor, who was bishop of Rome A. D. 192–202, likewise proposed to oblige only those under his *jurisdiction* to conform to the practice of Rome; *but he asserted jurisdiction over all, and therefore presumed to command all.*

“Accordingly, after having taken the advice of some foreign bishops,” says Moshem, “he wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter. The Asiatics answered this lordly requisition by the pen of Polycrates, bishop of Ephesus, who declared in their name, with great spirit and resolution, that they would by no means depart, in this manner, from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the Church of Rome.”

IN view of these things it will readily be

* Bower's “History of the Popes,” under “Pius” and “Anicetus.”

seen that between paganism and this kind of Christianity it soon became difficult to distinguish, and the third century only went to make any distinction still more difficult to be discerned.

“The Christian State: a Political Vision.”

THE commencement exercises of the University of Nebraska were held June 13. The commencement oration was delivered by Prof. George Herron, an Iowa minister and educator. The following is a synopsis of his address, as published in the *Nebraska State Journal*:—

At the suggestion of the honored chancellor of the university, I am to speak to you to-day of a new political vision. I come to you conscious of the responsibility belonging to every word spoken upon such a subject, on this occasion and in these anxious days of social strain and political change. Because of my knowledge of how much greater are the hour and opportunity than the thoughts and powers of the speaker, what I shall say to you has been wrought out in deep trouble of spirit. But the sense of my own inadequacy has been lost in the faith that there would be present with us the Spirit of the reigning Christ, whose subject I am, in whose name I speak, and to whose political wisdom and authority I am here to bear witness. For my political vision is the Christian State.

The peoples are looking for a political order that shall associate men in justice. The old ways of political thinking and doing have exhausted themselves. The civilization of to-day is the camp of a vast unorganized and undisciplined army, without leaders and without method, yet perfectly conscious of some conflict near at hand which shall issue in a new beginning of history.

I do not fear to have our civilization full of trouble and complaint. I can conceive of nothing more fearful than to have the present order of things exist without discontent. The world is full of discontent, but it is the discontent of God with the degradation of men under the tyranny of material dominion. Society is moving quickly toward revolution, but it is revolution from anarchy to order; from industrial slavery to social freedom; from political atheism to the kingdom of God.

The revolution comes as the social creation of the world. It comes because men are learning at last through experience and suffering that the race is not an aggregation of individuals, but one body, one humanity, of which all individuals are members; that it is not natural, but violent, that these members should strive with each other for place and life in the body. The civilization that now builds upon the assumption that men are antagonists and not members of one social body is fundamentally anarchical.

The most significant fact of modern life is the political faith in Christ that is rising from the waking social consciousness of the world. With a divine instinctiveness, this consciousness is turning to the person of Jesus as the social ideal that can alone perfectly satisfy man's social nature. The people believe, though they cannot define their belief, that the real Jesus is the one human life perfectly socialized.

There is not a school of religion or politics that will not to-day agree that the teachings of Jesus, if actually received and practiced as the spirit of human actions and institutions, would procure that perfect justice which would secure perfect peace. The one universal fact of human history is that humanity is conscious of a quality of right, potential within, which finds its perfect development and incarnation in the moral nature and person of Jesus.

MUST BECOME CHRISTIAN.

The State must become Christian if it is to be the organ of the social unity which is the present search and determination of the peoples, and which it is the true mission of the State to accomplish.

I see nothing strange or unreasonable about the proposal to make the mind of Christ the mind of our legislation. If such a mind as Christ's can inspire and direct the whole action of one man, it is not impossible or incomprehensible that such a man should inspire men collectively or politically. It does not seem mystical to me to believe that the mind of Christ shall become the creative spirit of political action and express itself in the statutes of the State. I believe that the kingdom of God is to be realized in the State rather than in the Church, and that it will be politically rather than ecclesiastically organized. I look for a movement that shall be a great political revival of the righteousness of Christ, a movement that shall have no other purpose than the translation of the mind of Christ into the Constitution and legislation of the nation, and the making of his mind the national political sense. Such a movement would not begin

with a declaration of independence and would raise no cry for rights. It would begin with a confession of the mutual dependence of all men, and issue a sacred call for the fellowship of sacrifice. Association, not individual liberty, would be the movement's watchword and hope of glory. It might be among the despised things of the world in its beginning, but it would fulfill the apostle's vision of the mighty Michael and his host of warrior angels casting out the great dragon which symbolized the worship of material forces. With the inspired leadership of men who would love not their life unto death, it would conquer the nation and begin the Christian State which would be the political realization upon the earth of the divine government of the world which Jesus disclosed. For Jesus is the real King of America, though the religious Pharisees and political Sadducees say that we have no king, but the majority.

First, the Christian State will be the organized democracy of the people. Nothing can be more presumptuous than the literature which treats of the triumph or failure of democracy. As yet democracy can scarcely be said to be tried.

CORPORATIONS CONTROL.

We Americans are not a democratic people. We do not select the representatives we elect; we do not make our own laws; we do not govern ourselves. Our political parties are controlled by private, close political corporations that exist as parasites upon the body politic and give us the most humiliating and degrading despotism in political history. Our legislation is determined by a vast system of lobby. We are anything but democratically governed. Our American Senate is seriously reminding us of the court of Louis XVI. The people of America to-day do not know how to utter their true political word and are no longer able to express their true political faith through their institutions.

In a pure democracy the people will be their own legislators and make their own laws directly without any intermediary legislative institution. There will be institutions to receive and enforce the legislation of the people. But representative legislation and representative government are as distinctly two forms of government as the absolute and the limited monarchy. There can be no true democracy with representative legislation. And representative legislation has accomplished the beginning of its own doom. There have been few important measures before our State or national legislature during the past decade which could not have been decided with intelligence and character, with thoroughness and promptness wholly beyond the moral or intellectual comprehension of the representatives chosen to legislate on the people's behalf. Not the centralization but the diffusion of power is the lesson of history and the safety of the present.

COMPETITION MEANS SLAVERY.

Second, the Christian State will be the organized economy of the people. Political freedom can realize itself only through industrial freedom. In the sphere of production and distribution is the common life fulfilled. The government of the future will be mainly concerned with the social being and industrial relations of the people. Unless democracy will retreat from the field it must take possession of the industrial world. Neither Christianity nor democracy can be fulfilled or make much further progress except through the association of men in economic commonwealth. Industrial freedom through economic association is the condition of the realization of both democracy and Christianity. The condition of competition is absolutely inconsistent with the Christian ethics. Either the principle of competition must come to an end or Christianity will come to an end. Competition can never give anything but tyranny and slavery. The Christian State alone can be the organ of a democracy of industrial peace and social justice; the organ of an economic conservation and development of the natural resources which the whole people have received as a gift and trust from God; the organ of an economic distribution and exchange of the productions of the people.

NO JUSTICE IN COURTS.

Third, the Christian State will be the organized law of the people. I use the term law in its most comprehensive sense. Probably not since the Roman age into which Christ came has such attention been given to statute making and judicial decision as by our own nation at this time. The judgments of the law are not now the justice of the people, nor their education in life. Our courts do not impress the common spirit with the moral majesty and holy nature of the law. We know, and no legal sophistry can conceal, that one's standing in legal judgment depends upon the material or political interests he represents and his ability to purchase technical skill. Somehow, whether we like to have it said or not, the enactments and decisions of law have become instruments in the hands of the cunning and powerful to exploit and oppress the ignorant and weak.

There is no likeness between the Christian ideal and that of the anarchist, as Christians sometimes foolishly

and unthinkingly admit. The Christian organization of a State would be its perfection, the anarchist philosophy would be destruction. Government is not transient nor a necessary evil, but eternal in the heart of God.

As progress ascends life will form itself in more and more perfect and more universal organizations and tend less and less to institutions. And the Christian State can have no other ideal of organization than Christ.

God created and sent this American nation to be an example and a witness of the power and wisdom of Christ unto the political salvation of the world. He appointed and anointed this nation to seek and fulfill the righteousness of his kingdom. We have failed. We have betrayed our trust and forsaken our mission. We are a fallen nation, an apostate people. Except this nation be born again and waken to a mighty national consciousness of God it cannot be delivered from that blind fatalism which is the optimism of apostates and hypocrites, nor will it see the salvation and glory of the Christian State. Only those who are able to bear the reproach of Christ and be disgraced before the politics and religion of this day can arouse and organize the Christian conscience of the nation and prepare the way of the Christian State that shall fulfill the kingdom of God. Are we ready to be offered?

The picture of the present political and economic condition of our country is not overdrawn: it is none too dark. "Judgment is turned away backward and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

It is also true that in Jesus Christ alone is there help. But Christ does not reform men in the mass. Christianity is an individual matter, and for this reason it is vain to talk of the State becoming Christian. It is vain to talk of the State being born again. That can be true only of the individual. It is the work of the Spirit of God.

For the reasons just given the mind of Christ can never find expression through political parties, nor through the State. It is only as "Christ is formed within," only as he reigns in the heart, that any man can either have or express the mind of Christ. But Christ dwells, not in political parties, not in the State, but in the individual. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him." And again: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Christianity is altogether a personal matter.

From what has been said, it follows that it is foolishness to talk of Jesus as the real American King. Christ is not yet King of this world, and he is certainly not King of any one country. Satan is, by our Lord himself, three times called the prince of this world (John 12:31; 14:30; 16:11). Satan's, it is true, is a usurped dominion, which will ere long be wrested from him and restored to man through Christ, but not by political action. The Father himself has promised this and will perform it in his own good time and way. God the Father, addressing the Son, says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is not until the judgment sits and the books are opened (Dan. 7:10), that the dominion and glory, and kingdom are given to the Son of man (Verse 14); and then follows in due course the destruction of all rival powers to make place for the everlasting, immortal kingdom of Christ, whose "dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed."

"And the kingdom shall not be left to other people" (Dan. 2:44), for its subjects will all be immortal. Says our Lord of that kingdom: "They which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels." Luke 20:35, 36.

There are too many in this day, who, like the Jews of old, would by force take Jesus and make him king for their own aggrandizement; but from such he still withdraws himself, for he dwelleth with him that is of a contrite heart, and that trembles at his word.

The Protestant Apostasy.

THE more the student reads of the first three centuries of Church history, the more does he realize how just is the charge against the Roman Church of a great apostasy. It was because the Church followed the line of the least resistance, that in many instances she seemed to gain some of her greatest victories, and it was because the line of the least resistance was often the line of compromise and ambition, that her seeming victories proved in the end disastrous defeats.

The ambition of Christian leaders founded the Church upon the hope of a political supremacy, and the Roman Empire was too tempting a heritage to be refused, when at last in its weakness it became ready to surrender to Christian leaders. The frightful catastrophe was that, when thus tempted, political supremacy usurped the place of Christian principle. This was the temptation that faced our Lord in the wilderness. It is not supposable for a moment that he was tempted to accept the kingdoms of the world simply for their own sake, but as a means to an end, that they might be made subject to divine authority. His victory was the refusal of political power as the method of his conflict, and accepting the cross as the only way for the establishment of his Father's kingdom.

The Reformation was a returning to Christ. First and foremost, it was a moral movement. The scoffs and jeers of the literary world, the contempt and ridicule of poet and playwright, were all unheeded by the papacy at Rome. It could afford, not only to bear the jest and jibe, but even to take part in the laughter and applaud the wit. But when a few loyal men, under the inspiration of a new moral purpose, lifted up the Christ of history and unchained the pages of the New Testament, then it was that the Roman hierarchy bestirred itself to put down what it rightly realized could only end in its ruin. That return to Christ was the significant event of European history.

But now we behold a Protestant anarchy that is calling forth the jibe and jeer, the scoff and jest, the contempt of the novelist, and the silent indifference of the great, un-Christlike world. Protestantism in its power can afford to talk mildly of confederation and comity, but it is guilty of an apostasy scarcely less significant than the political apostasy of the first four centuries.

American Protestantism boasts of its increasing numbers, its enormous wealth, and its so-called benevolence. Never was there a time in Jewish history when outwardly Judaism seemed either more prosperous or more self-confident than at the

time of Christ. Judaism was respected by Rome, and had immense power with Cæsar. She was wealthy beyond all the dreams of the poor little band of pilgrims that left Babylon four hundred years before. She could boast of hundreds of synagogues scattered all over the Roman world, and even half foreign potentates were proud to build temples to the honor of Judaism, to claim some touch of Jewish blood, and to acknowledge Jehovah as their God. But Judaism was thriving upon the house of the widow torn from her under the forms of law. The synagogues fattened upon the money that was wrung from the oppressed nations, and the hierarchy was securely entrenched in its self-righteousness and respectability, neglecting the people who knew not the law and were accursed, and calling vainly upon Jehovah, even while his avenging sword hung over the temple. Before Jerusalem there were two alternatives, to accept Christ with all that it meant of struggle with triumphant prosperity, or to crucify the Christ and fall into the hands of the living God. Jerusalem crucified the Christ; the page of history tells the rest.

Before both Roman and Protestant communions in these United States there is standing the crucified Saviour with the same question on his lips to-day as of old, "What think ye of me?" Before us is the alternative of a death grapple with the powers of unrighteousness, that have usurped the places in our churches and governed in our councils, or to fall into the hands of the living God, to have church history write once more the story of apostasy and its penalty.—*Thomas C. Hall, in the Evangelist.*

History Repeats Itself.

THERE is a striking similarity between the conditions that exist in this country to-day, and those which existed in France prior to and at the opening of the Revolution of a hundred years ago. Below are a few of these comparisons:—

LOOK ON THIS.

1. At the death of Louis XV., in 1774, the lower orders of the French people had been brought to a state of extreme indigence and suffering, by the luxuries of a dissolute and despotic court, during a long period of misrule.—*Wilson's Outlines of History.*

The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich. In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy of their landlords, and were forced to submit to their exorbitant demands. . . . The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared. . . .

THEN ON THIS.

1. The following head lines are taken from a paper of recent date: "Helpless Women Starve to Death on the Streets of Chicago, While Our Plutocrats Roll in Wealth never Dreamed of by Oriental Princes." This paper then goes on to give accounts which show that the lower orders of the people in this country have "been brought to a state of extreme indigence and suffering."

The Secretary of State, of Kansas, as reported in the *Chicago Herald* of July 28, 1893, says: "Every thinking man knows there is a great conspiracy between the corporations which extend from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico, for the purpose of grinding down the laboring masses. The laboring man has no rights which they respect. They control the courts and the legislative halls, and every law on the statute books in this broad land of ours is in the interest of the man with money and against the poor laborer. The burdens with which the people are oppressed are becom-

The people were compelled at every turn to consult the exclusive interests of the landlord. . . . The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption."—*Great Controversy*, pp. 279, 280.

2. To find a remedy for the disordered state of the French finances and the decline of public credit, was the first difficulty which Louis XVI. had to encounter; nor did he surmount it until he found himself involved in the vortex of a revolution. Minister after minister attempted it, sometimes with partial success, but oftener with an increase of the evil.—*Wilson's Outlines of History*.

3. The nobility, the courtiers and the clergy, who were interested in maintaining all kinds of abuses, protested against any sacrifices on their part. . . . The clergy, the nobility, and the magistracy, obstinately refused the surrender of their exclusive privileges, while on the other hand the philosophic party, considering the Federal Republic of America as a model of government, desired to break up the entire framework of society and construct the edifice anew.—*Ibid.*

4. The men who impoverished their fellow-subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the State.—*Great Controversy*, p. 280.

General taxation of the nobility and the clergy, as well as the commons, was proposed, and in order to obtain a sanction to the measure, an assembly of the notables was called; but although the assembly at first assented to a general tax, the national parliament defeated the project.—*Wilson's Outlines of History*.

5. The year (1789) had been one of famine. The people everywhere were suffering for bread. . . . France imagined for the hour that the States-General, which soon resolved itself into the National Assembly, could make bread as well as a new constitution, but the bread did not appear.—*Ridpath*.

Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king.—*Great Controversy*, p. 279.

6. A spirit of insubordination began to appear in Paris, caused in some degree, by the pressure of famine; journals and clubs multiplied; declaimers harangued in every street,

ing more numerous every day."

Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. . . . Jurists are perverted, bribed, deluded. "Justice standeth afar off; for truth is fallen in the street and equity cannot enter."—*Great Controversy*, p. 536.

2. To find a remedy for the disordered state of American finances, etc., is a difficulty with which our Government is confronted to-day, and it seems to be having little better success than did the ministers of Louis XVI. The *Atlanta Constitution* of April 23, 1894 (editorial), speaking of the result of the extra session of Congress, says: "Everywhere there are unmistakable signs of restlessness, discontent, and suffering."

3. The plutocratic monopolists, on the one hand, demand legislation that will make them richer and impoverish the masses. . . . On the other hand the distressed workmen of the country demand free rations first, and profitable work a little later.—*Atlanta Constitution (editorial)*, April 23, 1894. The workingmen, in making these demands, consider the coöperative commonwealth idea of government and desire to have the government reconstructed upon that model.—*See Socialist Labor Party Platform*, 1893.

4. The *Atlanta Constitution*, of February 2, in an editorial on the income tax which is now before Congress, says: "It will lighten the burden of taxation heretofore borne by the wage workers and consumers. For the first time in a generation the classes who have been enriched by the favoritism of the Government will be called upon to bear their just and proportionate share of the public expenses." And although the lower House has assented to this tax it is probable that the Senate will yet defeat the project.

5. Speaking in the United States Senate on May 10, Senator Teller said: "Mr. President, there has never been an hour in American history, in the great panics of 1893, when there has been so much poverty, so much distress, so much danger to the Republic as there has been in the last year." And many people, as for instance, the "Armies of the Commonwealth," seem to imagine that Congress can make bread as well as laws. A recent issue of the *Baltimore Sun*, in an editorial, says: "New York City points with pride to the fact that its well-to-do people have given \$15,000,000 the past winter to keep its working people from starvation."

6. Said Senator Stewart on the same day that Senator Teller spoke as quoted above: "There has been no time in the history of the United States when discontent was so general

and directed the popular indignation against the king and his family; and the very rabble imbibed the intoxicating spirit of politics. When a regiment of French troops mutined, and their leaders were thrown into prison, a mob of six thousand men liberated them; collisions took place between the populace and the royal guards.—*Wilson's Outlines of History*.

7. Towards the latter part of August (1789) the famine had become so severe in Paris (a natural consequence of the public convulsions and the suspension of credit) that mobs were frequent in the streets, and the bakers' shops were surrounded by multitudes, clamoring for food, while the most extravagant reports were circulated, charging the scarcity upon the court and the aristocrats. . . . On the 5th of October a crowd of the lowest rabble, armed with pikes, forks and clubs, marched to Versailles (the headquarters of the government). They penetrated into the Assembly vociferously demanding bread. *Ibid.*

8. One noticeable feature of the Revolution was the part the women took in it; in many instances surpassing the men in deeds of violence.

9. The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth; that true freedom lies within the prescriptions of the law of God. . . . When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy.—*Great Controversy*, pp. 285, 282.

as now. The movement of the so-called Coxey's army has developed a sentiment of unrest to a marvelous extent. . . . So the papers are full of it every morning, showing the universal discontent, and they all attribute it to the same cause—hard times, want of employment." Surely the very rabble have imbibed the intoxicating spirit of politics, when such men as those who make up the majority of the "industrial armies" march to Washington to tell Congress what to do. Several collisions have already taken place between these armies and the national troops; in fact, scarcely a day passes but what in some part of the country troops have to be ordered out to keep the peace.

7. Famine became so severe in our large cities the past winter that mobs were frequent in the streets, and the supply depots, which had been established to alleviate them in some degree, were surrounded, and the multitude were so desperate to get to the window, at times, that some of their number were crushed to death. Reports are also circulated, charging the scarcity upon the government and the aristocratic monopolists.

"We are coming face to face with protected capital fighting for its tribute inside the Capitol, while outside may be seen the approaching vanguard of the nation's unprotected paupers clamoring for food and work."—*Atlanta Constitution (editorial)*, April 23, 1894.

8. The newspapers recently contained accounts of how women seized a train for one of the "industrial armies" in the West, and how they fought with the striking miners in the Pennsylvania coke regions. And do we not see already a tinge of representing the object of worship by women which characterized the Revolution, in the "goddesses" which head some of the "armies"?

9. Many ministers are teaching their people, and many professors and teachers are instructing their students that the law of God has been changed or abrogated. . . . Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. . . . Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world.—*Great Controversy*, pp. 533, 534, 535.

These parallels might be multiplied, and additional evidence might be given to support the ones already shown, but these will suffice to prove what was stated at the opening of this article. I now ask if human nature has undergone any change

during the last century, and if like causes will not now produce like results?

Congress yielded to the "popular demand" for a Sunday law, and now it finds itself confronted, not with one only, but several "popular demands." And if Congress is right in protecting the interests of the preachers by stopping everything that competes with them on their day—Sunday—why should it not protect the interests of the workmen and do as well by the masses, as it has done by the clergy and the classes, by giving them what they demand—"free rations first and profitable work a little later"?

"Her priests have violated [offered violence to, margin] my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. The people of the land have used oppression and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. . . . Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Eze. 22:26-31.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

—*Goldsmith.*

JOHN D. BRADLEY.

"Confusion Worse Confounded."

FOR a hopeless jumble of sense and nonsense, of sound theology and of meaningless twaddle, the following, from the *New York Independent*, equals anything we remember to have seen:—

Righteousness

We suppose that if Justice Roesch and the other witnesses who have, during the last week, testified before the Lexow Committee, were asked whether they were Christians, they would reply that they are. Very likely they are communicants, some of them.—Breckinridge was—and go to church and do their "Easter duty." But they have a view of what makes Christianity very different from the biblical view. One cannot be a Christian without possessing righteousness, and these men and women confessed to very immoral deeds. A man who does what these police commissioners and police captains and district leaders are charged with is clearly not a righteous man. He may go to mass or communion; but it is not clear how he can have any part in the blessing of the pure in heart, who shall see God.

We need very frequently to recall that righteousness is the core of religion. No one has put this fact better than President Fairchild, of Oberlin College, who said, in a memorable discourse:—

We must understand and inculcate the doctrine that righteousness alone is piety, and obedience saving faith; that the highest Christian attainment is nothing more, and the lowest nothing less; and that the sole purpose of the manifestation of God in the soul is the fruit of the Spirit, the virtues and graces of the Christian life. The Church needs to be turned toward the experience of obedience and righteousness and duty-doing, as both conversion and sanctification. . . . Would it not be a blessing to our land that the next great revival should be especially a revival of righteousness, so that men, under its intense heat, shall be converted to honest and soulful obedience to God's law, rather than to any other experience?

President Fairchild is right; and such a fearful exposure of organized unrighteousness emphasizes the need of a revival of righteousness; and may we not say that a revival of righteousness is waiting for us? What is this Lexow investigation but a Parkhurst revival of righteousness, beginning with public confession and repentance? What are the similar movements to expose municipal corruption in Brooklyn, Boston and elsewhere, but a cry and prayer for municipal righteousness? We begin to discover that corporations have souls that need converting to righteousness, and every investigation of hidden crime is a lesson in righteousness.

To try to do real righteousness in the sight of God, in love to God and man, is the sum of duty; or, as President Fairchild says, "righteousness alone is

piety;" or, as a greater than any man has said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and we will come unto him and make our abode with him."

It is the last two paragraphs that contain the nonsense. There is no righteousness but of God, and that comes to men only through faith in the Lord Jesus Christ. And what has the Lexow investigation to do with faith in Christ? But what else can we expect of those who "discover that corporations have souls that need converting to righteousness"! Righteousness is a personal matter and comes only from the indwelling of Christ in the individual soul. Corporations can deal justly, they can conduct an honest business, but they can not, as corporations, have righteousness. The thought that civility, mere outward conformity to rules of right between man and man, is righteousness, is the very taproot of the National Reform heresy. It is an enemy of soul-liberty, and a soul-destroying error.

Religious Persecution in Maryland.

Church Hill, Md., June 15, 1894.

EDITORS AMERICAN SENTINEL: Another one of our brethren here, Wm. G. Curlett, was arrested to-day for working on Sunday, June 3, and 10. He was brought before the magistrate and found guilty, although the testimony in the June 3 case was false, in that the witness swore he saw him at work between 8 and 9 o'clock in the morning, when, as a matter of fact, Brother Curlett was in bed until about 4 o'clock, P. M., being sick that day.

The church member who is engineering these malicious persecutions of our people, is a constable, who procures evidence by the detective plan; not for love of the violated law, but from pure malice and hatred against our work.

The peculiarity of the Maryland Sunday law is that it is only worked against Adventists, as it is well known and admitted that Sunday keepers(?) violate the law, and yet no attempt is made to punish them.

S. B. HORTON.

Applying Church Discipline in Civil Government.

Advice to Sabbath Defense Committees.

CIVIL government is a divine institution. —Romans 13: 1-7.

Therefore:

1st. Realize that your duties are a department of that work to which your Lord and Master has called you.

2nd. Undertake the work in his name and in the spirit of his gospel.

3rd. When an offense against the law is known to you, in the spirit of Matthew 18: 15-20, send one of your members, wisely selected, to talk to him (or her); whose duty it shall be to show the offender wherein he is violating the law and try to persuade him to desist, giving him reasonable time to consider the matter, if necessary. If reformation does not follow this effort within a reasonable time send a committee of two of your members that they make another and similar effort. Success will often crown the first, or second effort, but if not and you are convinced that other and more effective measures must be resorted to, make formal and definite complaint to the proper civil officer, requesting him to do his duty as

prescribed by the law and in his oath of office.

4th. If the said official refuse or fail to perform his duty, make complaint in writing to his superior in office.

5th. If all this results in disappointment and failure, one of two things remains, either secure the impeachment of the delinquent official and his consequent removal; or institute process in law against the violator, if he still continues the offense; remembering complaint must be made within seventy-two hours after the offense is committed.

6th. Through the pastors of the churches secure the appointment of one Lord's day annually, when a sermon on the question of the Sabbath shall be preached from every pulpit.

7th. See to it that a representative delegation attend every county or State Sabbath convention.—*Pennsylvania Sabbath Association, in Christian Statesman.*

A Pernicious Measure.

INDIAN appropriation bill H. R. 6913, is the bill pending in Congress, the passage of which would enable the Romish Church to secure \$400,000 of public money. Twenty-nine Indian schools are mentioned in the bill, and the average amount of money for each pupil per annum, would amount to \$167.—*Loyal American.*

A Triumphal Entry.

AN event of the greatest importance, as indicating the flourishing condition of Catholic interests in the East was the recent triumphal entry into Jerusalem of the Rev. Father Aurelio Bujo, the newly appointed Custodian of the Holy Land.

From the time of his arrival at Jaffa, all were convinced that the new custodian was the object of the greatest interest, as was manifested by the sympathy shown for him, not only by the mass of the people, but by the Turkish authorities. On the arrival of the Rev. Father Aurelio at Jerusalem, he was received at the station by the consuls of all the Catholic nations, by the Turkish authorities, and by the entire body of Catholics. And in addition to the enthusiasm thus manifested by the people, and the civil authorities, a body of Turkish cavalry was sent out to escort the new custodian to his residence.—*Catholic Review.*

THIS item of news and the comment upon the fact stated are from the *Christian Advocate* of this city:—

Four, if not five, young men of Harvard University were drowned on a recent Sunday while sailing. Our readers will not suppose that we believe that these five were especially selected by God for destruction because they were sailing on Sunday. Nevertheless, so long as genuine reverence exists for that day, the sadness of their taking off will in many minds be intensified by the time when it occurred. *The habit and principle of making a distinction between the work and the amusements of other days, and a rational observance of the first day as specially dedicated to the worship of God and to philanthropic work, unquestionably contribute to safety, to health, to prolonged mental force and balance, no less than to the predominance of the spiritual over the ever-encroaching materialism of modern life.*

The italics are just as the *Advocate* gave them. Oh no, it would not imply that these young men were drowned because they were sailing on Sunday, but—well it is much safer not to trespass upon the sacred(?) day. And so it goes; every accident and incident that can be used at all

to awe anybody into Sunday observance is pressed into the service of the counterfeit Sabbath, a day of which the Scriptures say nothing except as an ordinary day. It is one of the six days given to man for labor, but men have exalted it to the place that rightfully belongs to the seventh day and then, without the fear of God before them, try to make it appear that he protects their man-made institution by a special providence. Will he not one day demand of them: "Who hath required this at your hand?"

As good a comment as we have seen recently on Luke 21:25, 26, is furnished in these words by an Iowa paper of recent date:—

Raging rivers, bursting dams, death dealing cyclones, murderous anarchists, restless monarchs, idle wage earners, trembling hearts, starving thousands—a few of the week's items.

And these things are simply the beginning of the end. "The darkest hour is just before day." The long dark night of sin is nearly past. Eternal day is soon to dawn—but not for all. The prophet says: "The morning cometh, and also the night." Isa. 21:12. Only "to those who look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

THE following, from the *Mail and Express*, is quite remarkable for that paper:

On Sunday afternoon Mr. Stephen T. Moen, the "Liberty" agent, at No. 1786 Broadway, was arrested for an alleged violation of the Sabbath. The officer who made the arrest claims that Mr. Moen sold him a twelve cent bottle of his celebrated Liberty Cycle Oil. This Mr. Moen denies. Mr. Moen was brought up before Judge Voorhees in Yorkville Police Court this morning and was held under \$100 bonds to appear in Special Sessions for this unprecedented crime.

"The leading evening paper" should find no fault with even the most rigid enforcement of the Sunday law; it has always defended religious legislation and a Puritanical Sunday. If the principle is wrong in the case of a bottle of Cycle Oil it is wrong in everything else. The principle is wrong; why cannot the *Mail and Express* see it?

CONGRESS is hearing some very wholesome truths in connection with the discussion of the various religious bills or bills more or less directly affecting religious institutions. In the House on the 14th inst. Mr. Bowers, of California, said:—

Mr. Chairman, I am not a member of any church; but so far as my observation has gone there is not much difference in these denominations; they are much alike; but I want to call your attention to the scene presented in this House during the last week. This House has witnessed an acrimonious religious debate, brought on through appropriations made for the support of sectarian schools. It is a question that you must meet sometime, and very soon, and I think my amendment meets it.—*Congressional Record, June 15, page 7448.*

Mr. Bowers' amendment reads as follows:—

Provided, That from and after the first day of July, 1896, no money shall be appropriated or expended for the transportation of any pupil to or from any Indian school, nor for the support and education of any Indian at any school except such as is located on or near an Indian reservation or convenient thereto, and under Government control, and excepting also the public schools of any State or Territory.

Of course, the Congress of the United States was not prepared to adopt anything so sound and far-reaching as this. The Roman Catholic lobby has too firm a hold upon the Government to allow any such action now. The contract schools will get their money as usual.

MAYOR HOPKINS, of Chicago, has vetoed the Sunday-closing ordinance adopted by the city council some days ago. The mayor says:—

I cannot sanction a measure which under the guise of a police regulation to the preservation of the peace and good order of society on the Sabbath so radically interferes with the private affairs of the citizens.

I cannot take the view that in a large city the keeping open of a shoe store or a barber shop disturbs the good order of society, however desirable the closing thereof may be from the standpoint of the overworked employé or in the interest of a religious observance of Sunday.

The proper and legitimate remedy for the overworked employés of the stores mentioned in the ordinance is either State legislation, or, far better, the peaceable, but determined, assertion of the power of organized labor, which has already accomplished such wonderful results in the matter of the reduction of the hours of toil and the amelioration of the condition of the working classes.

Why the mayor thinks it would be any better for the State to interfere with the private affairs of the citizen than for the city to do it, does not appear. His latter suggestion that employés can secure all they desire by simply asserting their rights in the matter is good. No man is compelled to work on Sunday, and the man who has any conscience on the subject will not do it.

Too much of the opposition to popery is on the ground that Catholics are getting more than their share of the public funds. In a recent interview William Allen Butler is reported to have said: "Cold, hard figures show that in the city of New York alone the municipal aid given to Roman Catholic institutions amounted to \$1,200,000, while but \$75,000 was given to the Protestant institutions. This enterprise, in getting a share of the public funds, is characteristic of the church referred to," said Mr. Butler, "and I do not complain of this enterprise, but if we are going to have a distribution of the public money we should have a fair one." There can be no fair distribution of public money among organizations not entitled to it. Every dollar of public money appropriated for religious purposes is misappropriated, and there could be nothing fair about it even if every church in the state were to receive a *pro rata* share. It is the principle, not the workings, of the system, that is wrong.

"CHURCH PROPERTY, Should It Be Exempt from Taxation? Reasons Why It Should Not." 112 pages; price, 15 cents: *Truth Seeker Company*, 28 Lafayette Place, New York City.

This pamphlet is an argument for equality of taxation, and a statement of facts, giving from the census of 1890, the value, by denominations, of church property in the United States and in the several States and Territories, and in all cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing, as to wealth, of the leading denominations and denominational groups. The pamphlet also contains much other matter of special interest in certain cities and sections. All comparisons and percentages are based on official figures. It is candid and temperate in tone, and is valuable for the reason that while it does not present any better, nor as good an argument for the taxation of church property as we have read elsewhere, it does give very much more full and accurate statistical data than anything else that we have seen on the subject.

RELIGIOUS LIBERTY LIBRARY.

A monthly publication (with occasional extras) published by the International Religious Liberty Association. The following have been issued:—

No. 1. DUE PROCESS OF LAW AND THE DIVINE RIGHT OF DISSENT. An interesting and instructive work upon the "Process of Law," "Christianity and the Common Law," "Individual Right of Religious Belief," "The Divine Right of Dissent," etc., in review of Judge Hammond's decision in the King case. By A. T. Jones. 120 pages. Price 15 cts.

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NEW YORK, JUNE 28, 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 Catholics and Hebrews in this city are making a strong fight against the proposed constitutional amendment, which is destined, if adopted, to deprive all sectarian institutions of all State aid.

MICHAEL TANCEY, a justice of the peace, at Fort Wayne, Ind., publishes a statement that from June 24, 1889, to June 7, 1894, he has had 114 criminal cases in his court, and of these, sixteen were "Sabbath desecration cases."

ONE Adventist at Church Hill, Md., has been arrested three times within a few days for Sunday work. He was found guilty each time, notwithstanding the fact that on one of the Sundays specified he was sick in bed. The function of a Maryland justice is to convict, if the charge be Sunday work, and the accused an Adventist.

THE article, "History Repeating Itself," on page 204, of this paper, will bear not only reading but thought. The most significant fact about it is that what is true of this nation is also true of the civilized world. Distrust with its train of evils is world-wide. Everywhere want is to be seen on the one hand and luxury on the other. The result is inevitable. Anarchy and ruin await the world.

THE Field Columbian Museum at Chicago was formally opened to the public on the 4th inst. This museum is "the epitome and memorial of the great World's Columbian Exposition. The public will be admitted free of charge on Saturdays and Sundays. On all other days an admission fee of twenty-five cents will be charged, except to school children, who will always be admitted free on presentation of a certificate from their teachers.

A LEGISLATIVE committee is investigating the police department of New York City and some very startling facts have been elicited. It seems that for years the whole police force, from the highest to the lowest, has been a veritable cesspool of corruption. Instead of suppressing vice the police have grown rich upon it; they have levied blackmail, not only on prostitution, on illegal liquor selling, and on gambling, but on legitimate business as well. Police commissioners, police justices, and police captains have all shared in this corrupt business. "Bunco steer-

ers," gamblers, and even "green goods" men have received police protection for a share of the profits of the business. If Sing Sing does not receive a large accession of population as a result of this investigation it will be because "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

JUNE 13, Ex-priest McNamara, accused of slandering priests and nuns at Kansas City, Mo., was found not guilty. McNamara's defense was that he accused the Romish Church in general of all manner of iniquities. The verdict, though eminently just, was a good deal of a surprise to the prosecution. The ex-priest had not slandered the Roman Catholic Church; he had told the truth about it. There is no occasion to go beyond the truth in speaking against Rome.

JUNE 17, Peoria, Ill., observed Sunday. For the first Sunday in many years all the business houses in the place and most of saloons were closed. A few of the latter kept open, and will be prosecuted. It was also announced that in the future not even the sale of Chicago papers would be permitted. But Peoria still manufactures more whisky than any other place in the world. The religion of the place is not of the kind that sacrifices anything to conscience. United States law prohibits distilling on Sunday, and as that is the principal business of Peoria, everything else might as well stop too.

THE authorities at Church Hill, Md., who are pursuing the Adventists for exercising their God-given right to work on Sunday, are casting about to see if there is not some law that will prevent the teaching of Adventist doctrine concerning the Sabbath and Sunday. This is only logical. If the State has a right to forbid Sunday labor it certainly may forbid men to incite to such labor. The attorney-general of the 12th Judicial District of Tennessee, told one of the editors of this paper, that it would probably come to that in Tennessee; and it must come to that everywhere. If the State forbids Sunday work it must likewise forbid the teaching of that view of the Sabbath question which leads men to work on Sunday.

COMMENTING on a single remark by a Southern minister, the New York *Sun* says: "At the present time the spirit of Puritanism is stronger and more prevalent at the South than at the North. It has been losing its force in all the Northern States during the last fifty years, . . . but in the South it is now almost as powerful as ever. It is the spirit that had animated Methodism from the beginning; and at the South the dominant religious

sentiment is Methodist." Sabbath-keepers under indictment and under bonds and languishing in Southern prisons, are living witnesses to the truth of this statement.

SUNDAY, June 17, Charles Cederquis, a private, in the Second United States Infantry, stationed at Omaha, Neb., refused, on religious grounds, to attend rifle practice. He was put in the guard house to await trial by court-martial. This is wrong. No man should be compelled to perform any such service on a day which he regards as sacred to rest and worship. In this case it was certainly wholly unnecessary, and the man's conscience ought to be respected. In time of actual warfare there might be some excuse for such an arbitrary exercise of power, but not now.

HON. WALET LYON, the Republican nominee for lieutenant-governor of Pennsylvania, was a member of the upper house of the Pennsylvania legislature at its last session and favored the repeal of the special law making the penalty for violation of the Sunday law of 1794 \$25, in Allegheny County, instead of \$4 as it is in the rest of the State. Mr. Lyon has thus incurred the enmity of the Sunday people of Pennsylvania, and the *Christian Statesman* is urging them to vote against him and secure, if possible, his defeat at the election in November. Thus the Sunday question will be an issue in the State election.

It is stated from Rome that the pope is about to issue another encyclical, which is intended to be his political testament. It is said, but not authoritatively, that "following the example of Christ, who, on the eve of his ascent to heaven, prayed that his disciples might be united, the pope expresses his desire to close his life with an appeal to all men of every land and race to favor unity of faith;" that is, the pope invites all men to become Roman Catholics. "He expresses his sorrow for the schisms and animosities which have torn great civilized nations from the Roman Church, and tells of his hope that divine mercy and omnipotence will bend the wills of men and bring them back to the one true faith." He makes a special plea to Protestants and denounces Freemasons as enemies of Christian unity.

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