



"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 Lexow Committee, appointed by the legislature to investigate the Police Department of this city, has resumed work after its summer vacation and astounding revelations of depravity and corruption are being made.

FROM top to bottom the government of this city seems to be reeking with corruption. Bribery and extortion have been found everywhere. Perjury is so common that, as a member of the legislative committee expresses it, "the atmosphere is blue with it."

THERE may be honest policemen and police judges in this city, but according to the published reports of the doings of the Lexow Committee, they are scarce. Policemen make arbitrary arrests and false charges and police justices, so-called, either wink at these things or shamelessly abet them. "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."

A MAN was found dead recently in this city, and on his person was found a "prayer for the repose of the soul of Catherine Carr." Following the prayer was the promise that—

They who shall repeat this prayer every day, or hear it repeated, or keep it about them, shall never die a sudden death, nor be drowned in water, nor shall they fall into the hands of their enemies, nor be burned in any fire, nor shall be overpowered in battle, nor shall poison take any effect on them, and if you see any one in the fits lay this prayer on his or her right side, and he or she shall stand up and thank you. Believe this for certain which is written here; it is true as the holy evangelists. They who keep it about them shall not fear lightning or thunder, and they that repeat it every day shall have three days' warning before their death.

It is in such senseless superstitions that Rome educates her votaries, and it is to

faith in such vanities that Leo XIII., pope, invites "the princes and peoples of the universe." And it is upon such superstition that "Protestants" invoke the divine blessing, saying: "God bless the Catholic Church of to-day!"

Christ or Peter—Which?

THE dogma of papal infallibility is, that the pope is "infallible," not by any promise to him himself either as an individual or as an official, but "by the divine assistance promised to him in blessed Peter."

Therefore, in the study of this subject, it is proper enough to inquire, How do they find this thing promised to Peter? and, Was there in fact ever any such thing promised to Peter, or to the pope "in blessed Peter," or in anybody else?

The claim being that this thing is promised to him only "in blessed Peter," it is essential, as we have seen, to make some sort of a connection between the pope and Peter. And, as we have also seen, this essential connection is made when the pope speaks "ex cathedra, that is, 'from the chair' of St. Peter." But if it should turn out that no such thing as infallibility was ever promised to Peter at all, then it would follow that even the chair of St. Peter cannot supply to the pope the much desired infallibility.

The truth is, that this promise of infallibility to Peter, and, consequently, to the pope, "in blessed Peter," springs from the same law that we have already found to be the source of the "infallibility" of the pope, namely: the law that, like produces totally unlike, and out of nothing something comes. It is in fact created by two enormous assumptions—*first*, that the Church of Christ "must have a visible head," and *secondly*, that Peter is that head. The first of these assumptions is thus stated by Cardinal Gibbons:—

Unity of government is not less essential to the Church of Christ than unity of doctrine. Our divine Saviour never speaks of his churches, but of his Church. He does not say: "Upon this rock I will build my churches," but "Upon this rock I will build my Church," from which words we must conclude that it never was his intention to establish or to sanction various conflicting denominations, but one corporate body, with all its members united under one visible head; for as the church is a visible body, it must have a visible head.—*Faith of Our Fathers*, pp. 24, 25.

Upon this leap in logic; upon this jumped-at conclusion; upon this sheer assumption, that the Church of Christ "must have a visible head,"—upon this is built the whole papacy with its claim of infallibility and everything else that it claims to have and to be. But nothing could be more false than the idea that the Church of Christ has or "must have a visible head." Jesus Christ himself is head of the Church; for it is written: "I would have you know that the head of every man is Christ." And, "Ye are the body of Christ and members in particular." And He "is the head of the body, the Church." The Lord Jesus lived in this world a whole lifetime as man, subject to all the weaknesses and infirmities of a man; for he said of himself, "Of mine own self I can do nothing." And as he said likewise to all men, "Without me ye can do nothing," and likewise of himself, "Of mine own self I can do nothing," it is perfectly plain that in this world he put himself in the place where man is; yet he was led of the Father all the way, for he said, "The Father that dwelleth in me he doeth the works." Thus he did not assert himself, and take of himself, his own way, but he trusted the Father, and was led of him, and was taught of him, as all of us must be who shall be saved by him. He did not of himself follow his own way, but only as he was guided by the Father; that is to say, that the Father was his head all the time that he was in this world as man; and the Father, as that head, was all this time invisible. And this is to show and does show plainly that in showing to man the way that he must take, Jesus Christ lived the Christian life in this world without a visible head. For the Lord Jesus to have asked in this world for a visible head to be his guide, would have been to deny the Father. And for any professed believer in Jesus to ask for a visible head to be his guide, is to deny Jesus Christ. The Christian is to see Him who is invisible. Heb. 11:27. The Christian is to look at the things that are not seen. 2 Cor. 4:18. And the invisible things of God are clearly seen. Rom. 1:20. So that nothing could more plainly expose the essential earthliness and carnality of all the papal con-

ceptions than does this demand that there shall be "a visible head" to the Church of Christ. Any church that has a visible head is not, and cannot be, the Church of Christ. And such is the Roman Catholic Church.

Again says the cardinal:—

His Church is compared to a human body. In one body there are many members, all inseparably connected with the head. The head commands and the foot instantly moves, the hand is raised and the lips open. Even so our Lord ordained that his Church, composed of many members, should be all united to one supreme visible head, whom they are bound to obey.—*Id.*, p. 26.

The Church of Christ is the body of Christ, it is true. And Christ himself is the head of this "his body, which is the Church." And to take away Christ, the true head of this body, and put another—a man—in his place, is only to take away all life from the church and so leave it only a lifeless thing so far as the Lord or spirituality is concerned. To take away the true head of any body and put another head in the place of the true one, is to destroy the life of that body. Even though the substitute head be really fastened on in some way, all that there can be of the thing is but a *dead form*. And such is the Catholic Church, according to every idea of it that is set forth by the papacy itself.

Again we quote from the same authority:—

The church, in fine, is called in Scripture by the beautiful title of bride or spouse of Christ, and the Christian law admits of only one wife.—*Id.*

True enough this is, *in itself*. And that same Christian law admits of only one *husband*. Now, in this scriptural symbol, Christ occupies the place of husband to the wife. And as the Christian law admits only of one husband, it follows as plainly as can be, that for another person to put himself in the place of husband to this wife—the church—is positively to violate the Christian law. And for any wife—any church—claiming to be the bride or spouse of Christ, to allow another person to take the place of Christ, the true husband, to her, is positively to violate the Christian law, and so to proclaim herself an adulteress and a harlot. And such is the Catholic Church, according to her own authoritative statement.

To claim that Peter was the first to occupy this illegitimate place toward the "spouse of Christ," or that this "spouse" accepted Peter as the first substitute for her true and living husband—this does not in the least alter the essential immortality of the thing, nor does it relieve it of the just charge that it is a positive violation of the Christian law which admits only of one husband. "For the woman that hath an husband is bound by the law to her husband *so long as he liveth*." . . . So, then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that *ye should be married to another even to Him that is raised from the dead*." Rom. 7:2-4. Thus, according to the Scripture, the Christian, and in this the Christian Church, is married to Christ—"to him that is raised from the dead"—*as long as he liveth*. Therefore, for any Christian church to be joined to another husband while Jesus Christ liveth, is to be called by the Scriptures of truth "an adulteress."

Now, as the Catholic Church claims to be "the spouse of Christ," and yet claims "another man" as her visible husband, her "visible head," to "speak to her his sentiments in faith and morals;" as this is her own showing, and she pretends to make no other, she is therefore obliged to claim that Jesus Christ is *dead*, or else confess that she is an adulteress. And in either case it is perfectly plain that she is not the bride or spouse of Christ; for if she will claim that he is dead and that therefore she has right to be joined to this other one, then she is not *his* spouse but the spouse of *the other man*; while if she will not allow that Christ is dead, "then if, while her husband liveth, she be married to another man, she shall be called an adulteress," and in this she is just as certainly not his spouse. So from her own showing and upon her own claims it is certain that the Catholic Church is not in any sense a Christian church.

It is therefore perfectly clear that in the first of her assumptions, namely, that "the church must have a visible head," the papacy is all at sea. How, then, is it with her other assumption, that Peter was appointed that visible head, and so the pope by succession from him, and therefore "by the divine assistance promised to him in blessed Peter," "is infallible" "when he speaks *ex cathedra*, that is, 'from the chair' of St. Peter?" Here are the cardinal's words on that:—

Let us now briefly consider the grounds of the doctrine [of the infallibility of the pope] itself. The following passages of the gospel, spoken at different times, were addressed exclusively to Peter: "Thou art Peter; and on this rock I will build my church, and the gates of hell shall not prevail against it." "I, the Supreme Architect of the universe," says our Saviour, "will establish a church which is to last till the end of time. I will lay the foundation of this church so strong and deep on the rock of truth that the winds and storms of error shall never prevail against it. *Thou, O Peter, shalt be the foundation of this church*. It shall never fall, because thou shalt never be shaken; and thou shalt never be shaken, because thou shalt rest on Me, the rock of truth." The church, of which Peter is the foundation, is declared to be impregnable, that is, proof against error. How can you suppose an immovable edifice built on a tottering foundation? for it is not the building that sustains the foundation, but the foundation which support the building.—*Id.*, pp. 150, 151.

On this same passage of scripture the author of "Catholic Belief" comments as follows:—

As the Church of Christ was to last beyond the lifetime of St. Peter, even to the end of the world, and as the church is not a lifeless, material building, but a living body of men requiring a living head to rule them and to be a foundation to that great society, this promise of Christ, of making Peter a rock, was meant not only for Peter, but also for his successors. There must be proportion between the building and its foundation. The building, namely, the visible church, being a living, successive body of men, the foundation also, that is, the visible ruling power which sustains the whole superstructure, must be living and successive. Therefore the successors of St. Peter, as the supreme visible rulers of the church, are each, like St. Peter, the rock or the visible foundation of it.—*Catholic Belief*, pp. 64, 65.

Now on their very face these statements plainly show that the conception which they define is utterly incongruous and fails at every turn, as applied to Peter or any other man or succession of men. And all that is needed to annihilate the whole theory, is but to read two or three passages of scripture which speak directly on this subject. Even admitting that the word Peter means a stone or rock, and that therefore Peter was a rock, allowing the scripture to explain its own statements it is seen that this is far from proving that Peter was *the* rock upon which the Church of Christ was to be built.

For it is written: "Other foundation

can no man lay than that *is* laid, which *is* Jesus Christ." 1 Cor. 3:11. And again: "Ye are built upon *the* foundation of the apostles and prophets, *Jesus Christ himself* being the chief corner stone. *In whom* [in Jesus Christ himself, not in Peter] *all the building* fitly framed together groweth unto an holy temple in the Lord. *In whom* also *ye are builded together* for an habitation of God through the Spirit." Eph. 2:20-22. Please note particularly that this scripture does *not* say that Ye are built upon the foundation *which is* the apostles and prophets; neither does it say, Ye are built upon the foundation, the apostles and prophets, Jesus Christ himself being the chief corner stone; but it does say, "Ye are built upon the foundation *of* the apostles and prophets," that is, Ye are built upon the foundation *upon*, which the apostles and prophets are built.

Ye are built upon the foundation *of* the apostles and prophets. And who is the foundation of the apostles? and prophets? Answer: "Jesus Christ himself," and "other foundation can no man lay than that *is* laid which *is* Jesus Christ." Therefore, as "the foundation of the apostles and prophets" is "Jesus Christ himself," and as Christians are "built upon the foundation *of* the apostles and prophets," it is settled by the Scriptures of truth, that whoever is not built upon "Jesus Christ himself" as the only foundation that is laid, or that can be laid, is not a Christian; and any church that is not built upon "Jesus Christ himself" as the only foundation that is laid, or that can be laid, is not in any sense a Christian church.

And such, by her own exclusive claim, is the Catholic Church. She does not claim to be "built upon the foundation of the apostles and prophets," which is "Jesus Christ himself," as the only foundation. She claims to be built upon *one of the apostles himself* as the foundation. The Church of Christ is not built on any such "foundation." The Church of Christ is not built on a foundation of dust, nor even on a rock that is made out of dust. It is built upon the eternal, *self-existent*, Rock, which is "Jesus Christ himself."

Next week we will examine the inspired testimony of Peter himself upon this question.

Insulating from Heresy.

THE Christian Advocate, of this city, tells this story, the scene of which is only a few miles distant:—

Two weeks ago last Sunday a citizen of Stapleton, S. I., was thrown from his buggy, inflicting injuries which resulted in his death. His wife was a communicant of the Church of the Immaculate Conception, of Stapleton; he was a Protestant. She applied to the Roman Catholic pastor for permission to bury her husband in St. Mary's cemetery. He felt compelled to deny the request. She then applied to another priest in the neighboring town, and at the same time wrote to Archbishop Corrigan. The archbishop being absent from the city, the second priest appealed to used his influence with Mgr. Farley, and at eleven o'clock on Tuesday the monsignor and the two priests above referred to met and had a conference with this, to the public, probably astonishing result. The desired permission was granted, "on condition that the grave be lined and bottomed with brick." The local priest told the undertaker, the undertaker told the widow, the widow agreed to have the grave lined! The undertaker arranged for the construction of the brick work, and the unconsecrated man was buried in unconsecrated brick in consecrated ground.

The *Advocate's* comment is: "We know that glass is an insulator against electricity, but learn now that, according to Roman Catholicism, bricks will insulate a

cemetery from heresy. We have compared several accounts of this transaction, and are in a state of surprise as to why the grave did not have to be roofed with brick."

The *Observer* repeats the story and remarks: "Such is the mummery to which the Church of Rome holds in the year 1894, and in the United States of America. There is still some protesting for faithful Pro-test-ants to do." The *Observer* is quite right; and it is also well to remember that "Rome never changes," and that it is to faith in such nonsense that Leo XIII. invites the "princes and peoples of the universe." It should likewise be borne in mind that though Rome has not changed, there are those who are called "Protestants" who exclaim, "God bless the Catholic Church of to-day!"

Alexander Campbell vs. Sunday Laws.

IN 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State, and reads as follows:—

SECTION 3. If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport, or diversion whatsoever on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found, whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county; *Provided always*, that nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake-houses, lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers, or strangers, or to hinder watermen from landing their passengers, or ferrymen from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor to the delivery of milk or of the necessities of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon of the same day.

This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington Co., Pa. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, and, according to Richardson's *Memoirs of Alexander Campbell*, Mr. Wylie was converted to the principles of religious liberty advocated by Mr. Campbell.

We begin with this issue the publication of extracts from Mr. Campbell's articles, which will convince the reader that the founder of the Disciple Church was uncompromisingly opposed to all Sunday laws.

SUNDAY LAWS UNEVANGELICAL.

"The whole of the precepts or com-

mands of the Christian religion are contained in the New Testament.

"But there is no precept or command in the New Testament to compel, by civil law, any man who is not a Christian, to pay any regard to the Lord's day more than any other.

"Therefore, to compel a man who is not a Christian to pay any regard to the Lord's day more than any other day is without authority in the Christian religion."

"The gospel commands no duty that can be performed without faith in the Son of God. 'Whatsoever is not of faith is sin.'

"But to command men destitute of faith, to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in the Son of God.

"Therefore, to compel unbelievers, or natural men, to observe, *in any sense*, the Lord's day, is anti-evangelical, or contrary to the gospel."¹

SUNDAY LAWS UNCONSTITUTIONAL.

"I now proceed to show that these combinations, and the laws under which they act, are *unconstitutional* in our good and free State of Pennsylvania. That this proposition may be fully established and illustrated, I shall refer you to the *supreme law* of Pennsylvania. The text to which I allude is the third and twenty-sixth sections of the ninth article of the constitution of the commonwealth of Pennsylvania, which is indeed the spirit of the Constitution of the United States. The preamble to the ninth article reads thus:—

That the general, great, and essential principles of liberty and free government may be recognized and unalterably established. . . . We declare (Section Third) that all men have a natural and undefeasible right to worship Almighty God according to the dictates of their own consciences; and no man can of right be compelled to attend, erect, or support, any place of worship, or to maintain any ministry against his consent; that no human authority can in any case whatever control or interfere with the rights of consciences and that no preference shall ever be given by law to any religious establishments or modes of worship.

SECTION 26. To guard against transgressions of the high powers which we have delegated, we declare that everything in this article is expected out of the general powers of government, and shall forever remain inviolate.

"Let this most salutiferous doctrine be applied to the combinations alluded to, and for the sake of illustration, to one of the subjects of their persecution, viz.: *Sabbath-breakers*. A Sabbath-breaker in the eyes of this association, and in the eyes of the anti-constitutional law under which, they say, they act, is, a man who does not pay a certain degree of religious respect to the day called the Sabbath.

"In the first place, then, let it be observed that the observance of any day in a religious manner is exclusively a *right of conscience*; and as such the non-observance of it can not be constitutionally censured and punished by civil law in any shape or form whatsoever. Conscientious regard to any practice in religion is the only regard commendable in the sight of Him to whom religious homage is due. To regard any day in a religious point of view, in any other, than in a conscientious manner, is *not* to regard it. This being incontrovertibly evident, it is obvious that any compulsory observance is *non-observance*, and to control a man in that which is undeniably the right of conscience only, is to destroy liberty of conscience and to

violate the only guarantee and charter of our freedom and liberty,—the Constitution of our country.

"The encroachments that have usually been made upon the liberties of any people were, in the first instance, trifling and at long intervals. The specious pretext under which they have been attempted were the interests of religion or the public good. In so far this infringement of the excellent constitution of Pennsylvania has been analogous to the first inroads made upon the liberties of those once renowned nations that are now slaves of kings and priests.

SABBATARIANS CANNOT OBEY SUNDAY LAWS.

"Again, let it be remembered that there are many valuable citizens who are entitled to all the privileges of citizens, who cannot conscientiously regard the first day of the week, or Lord's day, as the Sabbath of the Jews. The Jews themselves cannot. There are some of them now in Pennsylvania, and the prospect of more. The Jews sanctify our Saturday, their own Sabbath, and cannot conscientiously observe the first day as the seventh. The Seventh-day Baptists, or Sabbatarians, of whom there are a good many in the United States, observe the seventh, but cannot conscientiously regard the first called the Christian Sabbath, as some people think they ought.

SUNDAY LAWS PROSCRIBE SABBATARIANS.

"Again, the followers of the great William Penn, who founded and once possessed the great State of Pennsylvania, who wished it ever to remain an asylum to the society of the Friends and others, from the withering and destructive breath of persecution; I say, this society regard every day alike. They must be compelled to pay a *mock regard* to it, or pay the forfeit to these persecuting associations called *moral*. *With what justice may they complain that their sect is proscribed and another established by civil law. Yes, the Jews, the Sabbatarians, and the Friends are all proscribed.* Yet, the constitution says 'that no human authority [not even the West Middletown Association] can in any case whatever control or interfere with the rights of conscience, and that no preference shall ever be given by law to any religious establishments or modes of worship.'

"Yet if any of the above sects should conscientiously observe the seventh day or any other, and conscientiously drive their wagon on the Sabbath of the majority, they must appease the strong party with four dollars! O Pennsylvania, where is the shade of thy founder? Where the spirit of thy great William Penn? From what has been said it is incontrovertibly obvious that these moral associations are *unconstitutional*."—*The Reporter*, Aug. 21, 1820.

Political Prayers.

A CERTAIN Rev. Mr. Weaver opened the Republican Convention in Iowa with prayer, which was received with thunders of applause. The gem of the invocation was a request "that the Lord would hasten the day when the infamous Democratic party should be exterminated from the earth [cheers]; that it should never be heard of again forever. [Loud cheers.] It had never accomplished anything but

¹ *The Reporter*, Washington, Pa., Sept. 24, 1821.

disaster for the country. [Applause.] Yet, I implore divine grace to remember it for any good it has done that escaped my attention." [Loud amens.] The Christian charity of this last clause must be remembered when the pious good taste of the previous parts are considered. A display like this would seem to indicate that it is near time to eliminate the religious exercises from the programme upon similar occasions.—*Evening Sun.*

Before Swiss Courts for the Word of God.

[From *Present Truth*, London, Eng., an abbreviated summary of the appeal of the manager of the Seventh-day Adventist printing house in Basel, Switzerland, before the court of appeals. As we have before reported, Elder Holser was convicted in the police courts for Sunday labor, and sentenced to fines and imprisonment. The court of appeals confirmed the decision of the lower court, and the case is now appealed to the supreme court. The printing house has been running for about ten years, but the rising spirit of intolerance has only recently taken advantage of the Sunday laws to attack the work.]

HONORABLE PRESIDENT,

HONORABLE JUDGES: The undersigned, condemned by the police court of Basel, Aug. 16, to three weeks' imprisonment and 200 francs fine (or in default 40 days' in prison), for having worked on Sunday, Aug. 12, 1894, appeals from this decision, and for the following reasons:—

1. As Protestant, I acknowledge the Word of God as my only rule of faith and practice. To me the Bible is the revealed will of God. Chief among the expressions of the divine will are the ten commandments, the fourth of which says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." This command permits labor on the six days, as well as rest on the seventh. It is God's express command to me, and my hope of eternal life depends on explicit obedience to this as well as all other commands of Jehovah. Human laws are enforced to the letter, not even a word being allowed to be changed. How much less should man presume to change the law of the Supreme!

2. According to God's Word, Sunday is for us a rival institution to God's Sabbath. It stands as the sign of authority of a church which we, as true Protestants, cannot accept. It has been argued that the Sunday law does not oblige us to accept the day as a religious institution, but simply to lay aside our secular work on that day. But as Sunday observance in Switzerland consists simply in not working, when we cease to carry on our regular work, we keep the day to all intents and purposes. The only way to show that we do not keep the day is to work on it. Therefore, by forcing us to lay aside our secular work on this day, Sunday laws oblige us to accept an institution directly opposed to our faith.

3. The object of Art. 14 of the factory law, under which I am condemned, is to protect the laboring class against the avarice of the capitalist by securing them a day of rest each week. Our house does not allow work under any circumstances on the seventh day; so each employé is absolutely sure of a weekly rest day, and thus we do certainly meet the object of the law. With scarce an exception, our employés observe the seventh day as a matter of conscience. When compelled to lay down their work on the first day also, they suffer under this law which, according to its chief promoters, is philanthropic, not oppressive. Hence, by

forcing Sunday observance on our house, the object of Art. 14 of the factory law is defeated. The Federal Factory Inspector acknowledged this in 1886, and ordered that in consequence we be not molested on account of Sunday work.

4. The enforcement of Sunday laws on Seventh-day Adventists is a violation of Art. 49 of the Federal Constitution. It is our natural and inalienable right to serve God according to the dictates of our own consciences. The State cannot give us this right; we have it direct from God, by virtue of being human beings. Should we attempt to exercise it in a way to invade our neighbor's rights, then the State must interfere, not because we are exercising our right, but to protect the rights of our neighbor. But while we keep the ten commandments, it cannot be made to appear that we invade the rights of our neighbor.

5. I appeal from the decision of the police court, not from a motive to resist the civil government; but because

I MUST OBEY GOD

rather than man. If the State makes laws hindering me from keeping the commandments of God who is above the State, it thereby elevates itself above God, and we cannot obey it in this presumption. Paul, who was inspired to write that we should be subject to the powers that be, lived under a government which commanded men to honor the gods of Rome and forbade as treason the introduction of another god; but he did introduce another God, who overthrew all the gods of Rome. This proves that the command to be subject to the powers that be cannot have reference to religion.

6. The province of the State is to protect the individual in the exercise of his natural rights; and not to protect majorities only, and even aid the majority in depriving the minority of some of their natural rights. One of the natural rights of man is to perform honest labor. When the State obliges me to rest, or cease labor on Sunday, it deprives me of this right. If the majority has the right to deprive me of one natural right, it may deprive me of all, and thus reduce me to a condition of slavery.

7. In forcing Sunday observance on me and Seventh-day Adventists, the State deprives us of one-sixth of our income. What right has the majority to impose a tax of 16½ per cent. on the minority for the privilege of exercising freedom of conscience? The Constitution grants freedom of conscience to every citizen: hence a law which imposes a tax of 16½ per cent. on the minority for this privilege is openly against the Constitution.

8. It is also argued that Sunday laws are civil, not religious, and so cannot interfere with religious liberty. But wherever such laws are enforced, there is liberty of conscience (using the term in the ordinary sense), only for those that accept Sunday and those that are indifferent about the day. Again, Sunday is a church institution. It was established by the church, and has ever been promoted by the church. Another evidence that Sunday is religious is that its chief promoters are the ministers. This is true in all parts of the world. Societies formed for the promotion of Sunday observance are organized by ministers and religious people. Furthermore, Sunday-law advocates do not want a secular Sunday. This is the very thing they do not want.

Again, if Sunday were a purely secular day, Sunday work would not disturb. Honest labor does not disturb a man who is not influenced by religious prejudices. It cannot be the noise in our publishing house that disturbs people. On the Schutzenmatte in front of the building there is ten times as much noise. Aug. 12, the day for which we were fined, there was drilling of soldiers, foot-ball playing, beating of drums, and shouting,—a noise and din that could be heard a kilometre, while our working could scarcely be heard in the street by passers-by. The noise on the Matte was made by those

LEARNING THE ART OF WAR,

the best way to kill their fellow-men; while our work was printing the gospel for the salvation of men.

9. As Christians, we represent the gospel of Jesus Christ. The chief feature of the gospel is individual liberty. Christ died for every man for the express purpose of saving him; and although he paid the infinite price, he obliges no one to accept salvation, but leaves all perfectly free to choose. Men can be religious or irreligious, and God lets his sun shine on all. To compel men in matters of religion is papal,—antichristian; and we regard it as a part of our religious duty to be true representatives of the gospel on this point. Sunday laws do enforce upon us a religious day, and thus maintain the spirit of the papacy; and to submit to such laws is the same to us as submitting to the principles of the papacy, instead of truly representing the gospel.

10. It is also stated that Sunday laws cannot be religious because the State is *konfessionslos*. If that be so, why have we a State Church, Good Friday, Easter, Ascension Day, Prayer and Fast Day, Christmas, etc.? And why does the State discriminate between religious bodies? Why does it enforce the days religiously observed by one class of religionists?

11. The question before us is not an individual one; it concerns our publishing house in this city; it concerns our churches in Switzerland; and it concerns our people and the friends of religious liberty throughout the world. Our denomination rests on two pillars,—the commandments of God and the faith of Jesus. To undertake to hinder their keeping the ten commandments would be the same as to undertake to annihilate the denomination.

Our denomination, with thirty-six conferences in Europe, Africa, America, and Australia, has six publishing houses in various parts of the world, the one at Basel being the smallest. They publish twenty-two journals and magazines. These people stand together as one man. In consequence of keeping the commandments they have attained a high reputation for industry and honesty. If some of their members in Basel are spoiled of their goods, and imprisoned because they keep the ten commandments, this fact will be published in all the world, and Switzerland's good name for liberty will suffer; and this land of the free will be placed in the same catalogue with Russia.

CONCLUSION.

In consideration, therefore, of the facts, 1. That it is my religious duty to rest the seventh day and work the remaining six days of the week; and that by so doing I do not invade the natural rights of my fellow-citizens; and

2. That to lay aside my secular work

on Sunday is to accept a rival institution to God's Sabbath; and

3. That as a weekly rest day is assured to all employes in our publishing house, we meet the object of Art. 14 of the factory law; and

4. That the enforcement of Sunday laws is a violation of Art. 49 of the Federal Constitution; and

5. That by refusing to lay aside our secular work on Sunday we do not resist God's order in civil government; and

6. That the enforcement of Sunday laws on Seventh-day Adventists imposes an unjust tax of 16½ per cent. on them for the freedom of conscience; and

7. That Sunday laws are religious, and oppressive to all who do not accept Sunday; and

8. That it is the duty of the State to protect the individual in his natural rights; and

9. That we cannot truly represent the gospel while submitting to Sunday laws; and

10. That the decision of the police court under consideration concerns not only us, but directly all that are employed in our publishing house, and indirectly a whole denomination; and

11. That to enforce Sunday laws would oppress, imprison, and banish an honest, temperate, and industrious people, to the everlasting disgrace of free Switzerland; I appeal from the decision of the police court of Basel, rendered Aug. 16, 1894, and request indemnity for 665 francs, the loss occasioned me by the seizure and sale of my goods to satisfy former fines for Sunday work.

Respectfully submitted,
H. P. HOLSER.

A Revival, Not of Religion, but of Mediævalism!

WE are upon the eve of a great revival. But it is not a revival of religion! It is a revival of the satanic spirit of mediævalism! It is not altogether in barbaric nations that we see evidences of it, but in so-called Christian governments as well. In Russia the "Imperial Holy Church" has decreed that Stundists and Baptists must be re-baptized into the Greek Church at once. In case of refusal their children are taken from them and placed in convents or in Greek Catholic families; their goods confiscated and they banished to Siberia. All of which, and more, these Christians are called upon to suffer for conscience' sake. Their churches are burned, their cattle killed, and they are inhumanly beaten by the officers and insulted by the mob. This in the name of religion!

In the dominions of the queen, in Australia, Seventh-day Adventists are under the ban of an old Sunday law, a law enacted under Charles II., in 1649; of whom Macaulay said that he "was indolent, unambitious, depraved, and a secret Catholic." But as antiquated as it is, and hoary with age, and notwithstanding the unsavory reputation of religious laws of that remote period, it answers the purpose of superstition, prejudice, bigotry, and intolerance; and causes the arrest of Christian men—two brothers,—who, without being allowed to plead their God-given rights as a reason for their conduct (they worked on their fruit farm on Sunday), the magistrate peremptorily required to plead, "Guilty or not guilty:"

and when they acknowledged that they had worked on Sunday, the sentence was at once announced; being a fine of five shillings, or two hours' confinement in the public stocks! This also in the name of religion! Now where is the difference between the persecution of Baptists and Stundists in Russia, and of these Adventists in Australia? The only difference is in the severity, and not in the spirit that actuates it.

Come to our own boasted land of light and liberty, and what do we find? We find a continued demand for more stringent Sunday laws, State and national, by which offenders may be punished. Not only so, but Sunday leagues are multiplied which, according to their own showing, are for the purpose of compelling men, by the power of the civil law, to serve God. And this is not all. Note the continued arrests for violation of Sunday laws in various parts of the country. Nor is this all. No one can close his eyes to the continued persecutions of Seventh-day Adventists in Maryland, Georgia, and Tennessee. Denied their rights as citizens, confined in damp and dismal jails, dragged from court to court, compelled to work alongside of common criminals in the chain-gang, ordered by the courts to educate their consciences according to the laws of the State; some of these men hounded to the very death: and all this in the name of religion! And in this "Christian" nation!

Now I ask: Where is the difference between the three? The only difference is in the degree of severity. It certainly cannot be in the spirit that actuates these persecutors, whether in Russia, Australia, or in this "land of liberty." When will Christians cease persecuting Christians? But have they not already done so? Indeed: have Christians ever persecuted? Men who *professed* to be Christians have persecuted. Men of the same stamp are now persecuting. But to be a Christian is to be Christ-like, and Christ never persecuted. Therefore it is true, that no Christian ever was or ever can be guilty of persecution. And, therefore, we conclude that all who ever persecuted, or who may now be engaged in that diabolical work, are not Christians, even though they profess to be Christians, but are antichristian, and are actuated by the spirit of antichrist.—*H. F. Phelps, in Protestant American, Aug. 1, 1894.*

Pertinent Paragraphs.

SOME of the propositions put forward by prominent advocates of religious equality, are the following:—

"Religion is none of the concerns of government."

"The duty of the civil magistrate to religion is to let it alone."

"The province of the civil ruler about religion is to have no province at all."

"No privilege or advantage shall be conceded to Christianity or any other special religion."

"Civil legislation ought not to extend beyond the outward and secular affairs of communities."

"The entire political system shall be founded and administered on a purely secular basis."

"The civil ruler is forbidden by Him who is 'Lord of the conscience' to exercise his official power in any way that in-

volves any recognition and assistance of the Church."

"The system of Establishment 'invades the divine prerogative,' and violates the rights of conscience."

"'Religious freedom' consists in giving 'Heaven's truth a fair field against the devil's lie.'"

"To own the magistrate's right to employ the national resources for the support of any section of the Church, is to place Cæsar on the throne of Christ."

"It is not within the province of the State to provide religious instruction for the subject."

"The most perfect religious equality can alone meet their just demands."

"Government is like a banking institution or a railroad corporation, which has nothing to do with the religion of the shareholders."

"The best legislation on the subject of religion is to repeal all previous legislation on the subject."—*Compiled by Rev. Jas. Kerr, Glasgow, Scotland.*

"Christian Nation" Curses.

AMONG the falsehoods of the father of lies, few are more disastrous to true Christianity than the "Christian nation" error. No one acquainted with pure and undefiled Christianity, who attended the World's Congress of Religions, and listened to the withering denunciations of the crimes of so-called Christian nations by representatives of heathen religions, could fail to see that the heathen judges and condemn Christianity by the crimes committed by nations claiming to be Christian. The missionary from the "Christian nation" has come to them, accompanied with "Christian nation" soldiers, bayonets, swords, muskets, and cannons. "Christian nations" have massacred their people and robbed them of their homes. The missionary from the "Christian nation" has been followed by "Christian nation" opium and "Christian nation" "fire water," and the people who survived "Christian nation" lead and steel, have been debauched by "Christian nation" opium and whiskey. All this has been so deeply impressed upon the heathen mind, that the real Christian missionary must first explain the difference between the Christianity of Christ and the Christianity of a "Christian nation," before the seeds of truth can take root.

But the baneful influence of the "Christian nation" idea is not alone manifest in heathen lands; its poisonous effects are seen at home. Not long since a revivalist began work for the salvation of sinners in the congregation of Rev. Mr. Bradley, a Methodist, at Williamsport, Pa. At the close of the first service, the evangelist asked all the Christians in the audience to rise, and to his great astonishment the entire audience stood up. The puzzled preacher dismissed the audience and hastened to inquire of the local pastor the meaning of the vote. The pastor explained that since this nation was understood to be a Christian nation, the people believed that when born into this nation they were in a sense born Christian. "Now," said the pastor, "to-morrow night ask them the same question, and then, after they are again seated, ask all those to rise who have been born again—converted—and see if there is not some work to be done." The evangelist followed this advice, and, in response to the

call for men and women to arise, who had been born again, only a few arose. He had now torn the mask from his "Christian nation" sinners, and he began in earnest an effort to convert "Christian nation" sinners to the Christianity of Christ.

And now that so many D.D.'s are turning their attention to doctoring the Christianity of this "Christian nation" by the application of legal lotions, let Christians redouble their efforts to convert "Christian nation" sinners, those "having a form of godliness but denying the power thereof," as well as common sinners.

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

Cardinal Gibbons on Labor.

FROSTBURG, Md., Sept. 30.—Cardinal Gibbons preached on "Labor" to a large congregation in St. Michael's Church today. In his sermon he said:—

"In our times there is a great tendency in every department of business throughout the United States, as well as Great Britain, to form companies. There is a continuous network of companies and partnerships. When corporations combine it is quite natural for the laboring men to follow their example.

"But labor societies have many dangers menacing them. They are composed of men formidable in numbers, varying in character and nationality. They are naturally more difficult to manage and more liable to be dissolved than companies or corporations. They are in need of leaders of tact and ability who will aid the employes of the societies without infringing upon their employers.

"One of the most difficult questions in our times to discuss is the question of strikes. Perhaps this is not an unfavorable time to allude to this subject, as the great strike is ended and men are disposed to be more dispassionate in their judgments than they were some months ago. Strikes, as experience has demonstrated, are very questionable for the redress of the laborer's grievances. They check industry, excite passion. They often lead to the destruction of property, and they result in inflicting many injuries by keeping the laborer in idleness, while his mind is clouded by discontent, and his family not unfrequently suffer for the comforts and necessities of life.

"From statistics furnished by Carrol D. Wright, of the eight years ending December 31, 1888, we find that the loss to the employes by strikes amounted to nearly \$73,000,000, while the employers lost only one-half this amount. I earnestly hope that some efficient remedy will be found to put an end to our recurring strikes, and arbitration seems to be the most potent method that can be conceived of. A method that entails misery and loss is not the best means of adjusting labor grievances. A plan that will carry with it good and true Christian civilization should be sought for and adopted."—*N. Y. Sun*, Oct. 1.

Nuisance on the Causeway.

THE young men that live on the south side make a general practice of playing games of baseball on the Sabbath day.

It is really a sin, for these young men; and even small children, some not ten years of age, are engaged in such games. Such practice should be abandoned, and the attention of the officers is called to the same. The children that should come to the Sabbath-schools are hindered by these worldly affairs. The Bible tells us to "honor the Sabbath day to keep it holy."—*Clergyman, in Daily Republican, Wilmington, Del.*

Stop Sunday Work.

CONSIDERABLE complaint has been made by the people living on Tatnall Street between Twenty-second and Twenty-third Streets about a man living in that square, who works the greater part of each Sunday making rowboats. Something should be done to break up the nuisance, and to learn the man that Sunday is a day of rest.—*Daily Republican, Wilmington, Del.*

A Religious Federation.

PITTSBURG, Pa., Oct. 1.—At its meeting in the Crafton Church to-morrow, the Pittsburg Presbytery will consider the greatest scheme ever brought before it for a federal union of the Cumberland Presbyterian Church, the United Presbyterian Church, the Associate Reformed Synod of the South, the German Reformed Church, the General Synod of the Dutch Reformed Church, and the Presbyterian Church.

Rev. Dr. James M. Maxwell, of Monongahela City, will present an elaborate report on the subject. The plan of federation, as sent down to the lower judicatories by the highest church courts in America, is a federal union of the above-named denominations, to promote coöperation in their home and foreign missionary work, to keep watch on current religious, moral, and social movements, and take such action as may concentrate the influence of all the churches in the maintenance of the truth that our nation is a Protestant Christian nation, and of all that is therein involved. It is an effort to consolidate forces, organize more effectually, and centralize the dissenting forces, in order to move in union and rapidly on a given command.—*Washington Post*, Oct. 2.

Seventh-day Adventists Not Wanted.

THAT the new law and order movement, which was launched last night at the Second United Presbyterian Church, under the significant name of the Allegheny County Vigilance League, will be ruled according to dogmatic principles, was demonstrated by an incident that happened at its initial meeting. It was brought about through the probable ignorance or mistake of those who sent out notices of the meeting, but it none the less shows that none except those who follow the dictates of the leader will be allowed any say in the management of the league.

Invitations had been sent to all the churches in the two cities, inviting each to send representatives to the meeting. Among the others the congregation of the Seventh-day Adventists received its notice and selected Thomas D. Gibson, William Zeidler and John Williamson as a committee to attend the meeting in a representative capacity. When the discussion of the objects of the new purifier of public morals had proceeded for some time the representatives of the Seventh-day Adventists found that the views of those at the head of the movement did not exactly coincide with those of their church. Mr.

Williamson took the floor to express his views on the subject of Sunday observance, holding that no one or no organization had a right to enforce the observance of any one day as Sunday. The chair recognized him, and according to Mr. Williamson's idea of the meeting, he had a right to express his views, as he was there as a delegate, and the discussion was understood to be open to all.

It did not turn out this way, however; as the speaker had said only enough to let it be understood that he had opinions of his own on this subject, and that these opinions did not agree with those of the men at the head of the meeting; Rev. J. T. McCrory raised the question that the speaker was out of order and had him shut off.

The incident caused a flutter of excitement in the meeting, but notwithstanding the injustice done the speaker, there was no recourse to the ruling, as the sentiment among the majority of those present was evidently against him. The proceedings of the meeting went on without further interruption. One of the delegates said he supposed the secretary had made a mistake in sending the notice to Seventh-day Adventists, forgetting that they were Christians every day of the week, while others were such only one day out of the seven.—*Pittsburg (Pa.) Press*, Sept. 26.

The Incoming Tide of Bigotry.

THE Republican State Convention felt the effects of the A. P. A. If rumor be well founded the influence of the infamous conspiracy forced the setting aside of a gentleman who would otherwise have been the candidate of the Republicans for lieutenant-governor. The objection made to his candidature was that though he is not himself a Catholic, his wife is! . . .

Mr. Van Schaick, whoever he is, appeared at the Republican Convention as the representative of the A. P. A. and, according to the reports of his conversation published, announced that 110 of the delegates to that convention were members of the A. P. A. Of course he refused to give the names of these men. According to the regulations of this conspiracy, as exposed in the West, no member is allowed to give to the outside world the name of another member. Now it is just as well for these persons to understand that within a year or two at the farthest the names of all of them that are of any consequence will be known and published. By the oath which they have taken, they have sworn substantially to injure Catholics to the best of their ability. The proper way to punish such fanatics would be to give them a dose of their medicine, and that they will receive. Some of them are engaged in the professions, as physicians and lawyers, others in business as storekeepers. All these will be known in time and published in their own localities.—*Catholic Review*, New York.

Watching the Lexow Committee.

NEW YORK, Sept. 13.—Rev. Father Ducey, in a letter to the *New York World*, reviews the work done by the Senate Investigating Committee in this city. He declares that he was delegated by the Vatican to carefully watch the proceedings of the committee and make a report to Rome. He continues: "It is very unfortunate that people have been unkind enough to couple Tammany corruption with the Catholic name, and it is very

fortunate for our good name that the Catholics as well as the non-Catholics of New York can have the assurance that Leo XIII. and those close to him at the Vatican are vigilant watchers in the watch-tower; are sacredly guarding the good name of the Catholics in this great city of the Republic. I am informed that the communications that have reached the Vatican in relation to Tammany have produced a deep impression; so deep, in fact, that I have been instructed to put certain information in form and forward it immediately to Rome. I am delighted at the interest for a moral purification taken by the head of the church, and I trust that my non-Catholic brethren will be kind enough to stop impugning the fair name of our church and not hold it responsible for the corruption in its midst. The priesthood is deeply interested in all that concerns the welfare and purity of this city, and in its ranks there are men who have sacrificed themselves in many ways to add to the fair name of New York and of the whole country. In conclusion I should say that I am instructed by telegraph how to act in these matters of so much public importance."—*Inter Ocean, Chicago, Sept. 14.*

The Growth of Ritualism.

IN a recent number of *Word and Work*, an English religious journal, Mr. A. H. Forbes, writing from the standpoint of a member of the Church of England, supports his assertion of an immense Rome-ward advance in that communion by the following startling figures: Clerical supporters of ritualism, 7,000 in 1892, as against less than half that number in 1882; ritualistic churches, in 1882, 2,581; in 1892, 5043; churches adopting eucharistic vestments in 1882, 336, in 1892, 1029; churches illegally using incense in 1882, 9, in 1892, 77; churches using altar lights in 1882, 581, in 1892, 2,048. In addition to these facts, says Mr. Forbes, "further figures would doubtless reveal a similar advance in banners, crucifixes, processions, adoration of the elements, confessionals, etc." And the conclusion to which all this would seem to point is that in a few years "evangelical teaching will have been crushed out of the Church of England, and that body will have become a department of the church of Rome." The only reassurance Mr. Forbes has to offer is his conviction that "the people of England will never tolerate a return to Romanism." Probably he is right in so thinking. At the same time, the growing influence of ritualism is a serious, if not alarming, fact. It finds illustration, as well as bold expression, in the book lately published by Canon W. J. Knox Little, a zealous and very able leader of the ultra-ritualistic party, who has ventured to entitle his volume, "Sacerdotalism, if Rightly Understood, the Teaching of the Church of England." He frankly denies that the Anglican Church is a Protestant Church; cuts it off wholly and absolutely from all Protestant bodies; unites it doctrinally and historically with the Roman and Greek churches; and insists on a practice and doctrine which differ from those of Rome chiefly in not conceding the infallibility of the pope. He insists on auricular confession as obligatory, considers fasting communion desirable, and defends the "non-communicating adoration of the wafer," the real presence in a form scarcely distinguishable from transubstantiation,

the sacrifice of the mass, the authoritative interpretation of Scripture by the Church (not to say its authority to supplement Scripture by its own traditions), and the most literal apostolic succession in the hierarchy of the Greek, Roman, and Anglican communions, which together form one Catholic Church. There is, in short, nothing in Canon Knox Little's delineations of the English Church to justify its existence independent of the church of Rome; and while his extreme views may not be shared even by all ritualists, they undeniably show the direction in which the High Church party is tending.—*Examiner.*

WHEREVER the persecuting "patriotic" orders get into power, they dismiss all Catholic teachers from our public schools. They have done this in Kansas City, Kans., for instance, and now the priests of that place have petitioned their bishop to let them send all the parochial school children there to the public schools, so that the board of education, which is controlled by the A. P. A., may have the expense of providing for their education. If this were done everywhere, the tax-payers would groan, for we save them millions on millions of dollars every year by providing out of our pockets for the schooling of our own children, after paying our full portion of the taxes for the support of our public schools. If our children were all sent to the public schools, we would raise an agitation from one end of the country to the other, to make the public schools thoroughly "unsectarian," instead of largely Protestant as they are at present. The short-sighted "patriots" would save themselves money and trouble by letting us alone. We suffer enough already. We are not here by their toleration or permission. We are in our fathers' house—here by right of discovery, by right of first settlement, by right of inheritance, by right of faithful service to the Republic, by right of possession, by right of law. We ask no favors of them.—*Catholic Review, Sept. 1.*

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NEW YORK, OCTOBER 11, 1894.

AN ADVERTISER 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.

A ROMAN CATHOLIC and an Episcopalian have been arrested at Kent Narrows, Queen Anne's Co., Md., for fishing on Sunday, and fined five dollars and costs each. They have appealed to the circuit court, and the cases will be tried early in November, at Centreville. As there will be no religious prejudice in these cases, it will be interesting to note the outcome of them. It is stated that a desire for fees on the part of the constable led to the arrests.

W. B. CAPPS, the most recent victim of religious intolerance in Tennessee, writes us as follows:—

Dresden, Tenn., Oct. 1, 1894.

PUBLISHERS AMERICAN SENTINEL: You will please change my paper to Trezevant, Carroll Co., Tenn., I am released to-day. The *American Hebrew*, of New York, finished paying the costs in my case, \$34.87. I will leave for home to-day after being held ninety-seven days by the wicked Sunday law.

Yours truly,

W. B. CAPPS.

On receipt of this letter we called upon the *American Hebrew* and secured some interesting facts regarding the case of Mr. Capps, which will appear in our next issue.

WILLIAMSPORT, Pa., has organized a branch of the State Sunday Observance Association. The call under which the meeting for organization was effected, declares:—

Our city is in open rebellion against the divine laws. Our people are being corrupted with vile and debasing literature—also in other ways. The blessed Sabbath is being openly and shamefully violated and trampled upon by individuals and corporations. In view of these facts the time has come for our Christian and moral men to call a halt regarding this state of things, and change Williamsport into a model city. We therefore call upon all lovers of the right and of law and order to be present, etc., to devise ways and means to change the present condition of things in our city.

Of the proposed work of the association, the *Williamsport Gazette and Bulletin* says:—

The sale of newspapers on Sunday will be attacked and the vendors will be promptly arrested and prosecuted. The strong arm of the law will be invoked to jerk the trolley wheel from the wire, and the man who wants to ride may, possibly, have to walk. In fact, it is to be a crusade against Sunday traffic of all kinds, and a red hot, lively time is anticipated.

It is yet too soon to report results from this organization, but as there are Seventh-day Adventists in Williamsport, and as they have been by the *Christian Statesman* declared to be the worst enemies of "the Sabbath" we may expect them to be among the first victims of the Sunday crusade.

THE Russian correspondent of the *New York Observer* says, in a recent letter to that paper: "One of the most remarkable phenomena connected with the religious life of Russia, is the perpetual sprouting forth of new and strange sects from the parent stem of the Orthodox Greek faith. This is all the more remarkable in a country where dead uniformity is so insisted on, and where deviations from the established order of things is visited with such condign penalties." It is only a natural revolt against the tyranny of the Greek Church. And what wonder if the sheep in their efforts to escape the wolves in sheep's clothing, become scattered.

IN commenting on the case of W. B. Capps, the Seventh-day Adventist, recently imprisoned in Dresden, Weakley Co., Tenn., for working on Sunday, the *Boston Globe* says:—

It ought not to take long for the next legislature of Tennessee to wipe out the stain on the State, by enacting such laws as shall do away with all musty statutes that invite bigotry to enter upon his work. Tennessee should secure for Jews, "seventh-day" keepers and men of all shades of religious opinion, the rights which belong to them in a land supposed to be the home of freedom, of conscience, and religious liberty.

The only legislation that would accomplish that which the *Globe* says should be accomplished, would be an act repealing the Sunday law of the State entirely. Sunday is a religious day, and laws requiring its observance are religious laws, and interfere with the rights of every man; for no man is free to do that which he must do. The Sunday keeper is not free under a Sunday law.

THE *Jewish Times and Observer* has this to say about the persecution of Jews in Russia:—

Hypocritical Russia occasionally announces to the world by some hired agent that the Jews are not told to leave that country. Before the world, Russia clasps the emblem which is held by the world to be the token of love, justice, mercy and charity, and calls herself, and gets herself called, holy. In the recesses of the empire, she manages to perform acts, diabolical in themselves, and rendered all the more so by the ingenuity she exercises to make them appear what Mr. Gladstone once called "domestic and internal arrangements" merely. To her Jews, her policy is summed up just in this: When she does not tell them to go, she makes it so uncomfortable for them, that they cannot stay.

The treatment of Sabbath-keepers in some of our American States is not essentially different; laws are made and enforced that they cannot conscientiously obey, and they are coolly told that if they don't like it they can leave the country. Bigotry and intolerance are about the same everywhere.

COMMENCING this week the SENTINEL will publish a number of articles composed of quotations from the pen of Alexander Campbell against Sunday laws. Let the readers of the SENTINEL make a special effort to get these numbers into

the hands of members of the Christian or Disciple Church.

Special attention is called to the position taken by Mr. Campbell that seventh-day observers cannot obey Sunday laws, and that to attempt to compel them to obey the Sunday institution in which they have no faith is to attempt to compel them to sin, and again that Sabbatarians may be conscientious in laboring on Sunday,—may "conscientiously drive their wagon on the Sabbath of the majority."

IN concluding a letter to the German Roman Catholic Central Verein, in this city, September 17, Mgr. Satolli said:—

Please also to accept my best wishes for your next congress, and be sure that, although I cannot take part in it personally, my heart will be among you, by imploring from heaven the choicest blessings upon all of you in my name, and in the name of the Holy Father himself. Yours truly in X.,

FRANCIS ARCHB. SATOLLI,

Delegate Apostolic.

The disciples were instructed to ask of the Father in the name of Jesus, and were assured that they should receive; and Christians from that day to this have asked in that all-prevailing name; but the "Delegate Apostolic" asks in his own name and in "the name of the Holy Father." And it is to such a religion as this—a religion that gives to men the honor due to Christ—that the pope invites the "rulers and peoples of the universe!"

Work for the Sentinel.

A MINISTER in Canada writes thus concerning the SENTINEL:—

I have just finished reading the SENTINEL of Sept. 20th, and had a great feast, but it only makes me long for another. The SENTINEL is worth a thousand times its weight in gold, and is growing better all the time. God bless the SENTINEL!

A statesman of Tennessee writes of a recent issue:—

The whole paper is richly laden with the good things of truth and wisdom. I only say, by way of manifesting my indorsement, Go on in the good work as you have been going and surely you will be rewarded with a triumphant and joyous victory of truth over error and of the freedom of conscience over the shameful persecutions that have of late blackened the fair name of my own Tennessee, and other States.

Will not all lovers of liberty earnestly endeavor to increase the circulation of the SENTINEL? Why not call our neighbors to this weekly feast "of good things"? The SENTINEL ought to have a million readers, and this it could have if every appreciative reader of the paper would make an earnest effort to increase its circulation.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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