

-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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WE note that six Christian ministers in Cleveland recently attended the dedication of a new synagogue in that city, and united with Jewish rabbis "in delivering discourses of exultation."

COMMENTING on the fact stated in the preceding paragraph, the *Sun* of this city says:—

This whole thing is wonderful. Was there ever another occasion upon which a half dozen Protestant clergymen of as many denominations united with two rabbis at the dedication of a synagogue? The clergymen judiciously refrained from making any allusion to the gospels in that place. We guess they were more shrewd than the Apostle Peter or the Apostle Paul would have been under the circumstances.

This is certainly true. "This whole thing is wonderful," and it is not hazarding too much to say that not one of the apostles would have gone into a synagogue without taking Christ with him. There is a vast difference between Christian charity and unchristian indifference.

THE Christian is required to love all men; yea, the Christian does love all men, for that is the Spirit of Christ; and "if any man have not the Spirit of Christ he is none of his." Moreover the Christian will do good to all men as he has opportunity; but the latter he cannot do by encouraging them in error, and the former he does not do except as he does it in the Spirit and power of his Master.

OUR Saviour himself, and his apostles and the early Christians, preached the gospel to the Jews declaring that without Christ there was no salvation. When they went into the synagogues it was to preach Christ; and upon no occasion did they by word or act admit that Judaism without Christ was as good as Christianity, or that there was salvation in it. But this is virtually what those Cleveland preachers did when they joined with Jewish rabbis in dedicating a house from

which the name of Christ must be excluded, or if admitted at all, admitted only to be denied.

ON the occasion referred to one of the ministers is credited with these words: "Is there, after all, such a difference between us? Have we not one God?" Doubtless to the minds of many this latter question admits only of an affirmative answer; but the truth is that God, the true God, is revealed to us only in Christ. Says the Saviour: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It follows that there can be no true worship of the true God except through Christ, and the Christian who by word or act denies this, thereby denies his Lord. To insist that Hebrews shall enjoy equal civil and religious rights with all other men, is Christ-like, and honors our divine Lord, for Christian charity requires this; but to admit that Judaism is to-day acceptable worship of the true God is to deny Christ and put him to an open shame.

Seeing the Invisible.

THE Christian is to see, and does see, the invisible. He is to "look at the things that are not seen" (2 Cor. 4:19), and he is to see—he can see—the things that he looks at.

"The things that are not seen are eternal:" and the things that are eternal are the things of God; for he is "the King, eternal, immortal, invisible, the only wise God," and "the invisible things of Him from the creation of the world are clearly seen" (Rom. 1:20), though not with the natural eyes—the eyes of this world.

There are things even of the natural order, which are invisible to the natural eyes unaided. There are innumerable worlds that cannot be seen at all—that are invisible—without the telescope; there are the countless forms of life in this world of ours that are invisible without the microscope. And all men are eager, and delighted, to use either the telescope or the microscope whenever it is possible, in order that they may see these things that are otherwise invisible. And the invisible things even of the natural order awake

more interest and engage more profound study than do the visible things.

Why should not then the invisible things of the spiritual order awake interest and arouse study as well as the invisible things of the natural order? It may be answered that they do. Yes, that is true; but the interest shown, and the study carried on, in this line, is so largely done in a defective way, that, practically, the effort amounts to very little, and brings no benefit to the greater part of mankind.

The one grand defect, and, indeed, a fatal one, in the efforts of the greatest part of mankind to see the invisible things of the spiritual order, the invisible things of God, has always been that it is attempted to be done *in the natural way* and with *the natural faculties*. Because of this the gods of the heathen have always been but the reflection of the natural character of the worshipers, and even then must needs be represented before the devotee in some shape visible to the natural eye, whether it be in the form of the heavenly bodies, or of sticks or stones, or of graven or molten images, or of pictures. So that all false worship—all idolatry—is but the result of effort to grasp the spiritual in the natural way, to comprehend spiritual things with the natural faculties.

But it is eternally true that "spiritual things are *spiritually* discerned." 1 Cor. 2:9-14. The truly spiritual things—the things of God—it is impossible truly to discern in any other than the truly spiritual way. For "God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4:24. It is only by the Spirit of God that the things of God can be discerned. For, as it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But *God hath revealed them unto us by his Spirit*; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10.

Thus it is evident that God has put within the reach of man the means by which he can see "the invisible things of him." And the Spirit of God and the revelation which he by that Spirit has given, are the means by which men may know the things of God and may see the

invisible things of him. For, again it is written: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, *not the spirit of the world*, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2: 11, 12.

Although it be eternally true that spiritual things are only spiritually discerned; and although it be evident that it is by the Spirit of God alone that the things of God are known; yet it is also true that even this good Spirit men desire to see—they desire that it shall be *visible*—before they will receive it, even as it is written: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." John 14:16, 17. Thus the sole means by which the things of God can be made known to the world—even this the world insists shall be discerned and known in the worldly way. But this will never do. This the Lord could never, by any means, allow in any degree.

God can never accommodate himself nor his ways to the ways of this world. This world is wrong, and all its ways are wrong ways. And for the Lord to accommodate himself in anything to the ways of this world, would be only to confirm the world in its wrong ways. If the world could see God, or the things of God, *with worldly eyes*, and could know God or the things of God with worldly knowledge, this would at once reduce God to the level of this world, and all the things of God to the level of the things of this world. And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are, making the ways of this world the ways of God, and making iniquity and transgression and sin eternal.

But God wants to turn this world from its own ways unto himself, that it may know him as he is. He wants to lift this world up to himself and to his ways, instead of allowing the world to bring him down to its own level and to confirm it in its own wickedness. And in order that this may be accomplished, he must, in the very nature of things, require that the world shall see with other than worldly eyes, and know with other than worldly knowledge. The world must forsake all worldly elements and all worldly methods, and accept and use exclusively the means which God has supplied, or else it can never see God as he is in truth. And whosoever will do this will see him as he is, and everywhere, and to all eternity. He who would refuse the use of the telescope and the microscope, the means by which alone he can see the invisible things of the natural order, might strain his eyes till the faculty of sight should be lost, in an effort to see those things, *and all in vain*; for without these instruments he simply cannot see the things which he would see. Even so the things of God can no man see, who refuses to use the means which God has supplied for this purpose. Without the instruments which God has supplied, man may strain all his powers to the breaking point in the effort to see God as he is in truth *and all in vain*; without these he simply cannot see him. And this, not because God has arbitrarily fixed it so that he shall not see him if he does not do so and so, but sim-

ply and only because that if he will not use the instruments by which alone the invisible things of God may be seen, literally he cannot see them. "Except a man be born again [born from above, margin] he cannot see the kingdom of God." John 3:3.

What, then, are the instruments by which men may see the invisible things of God? We have read that "the Comforter," "the Spirit of Truth," "which is the Holy Ghost," the world cannot receive "because it seeth him not, neither knoweth him." And further, on this it is written that "we receive the promise of the Spirit through faith." Gal. 3:14. That is to say, therefore, not only that the world cannot receive the Spirit of God because it seeth him not, but that the world sees him not because it does not believe. Instead of believing, in order that it may see, the world wants to see in order that it may believe. But to those who believe and therefore do receive him, Jesus says, "Ye know him, for he dwelleth with you and shall be in you;" and, "Ye see me;" and "I will manifest myself to him." So that it is literally true that *by faith* we know God and the things of God, and see the invisible things of God.

It was "by faith" that Moses endured "as seeing him who is invisible." Heb. 11:27. It is written that "the pure in heart shall see God;" and he purifies the heart "by faith" (Acts 15:9); and therefore it is by faith that men see him who is "the invisible God." Col. 1:15. And in order that all men may see "the invisible things of him," and "him who is invisible," "God hath dealt to every man the measure of faith." Rom. 12:3. Faith is "the gift of God." Eph. 2:8. It is not the gift of God in the sense that the natural faculties, as reason, sight, hearing, etc., are the gifts of God, so that it should be of ourselves. It is the gift of God in the sense that it is from above and beyond ourselves, a supernatural faculty bestowed since sin entered, and acting only at the free choice of the individual himself. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); and the word of God is able to make things to be seen which before did not appear, and which indeed were not; so that faith, acting through the word of God, sees in very truth, and sees clearly, the invisible things of God.

True faith, the faith that is the gift of God, the faith of which Christ is the Author, the faith of which the word of God is the channel—this faith hears the word of God and depends upon the divine power of that word itself to accomplish the thing which that word says. For when the centurion came to Jesus asking that his servant should be healed, he said to the Lord, "Speak the word only, and my servant shall be healed." Thus he expected the word of the Lord itself to accomplish that which it said when the Lord should but speak the word. And this the Lord pronounced not only "faith" but "great faith:" even such as he had not found in Israel. And this, too, in the face of the fact that the Scripture, upon the knowledge of which Israel was greatly priding itself, had long before plainly stated this very thing, in these words: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it

bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." Isa. 55:10, 11.

To expect the word of God to do the thing which that word says, and to depend wholly upon that word itself to do it, this the Lord Jesus pronounces faith. This is true faith. This is the faith by which men can see the invisible things of God as certainly and as easily as by the telescope and the microscope they can see the invisible things of the natural order. This is the faith which works by love and purifies the heart, so that he who is thus "pure in heart shall see God," *invisible though he be*. For this is the faith by which he who exercises it sees the invisible. This is the faith which, working through the word of God, accomplishes the new birth (1 Peter 1:23) by which a man is enabled to see the kingdom of God, which "except a man be born again he cannot see" at all.

This is why it is that "whatsoever is not of faith is sin." Faith is of God, and whatsoever it works is the work of God; while whatsoever is not of faith is not of God, but is of the world. And all that is in the world is not of the Father, but is of the world. 1 John 2:16. Whatsoever is not of faith is of the world, is of the nature of the world, and is of the way of the world, and perverts the way of God to the ways of the world, and demands that God shall accommodate himself to the world and accept a worship that is altogether of the nature and spirit of this world.

No stronger proof, therefore, could possibly be given, of the absolute falsity, the sheer worldliness, and the utter naturalness, of any system of religion, than that it must needs avail itself of *visible* representations of the object of its worship. And of all the systems of religion that are in the world, there is no one which insists more upon the *visible* and upon seeing the visible than does the Roman Catholic system. It is essential to that system that it shall have "a visible head." It must needs have a *visible* kingdom. It must have a *visible* sacrifice. Professing to worship the Crucified One, the Roman Catholic Church must have a *visible* "crucifix" by which to do it. Professing to glory in the cross of Christ, she must have a multitude of *visible* crosses of her own by which to do it. There must be a *visible* interpreter of the Scripture. And for all the worshipers according to that system, there must be *visible* representations of the object worshiped, in the shape of images and pictures. Throughout the whole system the one chief essential is the seeing of the *visible*.

While this paragraph is being written, there comes to hand an encyclical of Leo XIII., pope, "On the Rosary of the Blessed Virgin," in which, describing the purpose of the rosary, that is, of the beads which are used by Catholics in their prayers, he says: "The rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forth facts to be perceived *by the eyes* and treasured up in the memory." Even though it be recognized that the invisible exists and is to be worshiped, yet it can be comprehended and worshiped only through, and by the aid of, *the visible*. This is the characteristic of all heathenism and of all idolatry. And this is only to say that by this characteristic the Catholic

system of religion is demonstrated to be essentially heathenish and idolatrous.

We know full well of the plea that is made in defense of the use of images, pictures, etc., in the worship of the Roman Catholic Church; that is, that "the honor which is given them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, we adore Christ and venerate his saints, whose likeness they represent;" and "the bowing before an image outside of us is no more to be reprehended than the worshipping before an internal image in our own minds; for the external image does but serve the purpose of expressing visibly that which is internal."—*Faith of Our Fathers*, pp. 235, 237. But if they only saw Him whom they profess to worship, they would not need any image of him, either external or internal, nor any representation of him either visible or otherwise. They could then be true worshipers, worshipping him who is invisible, in spirit and in truth.

This plea that is made in justification of the use of images and of the visibles, is in itself the greatest condemnation of the use of images and of the whole system of Roman Catholicism; for it is a confession of inability to see the invisible, and therefore a confession that the whole system is destitute of true faith and a stranger to the new birth, and altogether without God.

The Catholic system being confessedly unable to see the invisible, is clearly not of faith. And as whatsoever is not of faith is sin, it is perfectly clear that the whole Catholic system is a system of sin. And the professed Protestantism that panders to it, that compromises with it, that courts it, and that is "wheeling into line with it," is simply like unto it. The one is "the man of sin," "the son of perdition," "the mystery of iniquity," "the beast;" and the other is "the image" of it.

Did the Roman Catholic Church Ever Persecute?

In our issue of September 27, we discussed this question at some length, quoting first a negative answer from *Donahoe's Magazine*, and then some affirmative testimony from Schaff and Herzog and from the "Encyclopædia Britannica." It is the purpose of this article to carry the investigation still farther, and this time we shall quote only Roman Catholic authorities.

In his book, "The Faith of our Fathers," pages 284-286, Cardinal Gibbons says:—

But did not the Spanish Inquisition exercise enormous cruelties against heretics and Jews? I am not the apologist of the Spanish Inquisition, and I have no desire to palliate or excuse the excesses into which that tribunal may at times have fallen. From my heart I abhor and denounce every species of violence, and injustice, and persecution of which the Spanish Inquisition may have been guilty. And in raising my voice against coercion for conscience' sake, I am expressing not only my own sentiments, but those of every Catholic priest and layman in the land.

Our Catholic ancestors, for the last three hundred years, have suffered so much for freedom of conscience, that they would rise up in judgment against us, were we to become the advocates and defenders of religious persecution. We would be a disgrace to our sires, were we to trample on the principle of liberty which they held dearer than life.

And when I denounce the cruelties of the Inquisition, I am not standing aloof from the church, but I am treading in her footprints. Bloodshed and persecution form no part of the creed of the Catholic Church. So much does she abhor the shedding of blood, that a man becomes disqualified to serve as a

minister at her altars who, by act or counsel, voluntarily shed the blood of another. Before you can convict the church of intolerance, you must first bring forward some authentic act of her popes or councils sanctioning the policy of vengeance. In all my readings, I have yet to find one decree of hers advocating torture or death for conscience' sake. She is indeed intolerant of error; but her only weapons against error are those pointed out by St. Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, entreat; rebuke with all patience and doctrine."¹

But you will tell me: Were not the authors of the Inquisition children of the church, and did they not exercise their enormities in her name? Granted. But I ask you: Is it just or fair to hold the church responsible for those acts of her children which she disowns? You do not denounce liberty as a mockery, because many crimes are committed in her name; neither do you hold a father accountable for the sins of his disobedient children.

These are the cardinal's own words as recorded in his own book. Two points should be specially noted: first, he does not say that "the church" never used against heresy other weapons than those "pointed out by St. Paul to Timothy;" though that is the idea that he evidently seeks to convey; for, second, he attempts to lift the odium of the Inquisition from "the church" and place it upon the "children" of "the church;" as though to individuals and not to "the church" belonged the responsibility for the Inquisition and the crimes against humanity committed by it. But this will not do. The Inquisition was an institution of the Roman Catholic Church; and it was instituted by the visible head of that church for the express purpose of using against "error" weapons never pointed out by St. Paul to Timothy, nor to anybody else; namely, the weapons of civil pains and penalties. That this is true is not only admitted, but is asserted in a Roman Catholic book,² published in this city in 1891, and approved by Cardinal Gibbons himself. On pages 58, 59, of the work referred to, we read:—

For many ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the secular arms than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the popes themselves. They were willing to repress it; they took from the church the definition of what it was; and they had old-established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish. But in the thirteenth century a new race of temporal rulers arose to power. The Emperor Frederic II. perhaps had no Christian faith at all; John of England meditated, sooner than yield to the pope, openly to apostatise to Islam; and Philip Augustus was refractory towards the church in various ways. The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition. St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor.³ Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX. in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before the bishops.⁴ The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their

responsibility in the matter to the Dominican order. Gregory IX. appointed none but Dominican inquisitors; Innocent IV. nominated Franciscans also, and Clement VII. sent as inquisitor into Portugal a friar of the order of Minims. But the majority of the inquisitors employed have always been Dominicans, and the commissary of the holy office at Rome belongs *ex officio* to this order.

Of the powers of inquisitors, the same book says (page 60):—

The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings. Thus it is laid down, that they "have power to constrain all magistrates, even secular magistrates, to cause the statute against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication;" also that inquisitors in causes of heresy "can use the secular arm," and that "all temporal rulers are bound to obey inquisitors in causes of faith."⁵ No such state of things as that here assumed now exists in any part of Europe; nowhere does the State assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the *medium* in which it could work and live.

This paragraph tells why "the church" does not now persecute, why "her only weapons are those pointed out by St. Paul;" it is because the weapon of her own which she "forged," the Inquisition, the "tribunal the incorruptness and fidelity of which she could trust," "has lost the medium in which it could work and live." And that is the only reason. "Rome never changes," and the Roman Catholic Church to whose fold Leo XIII. invites "the princes and peoples of the universe," "the Roman Catholic Church of to-day," upon which "Protestants," so-called, are invoking the divine blessing, is unchanged in spirit and purpose, and would persecute to-day as she persecuted in the past if she had the power. Her denial of persecution is as disingenuous as we have in the past shown her professions of love for the Scriptures of truth and the Constitution of the United States to be.

But let not any lose faith in religion because of the unchristian course of a professed church of Christ. The Word of God foretold the great apostasy which resulted in the setting up of the papacy and warned his people, and through them the world, against it long before there was any such system claiming to be Christian; and through all the long dark night of papal supremacy God preserved to himself witnesses for his truth, faithful men and women who counted not their lives dear unto themselves, if only they might glorify their Lord. Moreover, since the Roman Catholic Church has become hopelessly corrupt, and, as a church, irretrievably estranged from Christ, the same divine word which eighteen hundred years ago warned the world against the falling away and the "man of sin," which was to follow it, now raises a standard against this system of iniquity and calls to the remnant people of God, not only in the Roman Catholic Church, but in her fallen and apostate daughters, saying, "Come out of her my people." There is hope in this invitation; God has "set his hand again the second time to recover the remnant of his people," and this gathering will be final, for its consummation will be the coming of the Lord to take his people to himself. Let as many as are dissatisfied with Roman Catholicism, and with papacy, whether in the Roman Catholic Church or in any other, turn to the Lord and be saved by him from sin now, and from the penalty of sin at his coming.

¹ 2 Tim. 4: 2.

² "Half Hours With the Servants of God."

³ Ferraris, "Inquisitionis S. Officium."

⁴ Mähler, *Kirchengeschichte*, ii. 651.

⁵ Ferraris, *loc. cit.* § § 33-37.

Evicted Tenants.

THE city of Montreal, Canada, is under the control of the Roman Catholic Church. Here, the church, though influenced to some extent by the presence of Protestants in the city, has matters somewhat to her liking. Of course, she cannot punish heretics with civil pains and penalties as of old, since an appeal to the higher courts of the Dominion which are under English influence, usually brings relief, though persons have been fined for refusing to remove the hat at the passing of a Catholic procession, and for crossing a street occupied by a church parade.

While the church is limited in the use of one of her two potent weapons—the civil law—she uses the other, the ecclesiastical boycott, for all it is worth. And it is worth millions.

It is quite generally understood that the Roman Catholic Church does make merchandise of the souls of men in collecting millions upon millions of dollars annually from her deluded votaries for the hastening of the souls of men through the terrible flames of purgatory. While this trading in the souls of men brings in this enormous revenue, the church does not let the body escape untaxed, as appears from an investigation of her burial laws now in force in Montreal.

In order to appreciate the situation there it must be borne in mind that the church teaches that the bodies of Roman Catholics must be buried in ground consecrated by the church, from which are excluded the contaminating bones of heretics. To be buried outside of this consecrated ground is regarded by the faithful as the greatest of calamities. With this idea in mind, the reader will understand how it is possible for the Roman Catholic Church to impose on the people in the manner indicated by the following facts:—

The church authorities in charge of the Catholic cemetery of Montreal, like the authorities of non-Catholic burial grounds, sell burial plots. But here the likeness ends. Not satisfied with the revenue collected by chasing the soul through purgatory, so long as there are living friends to pay for the chasing, the church now starts in pursuit of the body and levies on it as long as there are living friends to pay the tax, after which the bones are chased out of the cemetery and dumped with others in a nameless grave. Notwithstanding relatives have paid from four to twenty dollars for a resting place for the body of the deceased, still, at the end of every five years, they are taxed an amount equal to the first cost of the plot; and if for any reason the relatives fail to raise the amount, they must bear the shame and endure the sorrow of having the body of a loving father or mother, the remains of a companion sister or brother, or the sacred dust of an angel-faced child, disinterred and mingled with the bones of hundreds of other "evicted tenants" in a potter's field,—a nameless grave. A wanderer in a foreign land, on returning home and paying a visit to a mother's grave, would find the marble slab gone, and in its place another, marking the grave of a stranger.

But, says the non-Catholic, let the Catholic bury his relatives where the mercenary hand of Rome will not disturb their dust. But the church has taught them that this is to exchange a life in paradise for the pains of hell. There is no escape from this tyranny, but separation from

the "holy mother church," which means to the Catholic the loss of everything.

Thus it is seen that the church corrals the souls of men in purgatory and taxes them until the day of judgment, and in like manner corrals their bodies in "consecrated" ground and taxes them until exhumed by the sexton's pick, or "the trump of God." Verily, the Roman Catholic Church, at least in Montreal, literally fulfills the description of Revelation 18, and makes merchandise of the "slaves, [Greek, bodies] and souls of men."

Oh, that the deluded victims of the papacy would flee this tyranny and refuse longer to permit "the church" to make merchandise of both body and soul! Let them trust in Him who said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25), and who has promised that even the unconsecrated sea shall give up her dead. "And the sea gave up the dead which were in it, . . . and they were judged [not according to their burial place, but] according to their works." Rev. 20:13.

Papacy in Europe.*

(Concluded.)

As I am writing these lines, our daily papers are publishing an encyclical letter of the pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed to the Greek and Anglican churches. "Speaking to those nations which have for the last three centuries been separated from the church, the pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by *denying the divinity of Christ and the inspiration of the Scriptures.*"

Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death; that system which has established tradition above *the Bible*, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants! And yet, it is, alas! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success.†

We, the French Evangelical Christians, can never be deceived by this pretended "angel of light." We know that Rome is the responsible instigator of those very evils against which our deluded people are trying to find a remedy in her. We know that immorality, infidelity, lawlessness, are the offspring of Roman Catholicism. Idolatry and atheism are not so far apart as it seems, and the same people may pass

* By Rev. R. Sailliens, Paris, France, in *Missionary Review of the World*, for October.

† While, in his encyclical letters, the pope extols the Bible, he has forbidden the circulation of a translation of the gospels made by a stanch Roman Catholic, Henri Lasserre, and approved by a number of bishops. At first the circulation was permitted, and more than 100,000 copies were sold (the gospels alone) at the high price of four francs per copy (eighty cents). The church took alarm at this evident thirst for the Word on the part of the people, and a papal order was issued forbidding the book. Henri Lasserre at once submitted, and is now in Rome trying to reverse the papal will, but without success. As a matter of fact, there is not, in papal countries, a Bible or a New Testament to be bought in booksellers' shops, or from colporteurs, except the Protestant versions. And yet in England and in America, where it would be impossible to take the Bible away from the people, Rome tries to pass herself off as the defender of the Bible!

with astonishing swiftness from the one to the other.

I shall give, on this point, the testimony of a priest.

A little time ago I visited the great shrine of the Virgin at Lourdes, a little town in the Pyrenees, where the "Mother of God" is said to have appeared to a young shepherdess. A beautiful cathedral, which has cost one million dollars and more, has been erected near the spot; the grotto from which the miraculous water springs has been decked with marble, and every sign of lavish and idolatrous devotion may be seen there. On the day I was present, over twelve thousand pilgrims had come, by a hundred trains, from all parts of France, some having travelled five or six hundred miles. At the railway station young men belonging to the patrician families—young dukes, counts, and barons of the purest blood—were in attendance with sedan-chairs and portative beds, to take the sick and lame from the trains and carry them to the shrine, thus gaining for themselves indulgences. I shall never forget the sight of this motley crowd surrounding the beds of the sick, and many among themselves bearing marks of leprosy or some other foul disease—men, women, children, *twelve thousand* of them, hugely pressed in front of the cave, lifting up their arms to the gilded statue, crying, shouting, singing, led by the priests! I shall never forget these women kissing the ground, raising up with dust on their lips, then kneeling down to kiss the ground again; others stooping on the fountain to drink a little water. I saw a poor paralytic carried by four stout priests into a little recess in the rock, and there plunged bodily in the cold water, while he was shouting to the virgin with an earnestness, an eagerness, which reminded one of Baal's prophets. . . . My eyes were moist with tears as I beheld this host of my countrymen thus deluded; meanwhile I vainly waited for a word on the part of those bishops and priests—a single word—about Christ and the forgiveness of sins through him. As I was thus looking on with evident emotion a young priest whom I had met in a hotel before came up to me.

"You seem to be moved," said he, "by this wonderful sight."

"Yes, I am," I answered. "But what moves me is to think that there is so much faith wasted here. To think that twelve thousand people may have found time and money to come so far to seek temporal blessings which they will not receive, while they might in their own homes have received from God himself, through Jesus Christ, *eternal life!*" "Do you, sir," said I earnestly to my friend—"do you really believe in this?"

The young priest looked at me gravely, and was silent for a while. Then he said:

"No, I do not believe that the virgin appeared here, nor that the faith of these poor people will be rewarded. I deplore this superstition as you do; and there are others among us who deplore it also. I believe," he said, growing bold, "that *this place is the greatest school of infidelity we have in France.* People come here on the promptings of their ignorant parish priest, full of expectations. They have, in some cases, borrowed money for the journey. They have laid all their stakes on this card. They pray, they sing, they drink the water, they dip themselves into it, . . . but they are not healed. Then they lose faith, not only in Lourdes,

but in religion altogether, and they return home, saying, 'There is no God.' So, while these people pray that they may be healed, I pray that they may not become atheists."

Thus spoke my friend, the young priest. Then I said to him:

"Why, then, do you remain in a church which holds such things?"

"Well," he said, rather embarrassed, "we are not bound to believe or to teach that the virgin has appeared *here*. The bishop of this diocese has made an inquiry which he has found satisfactory, and so the pilgrimage has been permitted; but as long as the holy see has not pronounced, we may or may not agree with the bishop in this case. It is not a matter of faith."

"And how can I respect a church which is thus double-sided?—a church which gives the enlightened freedom to reject the superstitions which she lays upon the poor people, and manages thus to keep in her fold, in apparent unity, men like Montalembert, Father Gratry, and others—spiritual, true Christian men, who would have scorned to believe in such childish things—and Bernadette Soubirous, the shepherdess to whom the virgin appeared?"

"Well, the poor people cannot understand the sublime doctrine of the gospel without some materialization of it!"

"Is that so? Did ever Jesus Christ stoop to forge false miracles to satisfy the common people?"

My friend did not answer, but before I left him I tried to show him the beauty of the gospel simplicity and artlessness. We parted, both deeply moved; and I dare to hope that a good work was begun in his soul.

In these times of infidelity, the temptation for evangelical Christians who do not sufficiently know Rome is to accept a kind of compromise with her; to look upon her as one of the forms of true religion; one of the things which, on the whole, make for purity and godliness. This temptation is a most dangerous one. We are fully aware that there are Roman Catholic dignitaries who evince a great love for souls and for God; we do not judge them; we hope they are sincere; we leave them to God and their own consciences. But, *as a system*, popery is the masterpiece of hell. It is a wonderful adaptation of paganism to Christianity; sensual in her worship, loose in her ethics, crafty and grasping in her politics—such is the Church of Rome. Her tendency everywhere has been to degrade and pollute mankind. Like the magician Circe, who changed Ulysses' companions into swine, Rome changes the noble aspirations of the human souls into selfish, base, and corrupted desires. She wrecks the virtue of young men and young women who come to her for protection; desecrates the home, enslaves the mind, darkens the soul. Do not judge Rome on that which she allows you to see of her in Protestant, enlightened countries; go to Portugal, go to Spain, to Italy, to Corsica, wherever she is uncontrolled by a dissenting religion. Yes, Rome is "the harlot which causes the nations to sin, the mother of the abominations of the earth."

But how shall we oppose her growing power?

I am fully convinced by my experience as a missionary for twenty years among my own people, that *it will not be by clumsy imitations of her gorgeous display*, but rather by a return to the primitive simplicity of worship manifested in the

upper room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

I have also a deep conviction that it is only through *the Bible*—as the Reformers did—that we shall withstand popery. *Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible book, works on behalf of Rome.* I have no time to dilate on this point, but I beg the readers to reflect on it. It is to me the vital question, and I do not see any other alternative but this: *the Bible or the pope.*

Finally, let us preach Christ, his free forgiveness, his atoning blood. Ethical, political, or social preaching—"sermons for the times," as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It defies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvellously to man's natural cowardice and depravation. But if we are faithful to *the Bible* and to the *Crucified*, we need not fear defeat; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it.

Alexander Campbell Against the National Reform Association and the American Sabbath Union.

[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. 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 County. 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, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

THE appointment of civil government, and of the church, are divine institutions, and intended for the good of mankind; the one to promote his temporal, the other his eternal good. The one to minister to his fleshly comforts, the other to advance his spiritual interests. They both emanate from the same fountain of authority, and were dictated from the same princi-

ples of philanthropy. They are, however, as distinct as soul and body,* and should be considered as distinct in their nature, properties and operations. The office of the civil magistrate has existed in all countries, with and without an established religion. Savage nations, Mohammedans, pagans and Christians, have their civil magistrates, and amongst all such the office is a divine ordinance. Where there is and where there is not a church, the ordinance is the same. In Rome the constituted governor and magistracy, though heathen, and persecuting Christianity, was called, in Paul's time, even when a Nero and a Domitian sat on the throne, "an ordinance of God," by that spirit that can denominate nothing wrong. Yes, in the New Testament the heathen magistrates are called "God's ministers," and he that resisteth them is said "not to resist man but God." Yes, the civil magistrate in all nations upon earth is appointed of God, "to execute wrath upon him that doeth evil" to his neighbor, and to be a terror to evil-doers, and a praise to them that do well. For this purpose, he bears the sword of power, and is invested with authority. He is in the same record which denominates him a *minister of God*, to execute wrath upon him that doeth evil, prohibited from using his authority, which is always compulsory, in anything pertaining to spiritual concerns. For this purpose the sword of power is never to be unsheathed. It was once wielded for this purpose even in the presence of the Founder of Christianity, but it was returned to its scabbard, with these memorable and instructive words: "All that take the sword shall perish with the sword." That is, not to defend the State, but to support the church. He also said, who is the author of Christian faith, that if his kingdom were of a worldly nature, his servants would use violence in support of his cause. But such was not its nature.

My creed, on this subject, is the following, viz.: that as the civil magistracy is in all nations alike, the appointment or ordinance of God, whether they are pagans, Mohammedans, or Christians, it is never to be employed in support of any religion whatsoever; nor are civil rulers on any account whatsoever to use any of that authority which they have received *for and from* the State, in support of Christianity, nor ever directly or indirectly to use compulsion in anything pertaining to religion; but they are to use all their authority in keeping good order in society, or in preserving the public peace, the life, liberty, reputation, and property of the citizens of the State.

Those who differ from me on this topic, I request to consider three things:—

1st. That if the magistrate in the United States, for instance, proceed *officially* to support or defend the religion of this country; the Turkish, Japanese, Spanish, Chinese, or any other magistrate has the same power and right (being equally a divine institution there as here to accomplish the moral government of the world) to defend and support the religion of their respective countries.

2nd. That swords, cannons, guns, powder, lead, prisons, gold, silver, or bank notes, can not make the conscience bend, renew the soul, spiritually illumine the human mind, or give a new moral sense. That racks, gibbets, wheels, whips, nor

* We appreciate Mr. Campbell's thought, but regard his illustration as unfortunate.

even the mild punishment of four dollars' fine can not promote piety or benevolence.

3rd. That all such efforts on the part of the magistrate are prohibited in the institutes of Christianity.

I am aware that not a few model both the Church and the State after the "commonwealth of Israel," and would have something like the Jew in civil and ecclesiastical concerns. I have yet said nothing respecting the civil magistracy of the Jews, which seems to be the copy after which the "moral association" would, if they dare, model their little Sanhedrims and their young St. Giles.

With regard to the Jews, I would say there was no office purely civil. Their government was a pure theocracy, and all their offices were under the immediate appointment of their King, who was none else than their God. Hence, when they sought a king like other nations, the Lord charged them with having rejected himself as their king; civil and religious officers were reposed in the same hands; hence Moses performed offices civil and religious. The seventy elders selected to assist him in judging and awarding, took under their cognizance things civil and religious. The Jews can not become a model to any nation in the world, either in their civil government, or in their ecclesiastical; for this plain reason, that no nation ever stood in the same relation to God or received their political institutes in the same manner. I would remind those who are so eager to imitate them, that the only punishment the Jewish rulers inflicted on those who transgressed the letter of the first table of the law, was *only death*. The Sabbath-breaker and the blasphemers were only stoned to death. There was no commutation of the crime, for if sins against God are to be punished as such, there is no temporal privation that can be considered as such. Let those who are so zealous of punishing Sabbath-breakers and of executing what they call the law of God, be consistent with themselves and their precedents, and stone to death the Sabbath-breaker and the blasphemers.

In regard of the Sabbath day and the institutes of religion I except them entirely from the jurisdiction or cognizance of the civil magistrates in any sense whatever. But of this, more hereafter.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, Dec. 4, 1820.*

Taking the State Piecemeal.

FAILING to secure a State Sunday law the Sunday forces of California have been compassing their ends in another way, namely, by securing from city and county boards ordinances prohibiting Sunday labor and business within their respective jurisdictions. In this way a considerable portion of the State has been brought under Sunday regulations more or less strict. And now the same tactics are being adopted in Michigan. The city of St. Louis, in that State, has recently adopted an ordinance which provides that—

Sec. 1. No person shall keep open his or her store, shop, restaurant, grocery, or other place of business, pleasure, or amusement, or sell or offer for sale any goods, wares, or merchandise, within the corporate limits of the city of St. Louis on the first day of the week, commonly called Sunday.

Sec. 2. No person shall do any manner of work, or take part in any sport, game or play, or be present at any dancing, public diversion, show or entertainment within the corporate limits of the city of St. Louis on said first day of the week.

Sec. 3. The foregoing provisions shall not be construed to prevent works of necessity or charity, or the

sale of drugs and medicines, or undertakers' goods, and shall not prohibit the opening of drug stores and undertakers' stores for such purpose.

Sec. 5. Any person who shall violate any of the provisions of this ordinance, shall upon conviction thereof, before any justice of the peace of the city of St. Louis, be punished by a fine of not less than five dollars, nor more than ten dollars and costs of prosecution.

The State of Michigan already has a Sunday law, but it is probably not rigid enough, as it exempts observers of the seventh day.

"Mystery, Babylon the Great."

WE clip the following from the Boston *Citizen*:—

Priest Phelan, editor of the *Western Watchman*, arguing in his paper last week that Peter lived in Rome, made this statement:—

"In Peter's first epistle he sends 'greeting from the church in Babylon.' All commentators understand Babylon to mean Rome. For reasons of this conclusion, see Doellinger 'First Age of the Church,' page 97."

Upon which the *Baptist Flay* thus comments:—

"This concession upon the part not only of the *Watchman* but of the leading Roman Catholic writers as well, that Rome in the Bible is Babylon, is quite significant. It follows, with absolute certainty, that 'Mystery, Babylon the Great, mother of harlots, and the abomination of the earth,' is the Roman Catholic Church. Out of her own mouth the Roman Church stands condemned as the bloody Babylon of Revelation."—*The Primitive Catholic, September 8.*

It Is Religious Persecution.

THE arrest of a Seventh-day Adventist in Tennessee, and his imprisonment for working on Sunday, has excited considerable interest and discussion. While we believe that the first day of the week is the Christian Sabbath, yet we are decidedly of the opinion that this man who believes that the seventh day is the Sabbath of the Lord, and who has been punished for working on Sunday, is the subject of religious persecution.

It is claimed that the Christian Sabbath is a civil as well as a sacred institution, and that there is no persecution in the case mentioned because the party was neither compelled to worship or abstain from worship on Sunday. This may be true. At the same time the civil law compels him to rest two days in the week, while the moral law requires him to rest only one. The Christian who believes that the first day of the week is the day of rest, decides according to his interpretation of the Scriptures and according to his conscience, to rest on that day. Those who believe as he does, being in the majority, pass a law forbidding the Seventh-day Adventists to work on the first day of the week. The latter are as conscientious, it is to be presumed, in regard to their religious obligations and rights, as the former. To compel them to do a thing against their religious convictions, whether it be to rest or to work, by the passage of a civil law, in contravention of what they believe to be their right under the moral law, is nothing less than persecution.

Let us turn the tables. Suppose the Seventh-day Adventists should be in the majority, and should pass a law forbidding others who differ with them in this matter to work on the seventh day. Then those who believe that the first day of the week is the day of rest, would be compelled to rest two days in the week, or else pay the

penalty of fine and imprisonment for working on the seventh day. This, as in the other case, would be simply religious persecution.

The solution of the whole trouble lies in the repeal of the law. There is a similar law on the statute books of Georgia, and a few cases like the one in Tennessee, have occurred in this State. Let the State keep its hands off matters of conscience and religion where people take the Bible for the guide of their conduct.—*Christian Index, Atlanta, Ga., Sept. 13.*

An Unworthy Evasion.

THE Baptists have, as a people, been noted for their adherence to the principles of religious liberty. In the past they have themselves felt the hand of oppression as the result of religious laws. We were therefore surprised and sorry to see the following statements in the *Victorian Baptist* for August, 1894, which are a virtual repudiation of the doctrine of religious freedom, and contain an unworthy evasion:—

On the face of it, it seems a shameful thing that in a Christian and Protestant nation men should be imprisoned, or otherwise punished, for adhering to their religious convictions. So it would be if the punishment were inflicted on religious grounds, or in support of laws made to enforce religious observances of any kind.

But why not permit those who deem it a sacred duty to rest on Saturday, to work on Sunday? Because to do so would be to make it impossible to secure for the laborer his weekly rest. . . . It is, unquestionably, hard for the few who rest on Saturday as a matter of religious obligation, to be compelled to rest also on Sunday by the laws of the land. But it is clear that the law which compels them to do so is, or should be, based upon purely civil and sociological, and not at all on religious grounds.

This is sophistical reasoning. It teaches that religious persecution is proper under certain circumstances, if it is only carried on under some other name. But it is as unworthy as would be an argument in favor of a general, compulsory State law for baptism, upon the physiological ground that bathing is needful and healthful.

Every Sunday law that has ever been made has been religious, no matter what it has been called, or upon what "grounds" enacted, because Sunday observance itself is religious. It has its root in religion. To call a thing something other than it is does not make it so. But that the Sunday law of Charles II. is religious, its wording plainly shows. It is an act "for the better observation of, and keeping holy, the Lord's day, commonly called Sunday," and provides that,—

All the laws enacted and in force concerning the observation of the Lord's day and repairing to the church therein be carefully put in execution.

And that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately.

This is neither "civil" nor "sociological."—*W. A. C., in Australian Sentinel.*

WE observe that Rev. E. Thompson, D.D., of Los Angeles, Cal., classes Elder A. T. Jones, the Adventist, with S. P. Putnam among the "leaders of antichristian thought." Why is Mr. Jones thus shut out of the fold he loves so well? Because he has the temerity to assert, and prove, that religion and the State should be kept separate. This is his offense, and this makes him a "leader of antichristian thought" in the estimation of the National Reformers. They cannot conceive of Christianity as something apart from the political machine. And yet they talk about "religious liberty."—*Truth Seeker.*

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.]

Madrid Catholics Incensed.

MADRID, Oct. 9.—The excitement arising from the recent consecration of the first Protestant Bishop of Madrid is increasing. The Liberal newspapers demand that the government hand the Nuncio his passports. The question threatens to become a violent political issue.—*Inter-Ocean, Oct. 10.*

Willing to Take Them All In.

THE Catholic Church is not apt to federate with any sect, but she may absorb landslides like present day Ritualism. . . . If it can absorb the Anglicans and re-unite the Greeks, the Catholic Church will make the only feasible stride towards Christian unity. And it will be a long one—and one well worth the endeavor. Obviously the pope thinks it worth trying—*Catholic Citizen, Milwaukee, Oct. 13.*

They Forgive Him But He Must Do Penance.

PARIS, Ky., Oct. 14.—Colonel W. P. C. Breckinridge has been suspended from communion by Mount Horeb Church in Fayette county. He has made a confession of his guilt and asked the prayers and love of his brethren in leading a Christian life. The officers of the church accepted his repentance as sincere. Because of the great publicity of his sin he was suspended from the sacraments until February 1, 1895.—*New York Press, Oct. 15.*

Papists Exhorted to Activity.

It is about time that the Catholics of the United States awoke from their lethargy and did something towards bringing their non-Catholic fellow-citizens into the enjoyment of the benefits which the Catholic Church confers upon all who come to it with devout sincerity. The Catholic Church is not the property of the eight or ten millions of Americans who now adhere to it; it belongs as much to the other sixty millions if only they can be brought to realize that fact. It is time that a missionary spirit began to be displayed by us, time that we were doing something towards winning over those other sixty millions.—*Catholic Review, Oct. 20.*

McGlynn Declares the Pope Not Infallible.

AT Prohibition Park, S. I., yesterday afternoon, Dr. McGlynn answered some questions put to him by members of the A. P. A. I. K. Funk, the Prohibitionist advocate, occupied the chair.

Dr. McGlynn said that Charles S. Haskell, of the Prohibition Park Company, had handed him these questions to answer:—

“Is there anything in the constitution of the Catholic Church which is a menace to a republican form of government?”

“Is it true that the vows of Catholic priesthood interfere with loyal citizenship in a republican country like our own?”

“Was not the Archbishop of New York compelled to interfere with your rights as a citizen because of your political enthusiasm?”

The first question Father McGlynn answered with an emphatic “No.” He added: “The Catholic Church will not

menace this country. So far from the pope trying to revolutionize this country, it is the reverse, and in no country does the upholding of the Catholic faith so please him as in America.”

To the second question Dr. McGlynn replied: “The priests do not take vows. They only make promises at the time of ordination. Those promises only restrict the priest in his religious observances and to celibacy.”

“I answer yes to the third question,” said the speaker. “But those who condemned me made a mistake. Neither the Catholic Church nor the pope is infallible. I was excommunicated, but that wound is all healed, and I bear no ill-will.”—*The World, Oct. 15.*

Rome Courts the Colored People.

BALTIMORE, Oct. 10.—At to-day's session of the St. Peter Claver Union a letter from Archbishop Satolli, the papal delegate, cordially approving of the purposes of the union, was read. Among other things, he said:—

“The future history of the civilization of the colored people will consecrate many a page to relate how Leo XIII. has had at heart the abolition of the slave trade in Africa and the civilization of the colored race. From this we conclude that the co-operation that the Catholic Church can lend to the action of the Government for the civilization of the colored people must largely contribute to the ultimate success of such efforts.”—*New York World, Oct. 11.*

Protestantism Declared to Be No More.

COMPLETE reports of the great Catholic Scientific Congress at Brussels, have just been received, and give a much fuller account of the doings of the congress than the cable reports, which were necessarily brief. The closing exercises were pronounced to be one of the most interesting features, and were held in the spacious Palais des Academies. The programme called for a lecture by Rev. J. A. Zahm, of Notre Dame University.

Father Zahm's discourse was an earnest and eloquent plea for more advanced study of science in our ecclesiastical seminaries.

“The age of heresies and heresiarchs,” he said, “is past; Protestantism is now but another name for skepticism and rationalism. The conflict in which the church is now engaged is no longer one which is conducted against her by the followers of Luther, Calvin, Knox and Wesley, but rather one which is declared against her in the name of science. The issue is no longer between Catholicity and Protestantism, but between Catholicity and Agnosticism.”—*Catholic Citizen, Oct. 6, 1894.*

Enforcing the Sunday Law in Cincinnati.

THE exclusive announcement in last Friday's *Enquirer* that the Law and Order League was investigating the manner in which the police enforce the Sunday-closing law, has already caused the authorities to remedy some of their methods of doing business.

The Sunday theatrical performances was the first of these irregularities to be given attention. Heretofore, a police officer went to the theatres at which such performances were given, and took the names of the performers. He returned to the station house where the names were registered on the slate. Their names appeared on the police court docket the next morn-

ing, with the charge of violating the Sunday theatrical laws, placed opposite them. The offenders have not been compelled to appear in court, as all the cases were placed on the open docket, together with those of Sunday saloon-law violators.

Yesterday a new order of things was in vogue. When the officers were assigned to the theatres, they were told to arrest all performers and bring them to the station-house. The order was carried out to the strict letter. After each performance a long string of actors and actresses of various ages and conditions in life, together with the managers, were escorted to the police stations and registered.—*Cincinnati Enquirer, Oct. 15.*

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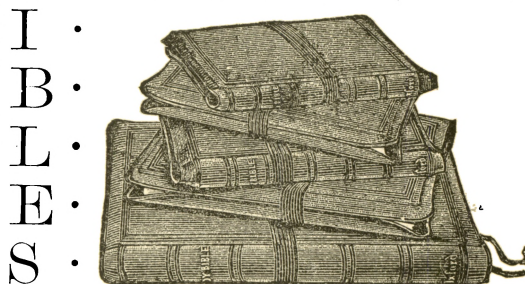
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It is positively stated that Mgr. Satolli is about to be made a cardinal, and that he will remain in this country as apostolic delegate, or in other words, vice-pope.

THE centennial anniversary of the Pennsylvania Sunday law is to be celebrated in Williamsport, October 30 and 31. "Arrangements are being made," says the *Christian Statesman*, "to secure a large attendance."

JERSEY CITY is to have a Law and Order League. "Its object," says the *Christian Statesman*, "will be to see that the laws of Hudson County, and especially those protecting the Sabbath, are enforced." It is stated that "nearly all the ministers in the county favor the movement."

Two Seventh-day Adventists will be tried at Centreville, Md., the first Monday in November, for violating the Maryland Sunday law by hoeing in the garden and chopping wood on Sunday. The AMERICAN SENTINEL will be represented at the trials, and will furnish our readers a full report of the proceedings.

THE Lake Mohonk Indian Conference passed a very positive resolution opposing Government aid to sectarian schools. Noting this fact the *Independent* remarks that it is "somewhat amusing that Lake Mohonk is a sort of Quaker headquarters, and that the only three religious denominations, we believe, which yet receive Government money are the Quakers, the Unitarians and the Catholics."

In a sermon delivered recently in Battle Creek, Mich., the speaker maintained that Sunday can be and is kept in obedience to the fourth commandment. Upon this the *Review and Herald*, of that place, pertinently says: "Now, if Sunday, the first day, can be kept in obedience to the commandment, which says, 'The seventh day is the Sabbath,' why cannot Seventh-day Adventists, by keeping the seventh day, keep the law of the State, which enforces the observance of the first day?"

THE Chicago *Herald* of the 7th instant complains that while "it seems quite easy for a number of Chicago ministers to secure instant attention for a request they make upon the post-office department at Washington," it also "seems to be absolutely impossible for the business men of Chicago, for the great mass of the people

for whose accommodation the postal service is supposed to exist, and who pay so enormous a proportion of the general post revenues of the country, to get the attention of the department."

There are two reasons for this: first, the religious prejudice of the officials; and second, the fact that while the business men are not sufficiently united to get together and knife at the polls any politician or party that refuses their demands, the churches are in a position to do that very thing. The political boycott is a powerful weapon and the political churches have learned how to use it.

THE annual congress of the American Secular Union and Freethought Federation of America, will be held at Madison Hall, 146 W. Madison St., Chicago, Oct. 26, 27 and 28, 1894.

The programme announces three sessions each day commencing at the hours of 10 A. M. and 2 and 8 P. M. Among the advertised subjects, there are a number that would interest readers of the SENTINEL. The opening address will be delivered by Samuel P. Putman, subject, "The Religious Conspiracy in the American Republic." Friday afternoon, Mrs. Lizzie M. Holmes will speak on the subject, "Separation of Church and State." In the evening Hon. C. B. Waite will deliver an address on the topic, "The Crusade of the Church Against the State." Saturday forenoon and afternoon will be devoted to business. In the evening Rev. M. W. Chunn, will discuss the question of the "Encroachment of Church on State." Sunday morning Franklin Stemer will address the congress on the subject "The Struggle for Religious Liberty." In the afternoon Alonzo T. Jones, of the AMERICAN SENTINEL, will speak on the subject, "The Judicial Basis of a Religious Despotism in the United States." In the evening John E. Remsburg will speak on the subject, "The Sabbath Question in Secular Government," after which closing addresses will be delivered by Hon. C. B. Waite and Samuel P. Putnam.

THE Melbourne, Australia, *Age*, of August 18, 1894, has the following, relative to the prosecution of Seventh-day Adventists, under the Sunday law of Charles II. :-

The strict Sabbatarians of Sydney who have set themselves the good work of converting the Seventh-day Adventists from their heresy, with the assistance of Charles II. law, are likely to prove more useful than they intend. Up to now they have only succeeded in making mild martyrs of two or three members of the cult or creed mentioned, but, on the other hand, they have harassed the forensic authorities a great deal. The conviction they secured against Robert Shannon the other day for mixing mortar on Sunday did not give Shannon the least pain, in fact he rather relished the prospect of two hours in the stocks, but the crown law authorities were quite put about when the sentence was recorded, and were really delighted, after much investigation and obtaining weighty legal opinion, to find that they had an oppor-

tunity of quashing the conviction on a quibble, and it was accordingly quashed, to the great relief of the powers, who considered the cost of a set of new stocks less than the effect of the public exhibition of a conscientious Seventh-day Adventist in the antiquated machine upon the minds of the people. The Sabbatarians may not be anxious for the abolition of the fossil law with which they are persecuting those men who refuse to accept a religion at their dictation, but that will surely be the effect of their bigotry and intolerance. These musty enactments have only to be dragged into the light, and used as instruments of persecution by religious fanatics, to convince the people of the evil of allowing them to be retained upon the statute books, and to make the electors determined in demanding their excision.

The opinion expressed in the concluding sentences of this paragraph from the *Age*, was very generally held in this country a few years ago. Almost every secular paper said that the enforcement of the Sunday laws in the several States would lead to their repeal, but such has not been the case. In only one State has such a statute been even modified. On the contrary, the drift is in the direction of more stringent Sunday statutes and a more rigid enforcement of those laws. This is just what we have foreseen for many years in the light of the prophetic Scriptures; and it is now seen that the trend of the times is in perfect harmony with the predictions of the divine Word. But while the world is trampling upon God's Sabbath and endeavoring by human law to exalt in its stead the Sunday of the papacy, a few in every land are being gathered out who are ready to go to the stocks, to prison, to the chain-gang, or to death if need be, rather than to worship the papal beast by observing his false Sabbath.

"ROME'S CHALLENGE," the International Religious Liberty Association's reprint of the four *Catholic Mirror* editorials, arguing the utter absence of Bible authority for Sunday observance, and challenging Sunday keeping Protestants to reply, has been translated into the French. The pamphlet can now be had at this office, in the English, Danish, Swedish, German, and French languages. Price 4 cents.

THE International Religious Liberty Association has issued Nos. 7-19 of their library bound in a single volume. They form a book of over 400 pages, and will be mailed post-paid for 75 cents. The usual discount on quantities.

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