

"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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"RENDER therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." This is the Christian and Protestant principle of separation of Church and State, after which the champions of religious freedom modeled the Constitution of the United States.

WHEN Jefferson, Madison, the Baptists, and certain Presbyterians labored for separation of Church and State in Virginia, and afterwards in the national Government, they understood they were making an image, in America, to the great Christian and Protestant principle of separation of Church and State; and that this separation and its concomitant, freedom of conscience, was in its every feature unlike the papal principle of union of Church and State and its concomitant, religious oppression.

To show they believed all this we quote their words: "It is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome." Again, "To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation from papacy carried on, cannot be transferred to another."

THUS it is seen that the framers of the American Constitution modeled our national Government upon the Protestant principle of separation of Church and State. It was made in the image of the Protestant, and not the papal, principle. The builders said it would continue to image the Protestant principle so long as it refused to legislate on the religious disputes between sects, and protected all

in the right to judge for themselves, and to engage in the exercise of religion agreeably to the dictates of conscience. But should our lawmakers ever legislate, said they, on religious questions, by that act they would lead the nation back to the Church of Rome,—they would mold it into an image of the papacy. And now of the act of Congress closing the World's Fair on Sunday, and the imprisonment of conscientious Sabbath-keepers in the several States under sanction of federal courts, we ask, whose image and superscription do they bear, Protestant or papal?

AND now shall Christians obey ("Obedience is the highest form of worship." "To obey is better than sacrifice,") these Sunday-law enactments which are imaged after the papal principle, both in dogma and practice, or shall they worship God by obeying him and keeping his Sabbath, the mark of his power? Shall they worship the beast and his image by observing the papal Sunday enforced by laws which are made in the image of papal policy? "If any man worship the beast or his image or receive his mark in his forehead or in his hand the same shall drink of the wine of the wrath of God." Rev. 14: 9, 10.

"White With Fear and Wrath."

A RECENT editorial in the *Christian Statesman* headed, "A Glimpse at the Catholic Question," closes with the following paragraph:—

It becomes us Americans to look at once into the secret plottings of this political church. They are striving with mighty energy to gain control of the whole Government of America, national and State, as well as municipal. The assertion is ventured, without much fear of mistake, that they have already succeeded to an extent that, if known to the people, would turn our faces white with fear and wrath.

The assertion may be ventured without any fear of mistake. Another assertion is ventured without any fear of mistake, and that assertion is that the *Christian Statesman* and the National Reform Association, of which it is the organ, and the American Sabbath Union, and the Pennsylvania Sabbath Association, with which the *Statesman* is allied, is responsible in large measure for the success of "the secret plotting" of the Roman Catholic Church to gain control of the whole

Government of America, national, State, and municipal. And let it be said before forgetting it, that it illy becomes the *Christian Statesman* and the political churches and associations which are behind it to speak of the Roman Catholic Church as a "political church," and of its efforts to secure favorable legislation as "secret plottings" "to gain control of the whole Government." This is just what the *Christian Statesman* and its allies have been doing for over a quarter of a century. The only difference is that the Roman Catholic Church has been plotting to gain control of the whole Government in the interests of Roman Catholicism; while the *Christian Statesman* and its allies have been plotting to gain control of the whole Government in the interests of a system the perfect image of Roman Catholicism. The first by order of the pope has been plotting "to cause the constitutions of States and legislation to be modeled in the principles of the true church." The second has been plotting to "place all Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." So similar have been the objects of these plotters that they have found it profitable to play into each others hands. Now that the faces of the editors of the *Christian Statesman* turn white with fear and wrath at the successful plottings of their "mother," it is proper to make them face a chapter in the history of their plotting to gain control of the whole Government of America.

Aug. 31, 1881 the *Christian Statesman* published the following:—

This common interest ["of all religious people in the Sabbath"—Sunday] ought both to strengthen our determination to work, and our readiness to cooperate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept cooperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.

As the result of this request for cooperation Cardinal Gibbons in 1888 indorsed by letter the petition for a national law enforcing the observance of the Roman Catholic Sunday. The next year, Nov. 12, 1889, the Congress of Catholic Laymen passed,

“with the greatest demonstrations” of enthusiasm, the following:—

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

Commenting on their success, one branch of this political church combination spoke thus:—

The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of coöperation with Protestants in Sabbath reform.

This does not mean that the millennium is to be built in a day. This is only a proposal of courtship; and the parties thus far have approached each other shyly.

The *Christian Statesman* and the National Reform Association continued to circulate literature among legislative and judicial heads of the Government until finally the Supreme Court of the United States rendered a decision asserting that “this is a Christian nation,” and in evidence citing the Sunday laws of the several States, “in a document that reads as if largely gathered from the National Reform manual” (*Christian Statesman*, June 25, 1892). With this decision in their hands the *Christian Statesman* editors and their allied political churches continued their plotting to gain control of the whole Government of America. They urged upon congressmen that since this country had been declared a Christian nation, since Sunday was the Christian Sabbath, it was the duty of a Christian nation to protect the Christian Sabbath. At the same time they continued to solicit the aid of that other political church, the papacy, and to present the names of her archbishops and bishops in favor of their scheme. To all this was added the political boycott, and congressmen were threatened with political death if they refused to vote for a Sunday law closing the World's Fair on Sunday. The plotting succeeded. The Government surrendered to these political churches. A Sunday law was enacted. Something the Congress of the United States had, up to this time, utterly refused to do. Not only refused, but declared if it were ever done it would result in the ruin of the American Republic. Here are the words of the United States Senate report on Sunday mails, adopted Jan. 19, 1829, in response to petitions for a Sunday law:—

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort [to secure a national Sunday law] of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. *If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.*

And now that the *Christian Statesman* and its allied political churches have, with the aid of that other political church, been successful in their plottings, that other political church proceeds immediately to tell the *Christian Statesman* and its

“Protestant” allies that Sunday is solely a Roman Catholic institution, and in the matter of the enactment and enforcement of Sunday laws “the Government assumes the right to enforce a religious dogma of the Catholic Church.”

And now after they have made the “proposal of courtship” and the papacy has responded to their adulterous advances, they rise up and with an assumption of immaculate chastity profess to be shocked with the undue liberties taken by that other political church, and assert that they are about to “turn pale with fear and wrath.”

While this political church combination was plotting to gain control of the whole Government of America, and courting that political church, the papacy; the AMERICAN SENTINEL, and the Seventh-day Adventist Church were protesting by voice and pen and telling them that they would one day stand aghast at the ruin they had wrought. While they were picking away at that magnificent breakwater, the American Constitution, we exhorted them in the name of American liberty, in the name of humanity, and in the name of Christianity to desist, telling them they were but making a breach through which would flow the angry seas of papal domination and intolerance. But they heeded us not. Now they are turning pale with fear and wrath at the ruin that follows.

And now we continue to stand as faithful watchmen, warning the people of approaching ruin, and calling to them and all men with God's message of mercy: “Come out of her, my people, that ye partake not of her sins and receive not of her plagues.” Come out of Babylon the great, the mother of harlots and abominations of the earth. Come out of her daughters, the plotting political churches who have “become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

A Presbyterian Paper Against God and Against Itself.

ACCORDING to the *Cleveland Leader* of October 5, J. F. Andrews, a Presbyterian minister, was expelled recently from the Ohio Synod for preaching that “Saturday is the true Sabbath.” Commenting on the case, the *Herald and Presbyter*, of Cincinnati, in its issue of October 10, says:—

It is reported that the Presbytery of Muskingum, of the United Presbyterian Church, recently suspended one of its members from the ministry for persistently preaching and teaching that Saturday is the true Sabbath. He took an appeal to the synod meeting last week at Wheeling, W. Va. Of course, the Presbytery was sustained. He then gave notice of an appeal to the General Assembly. If the facts are as reported, it is hard to find words sufficiently condemnatory of such a man. The position of the United Presbyterian Church as to the Sabbath is so well known that any one seeking to agitate it on this line is a mere disturber of the peace. We shall expect to hear of some one denying the existence of God and appealing to some General Assembly, and then crying out that his liberty has been abridged because he is not sustained.

The full significance of this utterance will appear when it is remembered that the Word of God—the Bible—says plainly and in so many words, that “the seventh day is the Sabbath.” The ridicule of the *Herald and Presbyter* falls not upon the offending minister but upon the Word of God and upon Him who will one day say: “Inasmuch as ye have done it unto

one of the least of these my brethren, ye have done it unto me.”

But the *Herald and Presbyter* is not consistent even with itself. On another page of the same issue containing the paragraph to which we refer, we find these words:—

Thus we see that the pope, in this matter acted arbitrarily, imperiously, and in utter disregard of the opinions and wishes of the priests and bishops in this country. But they have to submit, for the pope is vicar of Christ, the infallible head of the church. People who believe in and submit to ecclesiastical despotism are unfit for civil freedom.

We have no fault to find with this utterance in itself. But the *Herald and Presbyter* condemns itself in saying it. The matter to which it refers is the sending of a papal delegate to this country. This, it is asserted, the pope did contrary to the wishes of the American priests and bishops; and because they thus submit in a mere matter of discipline, the *Herald and Presbyter* thinks them unfit for civil freedom, while insisting that in a matter of faith, a question of conscience, a man ought to unquestioningly submit to the Presbyterian Church, even when the decision of the courts of that church is directly contrary to the Bible—the Protestants' professed rule of faith.

But a thousand times rather would we stand with the poor deposed preacher than to occupy the highest place in a church which makes void the law of God by human tradition, or sit in the seat of the editor who hurls his shaft of ridicule against the humblest man who dares to obey God rather than man. The Judgment draws on apace.

Only on an Equality With Romanism.

DECEMBER 12, Sweden will celebrate the three hundredth anniversary of the birth of Gustavus Adolphus, “The Lion of the North.” “Every Protestant nation,” it is stated, “has been invited to take part in the celebration, and whether officially or not, will be represented.”

An announcement of the coming celebration recently sent out from Stockholm, says:—

Up to the time that the great Swede marched into Germany there had not been a strong arm raised for the Protestant cause. Always their leaders had been weak men and their soldiers divided into small bodies by petty jealousies. Then came a soldier whose reputation lives to this day as superior to that of any man of his century. He picked up the defeat-stained banner of Protestantism and bore it steadily forward, achieving even in his death a victory which for all time established the Protestant religion on a basis of equality with that of Roman Catholicism.

The last sentence, especially the last clause, is literally true: that victory did establish “the Protestant religion on a basis of equality with that of Roman Catholicism,” and it has never in those countries risen above it from that day to this.

“The spirit of Luther,” says the writer which we quote, “was abroad in the North, and the man and the time had come to demonstrate that the men of the North would no longer be held in bondage by Austria and the Church of Rome.” But was it the “spirit of Luther”?

Luther's only weapon was the “sword of the Spirit, the Word of God.” By that he conquered, and he would have no other. “The pope and the emperor,” said he, “combined against me; but the more they blustered the more did the gospel gain ground. . . . And why was this? Because I never drew the sword or called

for vengeance; because I never had recourse to tumult or insurrection: I relied wholly upon God, and placed everything in his almighty hands. Christians fight not with swords and muskets, but with sufferings and with the cross. Christ, their captain, handled not the sword: . . . he hung upon the tree."¹

But the Reformation did not remain true to its own principles. Faith in God gave place to faith in kings, and the "sword of the Spirit" was exchanged for carnal weapons; and the Church of Christ in Switzerland, in Germany, in Norway, in Sweden, in Denmark and in Scotland, became the Church of the State. Says D'Aubigné:—

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

Henceforth its decline was at hand.

It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

Another portion, looking up to God, was haughtily [unhesitatingly] to reject the arm of the flesh, and by this very act of faith secure a noble victory.

If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson.²

As a man and a soldier Gustavus Adolphus is to be honored. From the human standpoint his was a noble service to the cause of freedom. But he rendered no service to true Protestantism. The State churches of Sweden and Norway, of Denmark and of Germany, are little better and scarcely less intolerant than the Roman Catholic Church of Portugal and Belgium, or even of Spain. Protestants may honor Gustavus Adolphus for his human bravery, but they must weep for the lack of living faith in God which made his career possible and substituted for the papacy other human systems instead of the pure gospel of the Son of God.

Sunday and the Reformation.*

THE blighting influence of the Sunday institution upon the Reformation has never been thoroughly appreciated. Beginning with an appeal to the Word of God as against tradition, the Reformation soon encountered the traditional Sunday Sabbath. Some of the reformers, notably Carlstadt, who was professor of theology in the university of Wittenberg, and "during Luther's confinement at the Wartburg, had almost sole control of the reform movement at Wittenberg, and was supreme in the university,"¹ was a strong advocate of the seventh-day Sabbath. Of his position on this point Luther wrote as follows:—

Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say Saturday—must be kept holy.²

In 1519 occurred the notable discussion between Luther and Eck, in which the chief point of controversy was, whether the Bible, or the church and the pope,

were the higher authority. Dr. Eck made the following claims:—

Concerning the authority of the church, the Scriptures teach, Remember to keep Saturday holy; six days you are to labor and do all your work; but on the seventh day is the Sabbath of the Lord your God, etc.; and yet the church has transferred the celebration of the Sabbath to Sunday, solely by her own power, without the Scriptures, and no doubt by the inspiration of the Holy Spirit.—Dr. Eck's Little Handbook ("Enchiridion"), 1533, p. 73.

The Sabbath has been manifoldly commanded in the Scriptures. And as neither the gospels, nor St. Paul, nor yet the Bible itself states that the Sabbath has been abandoned, and Sunday instituted, it follows that it has been done by the apostolic church, without Scripture for it.

But if the church has had the power to set aside the Sabbath of the Bible, and enjoin the observance of Sunday,—why should she not have power to do the same with other days? If you do not observe them and leave the church, to go back to the Scriptures alone, you must, with the Jews, keep the Sabbath, which has been kept from the beginning of the world.—*Id.* p. 79.

Luther, prejudiced, no doubt, by the extreme contempt in which the Jews were held at that time, swerved from the principle upon which the Reformation had been launched, and rejected the Sabbath of the fourth commandment, but was not so inconsistent as to claim divine authority for Sunday observance; but on the contrary, asserted—as in the twenty-eighth article of the Augsburg Confession, which was drawn up by his approval—that "there is no divine authority for it."

The dilemma in which this position placed him is illustrated in his "Smaller Catechism," published in 1529, in the preface of which Luther arraigns the church of Rome in the following words:—

O ye bishops! how will ye ever render account to Christ for having so shamefully neglected the people, and having never for a moment exercised your office! May the Judgment not overtake you! You command communion in one kind, and urge your human ordinances; but never ask in the meantime, whether the people know the Lord's prayer, the ten commandments, or any part of God's Word. Woe, woe unto you everlastingly!³

In the same connection he instructs his ministers "first of all to teach the text of the ten commandments,"⁴ and yet in the same book he violates his own instruction, and instead of teaching the text of the Sabbath commandment, he followed in the footsteps of Rome and supplanted it with the meaningless, indefinite, evasive, human makeshift, "Thou shalt sanctify the holy day."⁵

One feels like condoning this mistake when it is remembered what a herculean task was undertaken by him. Luther doubtless unearthed from their covering of human tradition, more precious gems of truth, than any other one man since the time of Christ, but he was not without his mistakes,—mistakes which instead of being rectified by those who profess to be his legitimate successors, have in the matter of the Sabbath, been intensified. They now declare that there have been "transferred to it [Sunday] all the honors of the Jewish Sabbath;"⁶ and although asserting in this same connection that "Christians are at liberty to appoint any day for worship,"⁷ immediately pronounce the death sentence upon the one who violates their unscriptural, man-made Sabbath.

What is the particular threat and penalty annexed to this commandment? [The commandment they have made.]

Ye shall keep the Sabbath therefore, for it is holy unto you; every one that defileth it shall surely be put to death. Ex. 31:14.⁸

³ Dr. Martin Luther's "Smaller Catechism." Explained in Questions and Answers, by Dr. J. C. Dietuch, p. 3. Concordia Publishing House, St. Louis, Mo., 1885.

⁴ *Id.*, p. 4. ⁵ *Id.*, p. 7. ⁶ *Id.*, p. 49. ⁷ *Id.* ⁸ *Id.*, p. 52.

Having abolished the Sabbath of the Lord under pretext of Christian liberty, and having put in its place a human ordinance in conflict with it, which, for want of scripture they are unable to enforce, they next attempt to re-enact the penalty for the transgression of that law under the theocracy, and apply it to the transgression of a man-made institution. All this is done in the face of the statement from the same book that the Holy Scriptures are a "perfectly sure and sufficient standard, according to which all other sayings, writings, and doctrines are to be judged, so that what accords with them must be received, what is in conflict with them must be rejected."⁹ Does the command, "Thou shalt sanctify the holy day" (the first day of the week) accord with the Holy Scriptures which command, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc.?

The next step in this beaten path of error, is the attempt to secure the observance of this unscriptural, man-made Sabbath by means of the strong arm of civil law. This step the professed followers of Luther are now beginning to take. Rev. F. W. Conrad, D.D., of Philadelphia, editor of the *Lutheran Observer*, appeared Dec. 13, 1888, before the United States Senate Committee on Education and Labor, at a hearing given the friends of the Blair Sunday bill, and represented that the German Lutherans were in favor of compelling the observance of Sunday by civil law. The following are his words as reported and published by the Government:—

I desire to speak for the evangelical portion of the German emigrants who are Lutherans and also reformed evangelical Christians, as we call them. In regard to their position on the Sabbath, while they differ relatively as to the basis on which the Christian Sabbath now rests, and also in regard to the manner of observing the Sabbath, they are, I should say, universally in favor of maintaining the Sabbath laws that exist in America.¹⁰

We know of individual Lutheran ministers who are not "in favor of maintaining the Sabbath laws that exist in America," but we fear that Dr. Conrad's representation is true of the majority.

The Release of W. B. Capps.

THE arrest and imprisonment of W. B. Capps, in Dresden, Tenn., for working on Sunday, after having observed the seventh day as the Sabbath, has been noticed several times in the *Daily Press*.

This man was fined and declined to pay the fine, as it was to his mind a sort of acknowledgment that he was guilty of some offense; and the result was that he was sentenced to 442 * days at hard labor.

Subscriptions for the support of the family of Mr. Capps were asked for in the *Press*, and small sums were received and forwarded.

A subscription was asked for in the *American Hebrew*, a Jewish paper (although the imprisoned man was a Christian of the Seventh-day sect), and something like \$65 was received. Then the question was raised as to how the money was to be used, and it was deemed to be best to liberate the man, and let him care

⁹ *Id.*, p. 111.

¹⁰ Senate Miscellaneous Documents, No. 43, 50th Congress, 2nd Session, p. 40.

* This is a mistake; the term of imprisonment amounted to only 270 days. The error was made in the first place by the clerk of the court when figuring up the costs.

¹ D'Aubigné's History of the Reformation, book 10, chap. 10.

² *Id.*, book xiv, chap. i, pars. 1-10.

* Appendix 1. Revised edition of "Protestantism True and False;" No. 19, Religious Liberty Library. Price 4 cents.

³ M'Clintock and Strong's Cyclopedia, vol. ii, p. 123.

⁴ "The Book Against the Celestial Prophets," by Martin Luther. Quoted in the "Life of Martin Luther in Pictures," p. 147; J. W. Moore, 195 Chestnut St., Philadelphia.

for his family in his own good way. As it was reported that the imprisoned man did not relish surrendering his conscience by paying an unjust fine, it was decided to send the money direct to the clerk of the court at Dresden, and, without consulting the prisoner, pay the fine. This was done, and the man had no alternative but to go free, and he gladly did so under the circumstances, feeling much the same as though an angel had opened the door of the prison.

This was not all. The same mail which transmitted the check to the clerk in payment of the fine, carried another check for a liberal amount, to the released man, to start him anew in life, and to return him to his wife and four children who were being punished the same as the convicted man, by his imprisonment.

This is a remarkable instance of the extending of aid by the Jews to a Christian, in trouble through religious persecution, and has many pleasant features growing out of the liberal and the kindly expressions that were contained in the letters remitting the sums of money that went to make up the contributions, and in the correspondence relative to the releasing of the man. Not among the least was the letter of thanks from the released man to the editor of the *American Hebrew*, for the great act of kindness so Christianly done.

Surely it is a good thing to see brethren of varying faith united in the common cause of humanity and doing these broad-minded and manly deeds.—*Daily Press, Plainfield, N. J., Oct. 6.*

Alexander Campbell Against 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. 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.]

I HAVE no idea of pronouncing unqualified censures on the judge's address.* As a citizen of respectability, and as a president of a civil court, he is entitled to respect; and, although I may conceive that there are some defects in his knowledge of the subject on which he writes, I am constrained to respect the benevolence and goodness of intention that seems to have dictated his remarks. With far the greater part of his observations I heartily concur, but I must beg leave to dissent from some things he has said from a conviction that they are not accordant with the letter or spirit of Christianity. Many things may appear rational and religious and be highly esteemed amongst men that are not esteemed nor commended by the

author of the Christian faith. The whole Bible is a comment upon this.

In number one of the judge's address on the "Institution of the Sabbath," he says many excellent things on the nature and inevitable consequences of vice and immorality, both as they affect this life and that which is to come. True it is, indeed, that "righteousness exalteth a nation, but sin is a reproach to any people." The judge unhappily weakens the force of his own remarks by applying them to support a law which is not compatible with pure virtue and pure morality. This I shall attempt to exhibit in the sequel.

He tells us that one clause of the law on which he comments, passed in the year 1794, "prohibits all worldly employment on Sunday, except works of necessity and charity," "and a proviso of the same law authorizes preparation of necessary food," etc., also the sale of the necessaries of life before nine in the morning and after five in the afternoon in our public markets.

My objections to this are the following: 1st. Because it is intended to compel all citizens, without respect to any conscientious conviction, to observe a day in one sense only, by abstaining from industrial employments which in some instances only facilitates the commission of crime and greatly increases those very vices and immoralities which the judge himself bewails. To instance this, I will only mention one fact known to many, viz., that hundreds of men, nay thousands, commit more sin in being compelled to refrain from the daily business of life on this day than they do on any other day of the week. The wagoner, so often fined for driving his team on this day, ninety-nine times in every hundred, spends the day worse in lying by than in traveling.

2nd. It tends to oppress the consciences of some who conscientiously observe the seventh, and cannot conscientiously observe the first day; such as Jews and Seventh-day Baptists.

3rd. The obedience which the law constrains is neither pleasing to God nor profitable to men. The man who observes the first day merely because the law requires him, performs not that kind of obedience which flows from the heart, and consequently it is with him an unwilling service.

4th. The law itself is unjust, inasmuch as it is partial. It consults the taste and voluptuousness of the genteel folks in large cities, by allowing them to go to market morning and evening to buy such things as may satisfy their craving appetite, while it would fine the poor farmer for saving his harvest, or gathering the labors of the year, a work of much greater importance than buying and selling fresh oysters, melons, leeks, and onions, or a fresh beefsteak before sermon, or even after they return from worship.

A fifth objection I have to the law commended by the judge is that the law itself is on its own principles lame, because it does not secure anything to the interests of even common religion or morality, because that while it prohibits many from industry allowable on all other days, it allows them to spend the day reading newspapers, writing letters of business or amusement, talking politics, or speculating upon any carnal or temporal topic. This I say it allows because its jurisdiction extends not to such things, but merely to overt acts on the highway or in the field.

These are, with me, insuperable objections to the whole system of civil interposition to sanctify the first day of the week. As the main drift of the judge's address was to recommend and enforce the above law, it detracts from the merits of his good observations, and makes them subservient to an unjustifiable end. I must here add that I cannot advocate any system of coercion in religion, nor anything that even looks like it, believing that every such system is a vain attempt, to substitute a formal and mock obedience for an honest, sincere and devout regard to the institutes of Christianity. Far be it from my intention, and from my remarks to weaken the attachment of all true Christians to the observance of the first day of the week according to the Christian institutes. It is and it has long been a maxim with me that he cannot be a Christian who does not regard and sanctify the first day of the week to the Lord.¹

But it is absurd with me to compel men to pay regard to the first day of the week who do not acknowledge and feel their obligation to Him whose day it is, as to compel men to sit down at the communion table and pay a mock regard to the death of Christ. And I must add my conviction, that all those whose regard to it in any shape is compulsory, would be better employed in plowing or reaping, in planting or building, than in yielding a forced respect to it.

It is a fact worthy to be noticed, that no prophet or apostle, no inspired man in Old or New Testament times, ever dropped a word against Sabbath-breakers amongst any other nation than the Jews.² Amongst all the sins that proved the ruin of Sodom and Gomorrah, Babylon and Nineveh, Greece and Rome, that of Sabbath-profane-ment is never mentioned. Nor was it until Constantine married the Church and the State that a civil law was passed requiring from all ranks and degrees of men, a civil respect to this institution. I could here transcribe the first law published on the subject, were it necessary for my purpose, and from facts incontrovertibly prove that formality and hypocrisy began from that very day to stalk abroad with shameless aspect.

I have often observed that when men become advocates for any unscriptural and irrational practice in religion, it is to be traced to something fundamentally wrong in their doctrinal views of religion, and therefore I fear that the judge in the following remark too much countenances a system anti-evangelical in its tendency. He says that "nothing but a life of piety and obedience to the laws of heaven will procure final happiness beyond the grave," and "that meekness, charity and forgiveness are indispensable conditions of obtaining our own forgiveness." If such were the judge's views of the ground and condition of a sinner's admission into heaven,

¹ Of course the readers of the SENTINEL will understand that we do not agree with Mr. Campbell that Sunday is the Lord's day. The marvel is that so candid and able a man should have entertained such an idea. However, the Sabbath question was not then so prominently before the world as it is now; God having, as appears from prophecy, reserved it as the final test of loyalty to himself. But the fact that Mr. Campbell did believe Sunday to be the Lord's day is significant in this connection as showing that his opposition to Sunday laws was not due to opposition to Sunday as a so-called Christian institution, but rather the contrary, that is because of his regard for it.

² We do not by this understand Mr. Campbell to teach that all men who did not keep the Sabbath were not guilty of the sin of Sabbath-breaking, but that they were not charged with that simply because the Sabbath being a spiritual institution, it can be kept only by those who are spiritual, and the first duty of all men is to yield themselves to God, become spiritual, and thus be in a condition to keep the Sabbath. The Sabbath was made for man, that is, for the race; but it was made before the fall, and was, primarily, for the race in its unfallen condition. To receive the blessing there is in the Sabbath man must be created anew in Jesus Christ.—EDITORS SENTINEL.

* Mr. Campbell here refers to opinions expressed by Judge Rush, of Pennsylvania, which were put forward by the moral societies against his position.

it is to me, by no means surprising, that he should so far mistake the nature of that observance which the Christian religion demands to its institutes. And still less strange that the leading members of the Middletown club should wish to promulgate his sentiments.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, January 12, 1821.*

Roman Catholics and Liberty of Conscience.

WHAT government has ever existed which has recognized freedom of religious belief and worship while submissive to the authority of the papacy? In all history there is no account of any such. Wheresoever it has been done, the popes have considered it an act of disobedience to them, and dealt with it accordingly. In all the forms of bulls and briefs, they have condemned and denounced it as heresy. Pius IX. has done so in his Syllabus and other official papers. When the Austrian government, in 1855, abolished the Concordat, allowing liberty for all opinions—liberty of the press, of faith, and of instruction in the schools—he characterized the act as inimical to the church, as “in flagrant contradiction with the doctrines of the Catholic religion;” and, by virtue of power which he claimed to have derived directly from Christ, he declared all the acts and decrees in that respect “null and powerless in themselves and in their effect, both as regards the present and the future.” And he threatened all engaged in their execution with the censures of the church and with excommunication.¹ These threats have been executed by the proclamation of excommunication, in 1869, of all heretics, “whatever their name, and to what sect soever belonging, and those who believe in them, and their receivers, promoters and defenders;” so that the pontifical curse is now resting upon all the institutions of Protestantism, and upon all liberal and tolerant opinions, wheresoever they are to be found in the world. When, therefore, we talk about what the Church of Rome teaches and allows in reference to freedom of religion, of the press, and of speech, such as is secured by the Constitution of the United States, we must look, not to what is done and said by exceptional individuals, or even by communities of liberal tendencies, but to the pope alone. He is the church, and absorbs in himself whatsoever power it possesses, in all its height, depth, length, and breadth. The pen of inspiration has instructed us that “God is not a man,” but the pope tells us that he, of all the earth, possesses the attributes of God, and must therefore prescribe the faith, reward the faithful, and punish the disobedient.

THE FOUNDATION OF THE PAPAL CLAIM.

There are two memorable events in history which are sometimes referred to by defenders of the papacy to show that such accusations as the foregoing are unjust and unmerited: the granting of Magna Charta; and the introduction of religious liberty into the colony of Maryland. If this defense were designed only to show that there had been, and yet existed, numbers of Roman Catholics who approved

the principles involved in these great measures, it would be perfectly legitimate, and nobody could object, for that is an undoubted fact. But it is not so limited. On the other hand, it is placed to the credit of the papacy, which is not in any sense entitled to it. As to Magna Charta, the barons of England incurred the displeasure of Pope Innocent III. for extorting it from King John, and he excommunicated them for doing so; and released the king from his sworn obligation to observe it, as he also did several of his successors. We have seen the direct conflict between the principles it expressed and those which pertain to the papal system. The other inquiry—whether the papacy is entitled to any credit for religious toleration in Maryland—comes more directly home to the people of the United States; which makes the investigation of it of more immediate concern to us.

The colony of Virginia was settled under several royal charters. That which erected it into “a corporation and body politic” was dated May 23rd, 1609, and was granted by James I. The district of country included within the colonial limits extended “from sea to sea, west and northwest,” and included all of what afterward became the colony, and is now the State, of Maryland. One of the purposes expressed in this charter was “the conversion and reduction of the people in those parts unto the true worship of God and Christian religion.” And inasmuch as the true worship was at that time in England considered to be that provided by the Established Church, in opposition to that of Rome, King James further said, “We should be loath that any person should be permitted to pass that we suspected to affect the superstitions of the Church of Rome.” It required also that the English oath of supremacy should be taken by all the colonists. By these provisions of the charter, therefore, Roman Catholics were positively prohibited from settling in any part of the colony. Other and subsequent provisions were designed to enforce this exclusion. By royal instructions issued to the governor in 1621, the colony was required “to keep up the religion of the Church of England as near as may be.” In obedience to these instructions, the General Assembly of Virginia—the first that ever met in the United States—enacted a law providing “that there be uniformity in our church as neere as may be to the canons in England, both in substance and circumstance; and that all persons yield readie obedience unto them under paine of censure.” This was also repeated in 1629 and 1631, before the charter to colonize Maryland had been granted to Lord Baltimore.²

THE COLONISTS ANTAGONIZE THE KING.

The condition of things existing in the colony of Virginia was not at all satisfactory to the king. The first legislative assembly had met at Jamestown in 1619, each borough sending a representative. The impulse given to popular freedom by this means excited his apprehension that the monarchical principles he desired to plant in the New World might be endangered. He manifestly feared that if the right of representation in the Colonial Legislature were granted to the people, it would, in the end, result in organizing a formidable opposition to his own authority. And being a monarchist in the strict-

est sense, he therefore resolved at once to bring the colonists into complete subjugation. For this purpose he resorted to several wrongful and oppressive measures. He commanded that a number of felons, unfit to remain in England, should be transported to the colony; and also made the most grinding exactions upon the people in order to draw off their wealth, and thereby to supply his own treasury. This injustice, which violated the chartered rights of the colonists, they could not endure without remonstrance; and when they did undertake to set forth their grievances, and to appeal to the settled principles of the law of England for protection, they were regarded as seditious. This furnished a pretext, in 1622, for an attempt to destroy the charter. The first step to this end was to establish in England the entire governing power of the colony, and thus deprive the people of all agency in making their own laws and managing their own affairs, which was secured to them in the charter as pertaining to “the privileges, franchises, liberties, and immunities” which belonged to all Englishmen. This scheme of government, as a substitute for the charter, was laid before the colonists, who were told that if they did not accept it, they would be crushed by the power of the king. Not at all intimidated by this threat, they rejected the proposition with indignation, being resolved to cling to their chartered rights. The king, therefore, found it necessary to resort to a more direct measure. He caused a writ of *quo warranto* to be issued from the Court of King's Bench in England to declare the charter forfeited. The colonists could not, of course, make any successful defense to this, for the king could easily find the means, in those days, to bring the judges over to the royal side if they were otherwise inclined. The English law gave the court no jurisdiction over the whole body of colonists, and they rightfully decided to treat whatever judgment should be pronounced against them as null and void. The judgment of forfeiture was arbitrarily rendered in 1625, just before the death of King James, but no steps were taken toward its execution before that event. Charles I., who succeeded him, took up the matter where his father had left it, and in one of his proclamations assigned all the misfortunes in the colony to what he called “corporate democracy.” His principal effort, therefore, was to destroy entirely the representative form of government inaugurated in 1619. To this end he appointed a governor and council with powers as royal as he himself possessed. But the people were determined not to give up their General Assembly, and it continued to meet at regular periods, passing such laws as we have seen, in strict conformity to those of England. They cherished the rights of Englishmen too fervently to surrender them at the mere dictation of the royal power, or in obedience to the illegal judgment of a court subservient to it.

WHY A CHARTER WAS GRANTED TO LORD BALTIMORE.

In 1628, Lord Baltimore visited Virginia. This nobleman was a monarchist both from inclination and education. He was so devoted to the interests of the king as to have become a special favorite of both James I. and Charles I. He had many excellent and ennobling qualities, which made him exceedingly popular. In 1624—only four years before—he had be-

¹ See the pope's allocution, delivered June 2nd, 1855, in consistency at Rome, Appletons' "Annual Cyclopaedia" for 1868, pp. 675, 676.

² *Ib.*, for 1869, p. 619.

³ "Henning's [Virginia] Statutes at Large," vol. 1, pp. 97, 98, 114, 123, 149, 155.

come a Roman Catholic. When he reached Virginia he found the English Episcopal Church established by law, and also a legal requirement that, in becoming a citizen, he should take the English oath of supremacy. This he could not do consistently with his new religious convictions. He was willing, as all the papists in England were, to take the oath of allegiance, which involved merely the support of the kingly prerogative, but not that of supremacy, which denied the authority of the pope. Consequently he did not unite himself with the colonists. But being delighted with the climate, soil, and scenery about the Chesapeake Bay and Potomac River, he formed the design of obtaining a charter from King Charles authorizing him to make a settlement there, in entire disregard of the rights of the Virginia colony. Upon that question, being a monarchist, he, of course, took sides with the king—both having an equal disregard for the rights of the people when they came in conflict with the prerogatives of royalty. He relied manifestly upon his well-known devotion to these principles for his success with the king. And in this he was not disappointed; for Charles was not only disposed to oblige him personally, but was resolved upon punishing the seditious colonists of Virginia, notwithstanding they rigidly maintained the religious worship established by the laws of England.

RELIGIOUS TOLERATION A MATTER OF NECESSITY.

The charter to Lord Baltimore was granted in 1632; but in consequence of his death it was transferred to his son, who took his title. It granted the tract of country lying on both sides of the Chesapeake Bay and north of the Potomac, up to the fortieth parallel of latitude—the whole of which was within the limits of the Virginia colony.⁴ This charter contained the celebrated provision that while Christianity was made the law of the colony, yet no preference should be given "to any sect," but "equality in religious rights, not less than in civil freedom," was secured.⁵ This constitutes the groundwork of the Roman Catholic claim of toleration in the United States. A critical examination of it will demonstrate not only that this claim is groundless, but also what was understood by Charles I. and the elder Lord Baltimore by giving security to civil freedom in Maryland—in other words, by granting the right of legislation to those Roman Catholics who should emigrate to the colony.

The English oath of supremacy had been established one hundred years before the date of this charter. This oath required that every subject should recognize the king as the supreme head of the Church of England; that the pope of Rome had no more jurisdiction than any other bishop; and that obedience to him should be renounced.⁶ This was not only the law in England, but it was also the law in the colony of Virginia. It was because of this that Lord Baltimore could not become a citizen of the latter colony. Now when this, and the further fact that the territory granted to him was within the limits of the Virginia colony, are observed, it will be seen that he could have

accomplished no possible object designed by him without a provision for religious toleration in his charter. He was about to undertake a settlement in a region of the New World where there was an existing form of religion established by law, which, in his conscience, he entirely repudiated—which he had renounced only four years before as contrary to the law of God, and which, if he remained true to his religious convictions and papal obedience, he would feel it his duty not merely to oppose, but to exterminate. Like other papists of that day, and the advocates of the pope's infallibility now, he favored religious toleration in a Protestant country—that is, such toleration as would enable him to maintain the cause of the papacy in the midst of Protestantism as the means of rooting out the Protestant religion, and securing the establishment of the Roman Catholic by law. His only means of getting rid of the oath of supremacy in the colony of Virginia was to get the king so far to set it aside, without authority of law and by his royal will alone, as to allow him to colonize part of the territory with Roman Catholics—this being, at that time, the only possible means of introducing that class of population into the colonies. Hence, the provision for religious toleration was a matter of necessity, not choice, with Lord Baltimore.

On the part of the king there was one principal object to be attained by the establishment of the new colony. As Lord Baltimore was a thorough monarchist, it was expected of him that he would check the tendency among the Virginia colonists toward popular liberty, and so employ the right of legislation granted to the Maryland colonists as to preserve the monarchical principle; which Charles well understood to be an established feature of the papal system. This object was so near the heart of Charles that he was quite willing that the established religion should be sacrificed, if it could be done in no other way. Although he had no power by the law of England to set aside the oath of supremacy, yet he could even venture to defy the authority of Parliament in order to punish the Virginia colonists for daring to assert their just rights as Englishmen. He may, indeed, have had, and possibly did have, another motive beyond this; the subversion of the English Church in the colonies and the establishment of the Roman Catholic by law. It is very well known to the readers of English history that both Charles I. and his father, James I., while professedly Protestants, were inclined to favor the papists as far as they dared to go. During the reign of Charles the laws were not executed against them, and they were allowed to go unpunished for refusing to take the oath of supremacy, whenever they consented to swear allegiance to him.⁷ By this latter oath they assured themselves of his royal favor to such an extent that they contributed greatly toward the general policy of his administration. They were allowed publicly to celebrate mass at Somerset-house, especially under the royal protection. A papal nuncio resided in London, and his house was their general rendezvous. The queen was an acknowledged and fanatical papist. It is, therefore, quite certain that they materially aided the convocation and Archbishop Laud in implanting in the mind of Charles an intense hatred of the Pres-

byterians and Puritans.⁸ And as the influence of the latter was beginning, about that time, to create a sentiment in the Plymouth colony, like that in Virginia, in favor of the principles of popular government, it was probably an easy matter for Lord Baltimore to obtain from Charles the charter of 1632. Both of them thought alike upon the political questions likely to be involved in the settlement of the new colony; and these were considered by Charles as of more consequence than the religious worship established by the English law.

Thus, when all these facts are taken into account, the conclusion is a natural if not unavoidable one—that the insertion of the provision in favor of religious toleration in the Maryland charter was alone for the objects and purposes already suggested. So far as Lord Baltimore himself was concerned, it was undoubtedly a necessity with him. He did not take it in that form because he favored religious toleration in a broad and liberal sense, even if he did so favor it, but because it was the only mode by which he could maintain Roman Catholicism in opposition to the existing law of the Virginia colony. By precisely the same process of reasoning as may have influenced him, Pope Pius IX. is in favor of religious toleration in the United States, but not at Rome; and so with his hierarchy all over the world.—*The Papacy and the Civil Power*, pp. 672-680; *Nelson & Phillips*, New York, 1876.

Not Even Toleration.

THE people of the State of Maryland seem to have made up their minds that liberty to worship God according to the dictates of the individual conscience is a thing of the past. Oct. 6 and 7, in the year of our Lord, 1894, some Seventh-day Adventists were worshiping in their own house of worship, in the village of Shady Side, not far from the capital, when their place was surrounded by a mob of men who threw bricks and stones against the house, and through the windows, making such a noise that it was impossible for the minister to go on with the service. The house of worship was considerably damaged, and one of the brethren was very roughly handled by some of the men engaged in making the disturbance. The minister was informed that if he did not leave the place, he would be treated to a rope around his neck; and many other like things.

All this occurred on the first date mentioned, which was the Sabbath, and the Adventist people were informed that their meetings must be discontinued or they would be broken up. They attempted to hold meeting again on Sunday evening, and the mob again appeared, some of the men going into the house and publicly insulting the minister. On this occasion the brethren took the precaution to secure the names of fifteen or twenty of the leaders of the mob, and they were reported to the authorities. Fifteen of the men were arrested and brought before the court on Monday, the 8th, but were immediately discharged on a technicality. Many of the men implicated in this lawless business were members of so-called Protestant churches of the place; but while these men escape justice, the poor Adventist

⁴ "History of Virginia," by Howison, vol. i., p. 270; "History of the United States," by Bancroft, vol. i., pp. 238-241.

⁵ Bancroft, p. 243.

⁶ "History of England," by Rapin, vol. vii., p. 480.

⁷ Rapin, vol. xi., p. 89.

⁸ *Ibid.*, vol. x., p. 435; "History of the Rebellion," by the Earl of Clarendon, Oxford ed., vol. i., p. 243.

minister will probably have to serve a term in jail for picking up a few tent stakes on Sunday morning, one of these good people having been stationed to watch him. Truly, "justice standeth afar off; . . . and equity cannot enter."—*Allen Moon, in Advent Review and Sabbath Herald.*

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.]

An Evil Disease Upon Them.

OCCASIONALLY we have had occasion to condemn the misconduct of Methodist churches in the matter of improper exhibitions. This time we notice the following: "An Entertainment entitled Living Pictures Copied from Famous Paintings of the World and a very Amusing French Farce, will be Given in an Inclosed Tent for the Benefit of the Building Fund of the Fourth Presbyterian Church." This is in an Indiana city. A corrupting disease seems to attack the churches indiscriminately. Let every genuine Christian frown upon its manifestations.—*Christian Advocate, New York, Oct. 18.*

Whose Image Is Here?

THE September issue of the Sunday Reform Leaflets lets light upon the inside of the case of Private Cedarquist, who was released from punishment for refusing Sunday duty by order of President Cleveland. The President was prompted to the action by the manager of the Sunday League, who, upon learning of the case, sent a vigorous letter calling Mr. Cleveland's attention to it and calling for a remission of the penalty. The reasons for asking for the pardon were stated to be that Sunday target practice, which the man had refused, was a violation of the law of Nebraska, of Cedarquist's religious convictions, and of Christian civilization. The letter continues: "Since the Supreme Court of the United States decided in the 'Holy Trinity' case on the 29th day of February, 1892, that 'this is a Christian nation,' and said opinion, rendered by Justice Brewer, was concurred in by every other justice, the said Private Cedarquist had a right to expect that no regulation or requirements would be made in the army of this nation out of harmony with the general laws and customs of that type of Christianity which our history has illustrated." That is, this is a Christian nation; and we have a right to expect it to enforce that type of Christianity which we believe in—the Sunday institution.

The leaflet goes on to state that "President Cleveland was very prompt and vigorous in his attention to the case."

But the circumstance proves clearly that the importance of Justice Brewer's decision in its bearings on the fulfillment of prophecy, has not been overestimated. It is the sense of the National Reform party that by its decision the Supreme Court has placed Christian usages and institutions upon so strong a legal basis that the army must respect them, even in emergencies of civil law. Not only so, but the executive department fully coincides in this opinion, and leaps with alacrity at the opportunity thus to place itself on record. The Supreme Court being beyond appeal, the national Constitution and laws

being subject to its dicta, its sentiments upheld by a strong popular sentiment controlling the executive and legislative departments of the Government, who can withstand the force of its decrees?

The Supreme Court says that this nation is built on Christian lines, it is modeled after religious ideas, and bears the impress and superscription of the religion of its founders—IT IS A CHRISTIAN NATION. The people shout, Amen; make it so. The President overleaps his prerogative in his anxiety to patronize public demand, and Congress was even more ready to respond to the call of the church. But a nation constructed on religious lines, bearing that impress, pledged to the maintenance of religious dogmas, and accepting the appellation of "Christian," is an exact image of the papacy. The Supreme Court says that all this is so. What more remains to make it so?—*Advent Review and Sabbath Herald.*

Ritualistic Extremes in England.

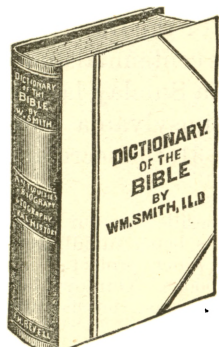
THERE seems to be abundant warrant for the existence of such a society in England as the National Protestant Church Union. Its main object is to antagonize the ultra ritualistic tendencies which prevail so widely in the Anglican Church.

A memorial lately presented by this association to the English archbishops and bishops gives some startling facts. High-church service books are shown to contain teaching of the most un-Protestant and unscriptural sort. Confession, penance, and absolution; the mass and priestly sacrifices; the adoration of the Virgin Mary and prayers to the saints—these are among the doctrines and practices unequivocally advocated. An extract is given regarding the communion, which sufficiently indicates the general tone: "When the priest begins the prayer, that which is on the altar is bread and wine. When the priest ends the prayer, that which is on the altar is Christ's body and blood; it is Jesus; it is God. Who does this? The priest acting for Jesus in the power of the Holy Ghost." The tolerance which would make room in the same church for all shades of religious opinion becomes a *reductio ad absurdum* when it allows such undisguised popery as this under the shelter of so-called Protestantism.—*The Examiner, Baptist.*

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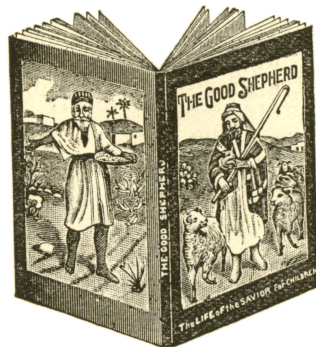
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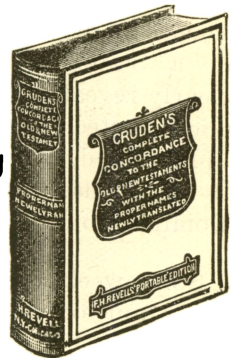
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NEW YORK, NOVEMBER 1, 1894.

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

A CONFERENCE convened at Rome on the 24th of October, the purpose of which was to bring about a reunion of the Greek and Latin churches. The pope addressed the prelates on the subject of the return of the Eastern Church into Catholic unity, and invited Cardinal Langenieux and the patriarchs to state their views.

THE Lexow Committee continues to unearth police corruption in this city to an extent that is almost past belief, and it is evident that the end is not yet. It has already been shown that almost every line of business in the city has been compelled to pay tribute to the corrupt ring which for years has ruled New York for the money that was in it.

BEFORE another copy of the paper reaches our readers, two Seventh-day Adventists will be imprisoned in the county jail at Centreville, Queen Anne's County, Maryland. All similar cases which have been appealed have been lost. These men following the instruction of their Master, will plead their own cases as the Lord gives them utterance. The offenses with which these honest men are charged is in one case hoeing in the garden, and in the other chopping wood, on Sunday.

Do not fail to read the article on page 341, entitled, "Roman Catholics and Liberty of Conscience." It is somewhat long, and some parts of it may seem dry, but every Protestant ought to be perfectly familiar with all the facts connected with the Maryland Charter. Upon the provision in that charter guaranteeing religious toleration, the Roman Catholics build their claim to have been "the first in the New World—the first, indeed, in all the world—to make freedom of conscience an organic part of the constitution of a State." The article referred to clearly reveals the fact that Roman Catholics granted religious toleration to others, in Maryland, as the only means of securing it for themselves. Even a Loyola or a Dominic would have done as much.

SOME weeks ago, in calling attention to the grant of an alley in Washington, D. C., to a Roman Catholic institution, we said:—

The SENTINEL has protested, and will continue to protest, against all such donations, whether of land or of money, and whether made by the Government of the United States or by the Governor of Mashonaland; for if the principle is worth anything, it is just as good in the wilds of Africa as on the plains of our own fair West or in the alleys of our Capital City.

At the time we had in mind certain

grants of land made in Africa for mission purposes by the British South African Company. It was thought and urged by some that these grants were legitimate because made by a company. But we now have in our possession the annual reports of said company from 1890 to 1893, inclusive, and are in a position to prove conclusively, that the British South African Company is nothing less than a British Colonial government, and that grants of land from it differ in no sense from similar grants from any other civil government.

THE *Examiner* (Baptist), in its issue of October 25, referring to "contracts schools," which it defines as "schools carried on by the various Christian denominations, through aid received from the United States Treasury," says: "The Baptists have never received this aid." How the *Examiner* can make this statement we cannot understand, since we sent the editor a marked copy of the AMERICAN SENTINEL several weeks ago, containing positive evidence that from 1879 to 1884, inclusive, the Baptists did receive through Mr. Henry L. Morehouse, of this city, secretary of the American Baptist Home Missionary Society, the sum of \$8,075 for maintaining schools for the freedmen of the Choctaw and Chickasaw Indians in the Indian Territory. True the amount was small, but does that affect the principle?

POPE LEO XIII. has published an encyclical on devotion to the rosary. The encyclical is occasioned, says the pope, by the attempt of the impious to bring into derision the worship of Mary. The rosary consists of a string of larger and smaller beads used by Roman Catholics when praying. There are various forms of the rosary, but the one most generally used has fifty-five beads—five large ones and fifty small ones—all of which are used to keep a tally of the number of prayers said. The Lord's prayer is said on reaching a large bead, and a prayer to Mary at every small bead. Thus it is seen that to every prayer offered to God, ten prayers are offered to Mary; hence the pope's object in urging devotion to the rosary in order to maintain faith in the papal goddess Mary.

In the "marked copy" of the *Christian Statesman* announcing the centennial anniversary of the Pennsylvania Sunday law to be celebrated by the Pennsylvania Sabbath Association, Oct. 30, 31, the secretary says:—

The Sabbath [Sunday] is imperilled in our land. Its sanctity is passing away. It is being rapidly converted into a holiday. The laws which protect it are being removed from the statute books. Our own law is in danger. . . . Fellow-citizens! let us rally for the Sabbath law.

Its (Sunday's) sanctity is passing away because the civil law sanctifying it is said to be passing away, and citizens are exhorted to rally for the Sabbath law in

order to save its sanctity. This is a candid admission. All the sanctity which Sunday ever had was the result of civil law. Not so with the Sabbath of the Lord, the seventh day; God blessed the seventh day and sanctified it.

A FACT, significant of the despotic tendency of our Government is, that a writ of *habeas corpus* is impotent to secure the release of a man charged with being a contract laborer. At this writing an English coachman is imprisoned on Ellis Island, in New York Bay, awaiting the decision of the Treasury Department, notwithstanding the fact that a United States judge, before whom he was brought on writ of *habeas corpus*, decided that, being a personal servant, he was clearly exempt under the law. But, added the judge, this court has no jurisdiction in this case. Final decision rests with the secretary of the treasury. And so it is within the power of one man to deport from this country whom he will if only a charge of being a contract laborer can be trumped up against him. Probably in this case the secretary will do right, but what shall be said of the law which makes abuse of such power possible?

Books for the Children.

MOTHERS and others who have the care of small children are often at their wits' end to know what to get in the shape of books which will at once interest and instruct the little ones in the first and simple principles of the Bible, and give them a knowledge of the Saviour. With this thought in mind we have examined and can heartily recommend the books advertised in another column of this paper under the above heading.

"Bible Pictures and Stories," and "Little Folks' Bible Gallery," are companion volumes, although either one is complete without the other. They are similar in make-up, but the same story or picture is not repeated. The language of the books is such as to commend it to the good sense of older folks; for while it is simple it is not silly.

"The Good Shepherd" is of the same class of books, but confines itself particularly to the life of the Lord, which it narrates in a style most pleasing and dignified, yet so plain and easy, that the youngest can readily understand it. It is, withal, quite free from doctrinal errors. The book is fully illustrated, many of the pictures occupying a full page. The most of the illustrations are new and are not to be found in any other book.

The little ones cannot fail to be interested in the nice pictures, and learn many good things from them. These books will make most acceptable presents to the little tots for birth-days, etc.

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