

"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."

VOLUME 9.

NEW YORK, NOVEMBER 8, 1894.

NUMBER 44.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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IN a recent sermon in this city, Rev. Charles H. Eaton said:—

The Roman Catholic Church has produced some of the finest examples of humanitarians in the history of the world, and it should not be forgotten that the preservation of literature was due to the church, while she had produced her quota of scientists as well. The lives of Newman and Manning and Richard B. Froude are worthy of the highest admiration.

And this utterance is called by the paper from which it is taken, "A plea for religious toleration"!

IT is true that "some of the finest examples of humanitarians in the history of the world" have been Roman Catholics; but they were such in spite of the system, not because of it. Heathendom, too, has given the world some noble characters.

BUT what is meant in such a connection by "religious toleration?" Simply religious equality; and this not in the sense of equality before the law, but equality in the estimation of the people. Rome and her apologists want the history of the Dark Ages obliterated and the past forgotten; and refusal to do this is religious intolerance! It is for this reason that Rev. Walter Elliott, a Roman Catholic missionary, writing to the *Catholic World*, brands the Seventh-day Adventist Church as the "most venomous enemy of Catholicity in these parts;" "Puritans of the worst sort," etc.

THE "venom" of the Adventists is their uncompromising hostility to the errors of Roman Catholicism, and their persistent insistence that the papacy is the "man of sin," and the papal system "the mystery of iniquity;" the papal church the harlot mother of the harlot daughters of the Apocalypse.

FOR centuries Rome dominated the civilized world, and brooked no rival. "Heresy," and "heretics," were alike destroyed. Not only was open schism a crime to be

punished by death, but secret dissent was likewise sought out and visited with the most severe penalties.

ACCORDING to her own confession, the Roman Catholic Church forged* her own weapons for the extirpation of "heresy" in the 13th century. Prior to that time she had used the secular powers, for they had been willing fools, but civil rulers were becoming indifferent, and the Inquisition was called into being.

"ROME never changes;" this is her boast to-day. Therefore, what Rome did in the Middle Ages Rome would do now had she the power. And yet Rome regards it as the height of intolerance to remind her of the dark pages of her history and to warn the people against the errors of Romish doctrines, and expose the corruption of the Romish Church and priesthood.

THE Lord says: "Cry aloud; spare not;" but Rome says, "Be tolerant." Yes, be tolerant, but tolerance does not mean indifference to truth. It does not mean giving the right hand of fellowship to error. It does not mean disloyalty to the word of God. It properly means, equality before the law; perfect freedom to profess and practice any religion or no religion, just as the individual shall elect, limited only by due regard for the equal rights of others. It means the perfect equality before the law of every individual and every sect with every other individual and with every other sect in all things. It means perfect liberty of conscience, guaranteed and defended by the State and restricted only by the equal rights of others. This Rome demands for herself and her votaries in America, and this Rome ought to have, not only here but everywhere; but this Rome denies to others wherever she has the power. Verily, "Rome never changes"!

* "Half Hours with the Saints of God," approved by Cardinal Gibbons, says of the 13th century: "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." Page 59.

Roman Catholic Saints and Miracles.

THE Roman Catholic Church claims a catalogue of saints numbering hundreds of thousands. Every one of these hundreds of thousands of saints is *dead*. In fact, the very first qualification of a Roman Catholic saint is that he be dead, and, second, that he be dead at least fifty years.

Another all-important qualification is that he work miracles *after* his death. Though his conduct while living be declared saintly, and though he is believed to have performed countless miracles while living, nevertheless, before he can be a full-fledged Roman Catholic saint he must perform miracles *while dead*.

Butler's "Lives of the Saints" contains the names of one thousand five hundred and fourteen saints, but this work is but a vest-pocket edition, as it were, of the lives of the saints. Although the saintologists of the church have been compiling the lives of the saints for three hundred years, and although the catalogue now comprises twenty-four large volumes, the end of the undertaking is not yet in sight. One or more of these innumerable dead saints is worshiped by the members of that church on every day of the year, not excepting the 29th day of February. It is believed that these dead men and women saints are in heaven praising the Lord, and that they know all about the ups and downs of humanity, and are thinking how they can help the living who invoke them.

All this is a terrible mistake. Jesus said, "Whither I go ye cannot come."¹ Not until he comes the second time and raises the dead can the righteous be with him. Hear him again, "I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also."² "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."³ Again, "The dead praise not the Lord, neither any that go

¹ John 8:21.

² John 14:3.

³ 1 Thess. 4:16, 17.

down into silence." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Therefore the painfully sad and awfully solemn truth is that two hundred millions of Roman Catholics are praying for temporal help and eternal salvation to myriads of dead men and dead women, who instead of being in heaven praising the Lord and interceding for sinners, are down in the silence of the grave; whose forms have moldered back to earth; whose thoughts have perished,—who are *dead*; and who will *stay dead* until that "coming" hour "in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Though the question does not involve character, since all are dead, yet it is not unprofitable to digress for a moment and examine the character of a Roman Catholic "saint." Dominic, the founder of the order of "Dominicans," is a prominent "saint" whose name appears in the Roman breviary as one who overthrew heretics, and whose miracles "extended even to the raising of the dead." Now the plain truth is that this man was anything but a saint. According to Roman Catholic historians he was the inventor of that satanic engine of cruelty, the Inquisition. They also declare that he marched in front of the Roman Catholic army and encouraged the soldiers as they laid waste the beautiful Albigenian valleys and tortured and massacred the innocent inhabitants. And when the captives were tried for heresy he sat as inquisitor-general and "by words and miracles," says the historian, "convicted a hundred and eight Albigenes, who were at one time committed to the flames." And this is the inhuman monster of cruelty whom we are asked to believe is now a saint in heaven associating with our Lord who said, "The Son of man came not to destroy men's lives, but to save them." And it is to this murderer of the saints of God that men pray for temporal and spiritual blessings!

At this point the Roman Catholic arises and asks in anticipated triumph, How about the countless miracles, which have been, and are now, wrought by the saints in all lands? He points to the pyramids on either side of the entrance to the church of St. Anne of Beaupré, Canada, composed of crutches, canes, surgical appliances, and other artificial supports; and to the grotto at Lourdes, France, thatched with similar evidences of the miraculous. He points to the army of pilgrims, six hundred thousand strong, which marches annually to these two shrines alone, and asks, Can this great army of people which is annually increasing, be the victims of imagination and priestcraft?

But, with this host of pilgrims in view, with churches and grottoes festooned, and thatched with crutches and canes before our eyes, we persistently reply, The "grandmother of Jesus" and Mary the blessed mother of our Lord, and all the other "saints" in the calendar are *dead*;

and "the dead know not anything." "Put not your trust in princes neither in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

How then do we account for the signs of power, the miraculous wonders wrought through the intercession of the saints? We will not reply with the answer given by many that they are wholly the result of human trickery and priestly artifice. We will deal with them as supernatural, for if there are not some of these strange cures which are beyond the power of human science to fathom, then there soon will be those which are. With a view to discovering the power behind these vaunted miracles, we ask by what power or by what name are the miracles of the Christian religion wrought? Peter said to the cripple at the beautiful gate of the temple, "In the name of Jesus Christ of Nazareth rise up and walk." And when the people who saw or heard of the miracle ran with wonder and amazement to the place where Peter stood, he said, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his son Jesus whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just and desired a murderer to be granted unto you; and killed the Prince of Life whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

While Peter was thus addressing the people the captains of the temple and the Sadducees came upon him, being grieved that he taught the people, and preached through Christ the resurrection of the dead. When they had arrested the apostles and brought them before the council they asked them, "By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. *Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.*"

It is, therefore, by the name of Jesus Christ of Nazareth, "through faith in his name" that men receive "perfect soundness." Yea, more, when the rulers demanded of Peter, "by what name have ye done this," his answer was "by the name of Jesus Christ of Nazareth;" and then in order to shut out once and forever the mother of Jesus, and "St. Anne, the grandmother of Jesus," and all the rest of the untold thousands of dead saints from any part in the salvation of both physical and moral cripples, he adds,

"Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

Further examination of this subject must be postponed until next week.

The Pennsylvania "Sabbath" Association Against Religious Liberty.

LAST week, Williamsport, Pa., was the storm center of the Pennsylvania Sabbath Association. A few weeks previous to this time a law and order league was formed through the influence of the secretary of the Pennsylvania Sabbath Association. As a result of the influence of this league the following ordinance was passed:—

SECTION 1. *Be it ordained by the select and common councils of the city of Williamsport, That from and after the passage of this ordinance it shall not be lawful for any person to expose for sale within the limits of said city any wares or merchandise on Sunday: nor shall any grocery, shop, store or other place of business be kept open on that day for the sale of any commodity whatever: nor shall any owner or occupant of such store, shop or other place of business permit persons to congregate therein, under a penalty of \$10 for each offense, and for each of the foregoing offenses: Provided, That the provisions of this ordinance shall not apply to drug stores kept open for the sale of medicines only, nor shall it apply to the sale of bread or milk.*

This law, it will be noticed, is more severe both in prohibition and penalty than the Pennsylvania Sunday law of 1794. This new law forbids the sale of all eatables except "bread or milk," while the law of 1794 declares that its provisions are not to be construed "to prohibit the delivery of milk or of the necessities of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon of the same day." The Williamsport ordinance also forbids shopkeepers to allow their friends to congregate in their places of business though nothing is sold. However, the people of Williamsport are permitted to congregate in the churches on Sunday and drop their coin into the collection-box for the payment of the preacher. The penalty attached to the law of 1794 is four dollars, while the penalty of the new Williamsport ordinance is ten dollars.

Sunday and Monday evenings preceding the opening of the convention of the Pennsylvania Sabbath Association, the writer delivered two addresses in the court house, to what the local papers termed "large" and "good-sized" audiences. The subject of the first address was "The National Reform Association, the American Sabbath Union, the Pennsylvania Sabbath Association and the Constitution of the United States." It was shown that the first attacks on the religious liberty provisions of the Constitution of the United States came from the "Synod of Pittsburg in Pennsylvania" as early as January 4, 1811, when the Presbyterian element of that section of the State petitioned Congress to prohibit the transportation and distribution of mails on Sunday. The history of the movement to secure congressional recognition was traced from 1811 to the final victory in 1892.

The subject of the second lecture was "Jesus of Nazareth and the Sabbath Association of Jerusalem." It was shown that at the first advent of Jesus the Jews had lost sight of the true Sabbath and were attempting to save the "sanctity of their Sabbath" and thereby preserve the

⁴ Ps. 115: 17.

⁵ Job 14: 21.

⁶ Ps. 146: 3, 4.

⁷ John 5: 28, 29.

⁸ Eccl. 9: 5.

⁹ Acts 4: 12.

nation from the judgment of God by methods exactly similar to the methods of the Sabbath Association and law and order leagues of the present day. It was shown that as Jesus, the true Sabbath-keeper, was persecuted for his faithfulness in Sabbath-keeping, by the Sabbath-breakers of Jerusalem, so the true Sabbath-keepers in our time are being persecuted by the Sabbath-breakers (Sunday-keepers) for their faithfulness in keeping the same Sabbath day which Jesus kept.

The Seventh-day Adventist Church in Williamsport manifested a commendable zeal in circulating religious liberty literature. On the Monday preceding the Sabbath Association meeting they circulated fifty-two thousand pages of this literature, and later one thousand copies of the *SENTINEL*. Even the mothers and children engaged heartily in this work. The people of this country will not appreciate the herculean struggle in which Seventh-day Adventists are engaged for the preservation of religious freedom until it is too late.

At the first session of the Sabbath observance meeting held in the Pine Street Methodist Church, Tuesday morning at 11:30, the subject, "Sunday Mails" was discussed. The burden of the speeches was the laxity of Christians in the matter of sending and receiving mail on Sunday, and the necessity of a combine of the Christian people to force from Congress,—which was likened to the unjust judge,—a law forbidding the transportation and distribution of mail on Sunday. It was urged that this was a Christian nation on the authority of the Supreme Court of the United States, and therefore the Christian people of the country would be heard and heeded in their demands for the enforcement of Christian institutions and usages. One speaker became so enthused with the prospects of the Sabbath which they hoped to secure by the aid of civil law, that he declared that it would make "devils on horseback holiness unto the Lord."

The greater part of the afternoon session was devoted to the discussion and adoption of resolutions regarding the maintenance of the Pennsylvania Sunday law of 1794. After much discussion it was decided to demand an increase of the present penalty of four dollars to twenty-five dollars. Some feared that this demand for an increased penalty might furnish the opposition with a weapon they would use to destroy the entire law. But the prevailing sentiment was that the time had come for aggressive work, and if the demand for a \$25 penalty invited an attack on the whole law it would be met with the thunders of the combined church. Many advocated, demanding a fine of one hundred dollars, and others imprisonment for the third offense. The atmosphere of this meeting reminded one of historical descriptions of the heresy tribunals of the Dark Ages.

In the evening a Williamsport attorney delivered an address of welcome to the delegates of the convention. Knowing the sentiments that would be most welcome to the ears of the delegates he devoted his entire time to reading decisions of the supreme court of Pennsylvania sustaining the Sunday law of 1794 and arguing that Seventh-day observers could find no shelter in the constitution of the State which says: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their con-

sciences; and . . . that no human authority can in any case whatever control or interfere with the rights of conscience, and that no preference shall ever be given by law to any religious establishments or modes of worship."

The president of the Cumberland Valley Sabbath Association responded by narrating how he had intimidated the last legislature and helped to prevent the repeal of the Sunday law of 1794 by appearing before the committee with the names of 30,000 church members which had been gathered in the Cumberland Valley. All were exhorted to rally for the maintenance of the Pennsylvania Sunday law against the "conspiracy," and "treason," and "anarchy" which was looking to its repeal this winter.

The prevailing sentiment of the meeting was that with the fall of the Sunday law would go all civility, morality, and religion, and, in their places, would come anarchy with temporal and eternal ruin. It is evident that these men believe this, and hence their earnestness in its enforcement, even though, as one member of the convention said to the writer, "Seventh-day Adventists must be arrested and prosecuted."

At the forenoon session of the second day's convention resolutions were passed condemning Sunday newspapers, Sunday street cars, Sunday mails, and calling for the organization of law and order leagues in every city and town in the State, and the boycotting of every candidate for public office favorable to the repeal of the present Sunday law or opposed to increasing the penalty to \$25. One resolution asked professed Christians to be consistent and keep the Sabbath (Sunday) themselves. Many pertinent things were said along this line. It was stated that the violation of the Sunday by professed Christians lay at the very foundation of the present disregard for the day. It was also stated ministers dared not rebuke this disregard of Sunday for fear of losing their hearers. Hence the safest and easiest way out of the dilemma was the strong arm of the State.

Preparations were made for a great struggle this winter, not merely for the preservation of the present law, but for an increased penalty. Petitions will be circulated in every part of the State, and a combined effort be made to force from the legislature the desired legislation.

Throughout the entire convention there was manifest an intense earnestness which bespeaks an honest conviction, but which is ominous of further encroachment on the liberties of the people.

Ignorance or Dishonesty—Which?

In its issue of October 25, the *Christian Work* has notes on the International S. S. lesson for November 4, the title of which is, "Jesus Lord of the Sabbath." These notes are by "Rev. Joseph Newton Hallock," the editor of the paper in which they appear.

The lesson recounts the circumstances of the plucking of the ears of corn on the Sabbath by the disciples and of the charge of Sabbath-breaking brought against them by the Pharisees; also the healing of the withered hand on the following Sabbath.

Mr. Hallock comments upon the first event, namely, the plucking of the ears of corn, and then says:—

Our Lord had silenced his accusers once, but on the following Sunday they were at the synagogue watch-

ing him again with malicious hearts, hoping that perchance they might pervert even his works of gracious healing into a just cause of accusation. When they saw the man with the withered hand they were exultant, for they were sure that Christ would heal him, and thus, in their estimation, break the Sabbath. First they had attacked the man who had carried his bed upon the Sabbath, then they had accused the disciples, and now with evil malevolence they were about to pounce upon Christ himself, and accuse the Lord of the Sabbath of breaking it.

It is concerning this that we inquire, Is it ignorance or dishonesty—which? That the Pharisees did not accuse Christ of breaking the Sabbath on Sunday need not be asserted. Sunday was to the Jews just what Monday is to most people now—namely, the first of the six working days. Moreover, the Pharisees did not resort to the synagogue to watch Christ on Sunday, for he was not at the synagogue on that day. Sunday was not the day when the Jews resorted to the synagogue. The Sabbath, the seventh day of the week, the day just before Sunday, was the day upon which the people resorted to the synagogue and upon which the Pharisees watched Jesus to see whether he would heal "on the Sabbath day."

Only the words of Holy Writ can adequately describe this confounding of the holy and the profane, this effort to make Sunday and Sabbath synonymous: "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows; in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Ezek. 22:25, 26.

Alexander Campbell on 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.]

In the first paragraph of Timothy, No. 1, you will find these words: "It then becomes the imperious duty of every friend of order and law to do his utmost to carry the provisions of the law into effect." Such, sir, is the specious and imposing garb under which T. presents his strictures upon my numbers. From these words it is to be inferred that T. is a friend of order and law, and that I am not. Either inference is, however, destitute of proof. But perhaps this phrase, so pretty, is only now and then used by T. to decorate a sentence otherwise languid, or to round off a period otherwise disso-

nant. Good order and good laws are excellent things, and let his right hand lose its cunning who opposeth either. But this is not the first time that good words have been misapplied or that "good words and fair speeches have deceived the hearts of the simple." In good old Scotland, it is "good order and law" for the majority to appoint certain fast days in the year, and in all large cities any man, whether Turk, Jew or atheist, who should open his store or transact any worldly business on such fast days, is liable to pay ten shillings and sixpence sterling for every such offense. In the native land of Columbus, a few months since, it was "good order and law" for one great "moral association" to commit to the dungeon of torture, every man that whispered anything against the divine right of Ferdinand the Pious or against the infallibility of his holiness, the pope. And in the State, once the land of good old William Penn, "it is good order and law," to stop a man upon the State road and either send him to prison or fine him for travelling on the first day of the week. Now, he that opposeth, by word or deed, any of the above "good order and law," in any of the aforesaid countries, is an enemy to good order and law, just like me; and he that defends the Inquisition in Spain, the establishment in Scotland, and the moral association in Pennsylvania, is a friend of good order and law, just like Mr. Timothy.

After Mr. T. has ruminated very copiously on these words,—“That hundreds of men commit more sin by being compelled to refrain from the daily vocations of life on the Sabbath, than on any other day of the week,” he is constrained to admit the fact. But to palliate this *evil* arising from compulsory religious obedience (pardon the expression) he reasons (if I should so apply the term) in a strain somewhat new.

His words are: “This is brought about by the effect which the execution of the law has upon the offender in stirring up and exasperating his evil passions. Hence Mr. C. says that the law is *evil*; Paul, who we think was a much better reasoner than Mr. C., draws a very different conclusion in a parallel case. ‘For sin taking occasion by the commandment,’ etc.” As the *reasoning* and not the *style* is the subject of investigation, I pass over its inaccuracy and remark that the cases are not parallel. The law Paul alluded to was a law regulating the mind. “Thou shalt not covet.” But the law T. espouses is, Thou shalt take four dollars from thy neighbor who does not pay the same regard to one day that you pay. I would suppose that few men of Mr. T.’s opportunities would call the law of ’94, and “Thou shalt not covet” parallel laws; for the laws must be parallel before the cases can be parallel. Paul, I think, was a better reasoner than even Mr. T. “If,” continues he, “the law in question provokes the *evil* passions of *bad* men, we should think it an argument in its favor.”

Let us adopt Mr. T.’s plan of *testing* arguments, and apply it to the last observation. If such *bad* men as Volney and Voltaire dislike the Inquisition, it was, according to Mr. T., an argument in its favor!! But what, if the law alluded to, provokes the benevolence of good men? What, then, Mr. T.? Some of the most enlightened States have rejected bills to enact such laws, from a conviction that they would be anti-rational, anti-constitu-

tional, and tyrannical. But they are all *bad* men, who oppose this law, and inasmuch as this law is parallel to the tenth commandment of the Decalogue, it tests the passions of men; consequently, Timothy, who delights in it after the inward man, is a good, very good man, a saint; and Candidus, who dislikes it, is a vile sinner!

In the hard job of palliating this *evil* tendency of the law, Mr. T. asks the question: “Does the law command the waggoner to get drunk and swear, while it forbids him to drive his wagon?” Handsome come-off—I ask, does the law command him to do anything? Is not its import, do *nothing*? and according to the old logic, “He that is commanded to do nothing is commanded to sin.” But what finishes the climax of Mr. T.’s criticism in this place is, that he compares the law of 1794 to laws imposing duties upon certain kinds of goods, which give occasion to false entries, smuggling, perjury, etc. “And,” says he, “if this objection of C.’s was acted upon, it would put an end to legislation.” In no part of Mr. T.’s numbers does he swagger more than in this place. Perhaps this was designed to conceal the sophistry. Let us analyze it.

In the first place, false entries, smuggling, and perjury, are not necessary, but accidental consequences attendant on the execution of revenue laws. Revenue laws may be executed a thousand times, and not any of these consequences ensue. But the law imposing a mock regard for, or compelling men to cease from their servile labor on the Sabbath, *necessarily*, is productive of evil; for it can not be executed in any one instance, but it *must* provoke the evil passions of bad men, it *must* increase the *quantum* of their guilt, while it can only change the *quality* of it. In a word, it can not be executed in any one instance, but more sin *must* be committed than if there was no such law.

In the second place, there is *no analogy* betwixt the law of ’94 and revenue laws. The latter are constitutional, the former, as I have before proved, is *unconstitutional*. Mr. T., in arguing from things as analogical, which are not analogical, either intentionally or unintentionally, acts the sophist.

In the third place, by reasoning from laws regulating civil society in their temporal concerns, to the laws of God, respecting his peculiar worship, T. places the obedience rendered to the law of ’94, on the same footing with the obedience rendered to the revenue laws, and therefore considers it purely civil; thus the violation of the law of ’94 is the same as the violation of any other civil statute, and to be treated as such. And the law of God respecting his own worship, is converted into a law of the State, and the *religious* obedience which it requires, is converted into *civil* obedience and like to the obedience yielded to revenue laws!!!

To illustrate and enforce the three preceding items: Suppose that the law of Pennsylvania enjoined every unbaptized person eighteen years old to be baptized (and it has as *good a right* to do so as to pass a law concerning the Sabbath) on the penalty of four dollars. . . . Again, the administration sins against God, in having violated a commission from heaven, under the appearance of obeying a civil statute. And in the last place, the ordinance of sacred worship is converted into a civil institute, and the

obedience it receives is regulated by civil law as revenue of the State!

The last sentence of Timothy, No. 1, is a “*rara avis in terris.*” He says, “It is better for the community that the sacred *aspect* of the Sabbath be preserved, and that there should be some *public* and *national* proof that we are not an heathen people.” What a glorious proof that we are not an heathen people! . . . Extraordinary *proof* that we are not an heathen people, that acts of devotion are to be prescribed and enforced by penal statutes!! Tell it not in Burmah, publish it not in the vales of Hindostan,—that the only *public* and *national* proof of our Christianity is the mock and forced observance of one day in seven,—lest the sons and daughters of the heathen triumph! lest they that offer themselves *willing sacrifices* to pagan idols rejoice!!

Those who cheerfully observe the first day to the Lord are, in so far as the law of ’94 prevails, confounded with those whose obedience is constrained and subjected to the suspicion that perhaps their obedience is involuntary, which is to me another misfortune attendant on the premise of the system of compulsion. — *Candidus (Alexander Campbell), in Washington (Pa.) Reporter, April 16, 1821.*

Sunday and the Reformation.*

THE following from a standard publication of the Baptist Church, states clearly the position which that church has held from the days of Roger Williams, but which it violated in joining with other churches in petitioning Congress for a law closing the World’s Fair on Sunday:—

The duty of the civil magistrate in regard to the observance of the Lord’s day.

Christ said (John 18:36); “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” Here Christ refuses to employ physical force. His kingdom is not of this world; and civil laws and the force of the magistrate are not the means to promote its advancement. It is a kingdom of truth and love, because each man is a free moral agent under the government of God, he is accountable to God. This personal accountability to God carries with it the right of every man to decide for himself his religious belief and his worship. With these the State has no right to interfere. These rights of conscience are inalienable. For the protection of these, with other inalienable rights, States are organized, civil laws enforced, and magistrates elected. So far as religion is concerned, the sphere of the State is described in one word—PROTECTION.

However much we may deprecate the demoralizing tendencies of Sunday theaters and concerts, games and excursions, and the sale of candies and fruits and newspapers on the Lord’s day, still we ask for legal restraint upon such things only in so far as they may *directly interfere with public religious worship*. As Christians, we ask of the State only protection in the exercise of our rights of conscience; and we will depend alone upon the truth of God and the Spirit of God to secure the triumph of Christianity. With an open field and a fair fight, Christianity is more than a match for the world, because “the foolishness of God is wiser than men.” 1 Cor. 1:25. The almightiness of the Eternal God is in the cross. Hence Christ said: “And I, if I be lifted up from the earth, will draw all men unto me.”—“*The Lord’s Day*,” pp. 29–31, by D. Read, LL. D.; *American Baptist Publishing Society, 1420 Chestnut Street, Philadelphia.*

Many earnest appeals were made by Baptist ministers against the denomination’s leaving these principles and participating in the Sunday-law crusade. The following from the pen of Rev. G. W. Ballenger, of Chicago, as published in the *Daily Republican*, of South Chicago, March 7 and 15, 1892, will furnish a sample of these courageous protests:—

Since I am left free to remain away from the Fair

* Appendix 2. Revised edition of “Protestantism True and False;” No. 19, Religious Liberty Library. Price 4 cents.

on Sunday, I do not consider that my rights are invaded, and I shall not invade the rights of others by asking that Congress, State legislatures, or national commissioners compel them to act in harmony with my view of Sabbath sacredness.

Personally, I wish that all men were consistent Christians, and that the Sabbath were universally observed; but all are not Christians, and all do not observe the Sabbath. Under these circumstances it is the duty of the Church to use the God-appointed means to accomplish these reforms. When these fail, the responsibility rests with the individual transgressor. Christians have no right to appeal to civil law to compel men to conform to their ideas of worship.

I am opposed to securing compulsory Sabbath observance, either by laws avowedly in the interest of such observance, or under cover of purely civil enactment. I simply want the Sabbath institution to stand on its own eternal foundation, unaided by laws impelled by political strife, embittered by partisan feeling, as one of the blessed gifts of an all-wise and loving Creator to humanity for humanity's good. The blessings of the Sabbath will be realized by all who observe it, but when an institution of the loving Creator is made by any man or set of men, a means to coerce or render less happy the lives of others, then the Creator is dishonored, religion is injured, and the individual is farther from the kingdom of God than though he had been left free to be won by the power of the gospel. . . . When we attempt by the power of the civil law to compel the observance of our ideas by others, an unseen hand will write, "Ichabod" over our portals, and our glory will have departed forever.

The Sunday Question in Waco.

WACO is a beautiful city of perhaps twenty thousand inhabitants, admirably located on the Brazos River, near the centre of the State and surrounded by rich agricultural lands, from which immense crops of cotton, corn, wheat, and oats are gathered every year, but it is greatly handicapped by mossbackism, and religion of the sour-godliness type. It has more fine churches and high salaried preachers than any other city of its size in the State, though, morally it is no better than the worst of them.

Lately some enterprising citizens have arranged for a cotton palace exposition, which is to be open during the month of November, and from what we can learn it will be a credit to the city, but no one will be allowed to see it on Sunday.

The board of directors passed a resolution to open it on Sunday, but the preachers who have always had a monopoly of that day for transacting their business set up such a howl that the board, like good little Sunday-school boys, made hot haste to rescind their action and now it is to be kept closed so tight on the "Lord's day" that a mouse could not get in.

It is said there are about twenty churches in the city with seating capacity for possibly six thousand people, which leaves fourteen thousand which could not get into them if all should take a notion to go to church at once. Now we think the majority who could not be accommodated in the churches should have the privilege of attending the cotton palace if they want to, but this dog-in-the-manger spirit of the preachers will not permit them to do so.

To open the cotton palace on Sunday need not close the churches provided anybody wants to go to church. To extend to the public the privilege of attending the cotton palace on Sunday would not hinder anybody from going to church who wants to go, and if there are people here who would prefer the cotton palace to the church, we think in all fairness they should be allowed to go there, since every one who wants to go to church is perfectly free to do so.

There is no reasonable excuse for such narrow-minded bigotry, and that, too, in

deference to a minority of our citizens, for we feel perfectly certain that if this Sunday question could be left to a vote of the people, the cotton palace would be opened on Sundays just as it will be on other days.

We would not be in favor of denying the churches any privilege that rightfully belongs to them, nor do we want to see them interfered with in their right to spend the Sunday just as they please, but they have no right to prevent other people from doing the same. A majority of our people are not likely to attend the churches during the time the cotton palace will be open, and if they should, there is nothing to prevent their doing so except that the churches are not large enough to hold them.

It is plain enough to any observing person that all this fuss about desecrating the Sabbath is business with the preachers. They know well and good that if the cotton palace is kept open on Sundays it will knock down church attendance, and that will be money out of their pockets. They are not willing to put their preaching in competition with the cotton palace, for if they should we doubt if half their own members would go to church a single Sunday during the exposition period.

There are many people here who cannot attend the cotton palace on a week day without losing a day's work in addition to the gate fees, and many will be here over Sunday, on expenses that will be a dead loss to them.

We are not astonished at the turn this thing has taken, for Waco is a priest-ridden city. It has its full share of saloons and other sinks of corruption that are patronized day and night with frequent robberies and murders, but the line is drawn at desecrating the "holy Sabbath."

We hope to see many readers of the *Pulpit* here during the opening of the cotton palace, but they are advised to come early in the week so as to return home before Sunday. — *Independent Pulpit, Waco, Texas.*

Enforcement of Sunday Laws in Switzerland.

BY W. H. MCKEE, BASEL, SWITZERLAND.

THE appealed case of Elder H. P. Holser, manager of the publishing house of the Seventh-day Adventists, at Basel, Switzerland, has been heard by the Federal Tribunal,—the supreme court of the federated cantons,—at Lausanne, and the decision of the lower courts affirmed. The costs of the appeal, however, were ordered paid by the State.

This case was brought under Article 14 of the factory law, which reads thus:—

Labor on Sunday is prohibited, cases of necessity excepted, and with the exception of such establishments as by their nature require an uninterrupted continuance and have for this obtained the permission of the Federal Council (Bundesrath), in accordance with the previous Article 13. In an institution of this kind also the second Sunday must remain free for each workman.

The cantonal legislature is at liberty to appoint farther holidays on which factory work may be prohibited as on Sunday. These holidays may, however, not exceed the number of eight during the year.

Such festival days can be declared binding by the cantonal legislature only for those professing that creed.

Those who will not labor on other church festival days shall not be fined because of refusal to work.

This law applies to every establishment employing five or more workmen; every

such institution being adjudged to be a factory under the terms of the law. It has always been the custom, in every institution belonging to the Seventh-day Adventists, in all parts of the world, to perform ordinary labor on Sunday. Mr. Holser, as manager, and therefore responsible, was arrested for the work done on Sunday in the Basel publishing house, convicted, and condemned to both fine and imprisonment. The case was carried from the city police court of Basel to the court of appeals, where it was decided against Mr. Holser, and he addressed the following appeal to the Federal Council,—the court of last resort:—

To the Swiss Bundesgericht at Lausanne,

HONORABLE PRESIDENT AND JUDGES:—

Gentlemen: The undersigned is a member of the Seventh-day Adventist denomination, which has thirteen churches in French and German Switzerland, and a large publishing house in Basel, in which from twenty-five to thirty hands are employed. Our first object is to serve God, in whose name the Federal Constitution is proclaimed. We recognize God's law of ten commandments as supreme, the fourth of which enjoins rest on the seventh day. This unchanged law we observe, just as it is written in the Bible, and accordingly rest on Saturday and work the other six days, including Sunday.

Our highest object being the observance of the ten commandments, our people have gained a good reputation for being quiet, orderly and industrious. (The truthfulness of this statement may be attested by reference to the citizens of Basel, where we have a church of a hundred members.) During the first years of its existence, our publishing house was not interfered with by the police authorities; but during the last two years we have been fined eight times for Sunday work. These fines, amounting to 320 francs, we could not conscientiously pay, because they were imposed in consequence of our keeping the ten commandments, and therefore were unjust. Hence the authorities seized my private household goods, and sold them at public auction.

August 16, I was again sentenced to three weeks in prison, and 200 francs fines, or forty days in prison, for having worked Sunday August 12, and in addition was threatened with the closing of our business entirely. An appeal to the Court of Appeals, Basel-Stadt, resulted in a confirmation of the decision of the police court; hence I appeal to the Federal Council, and base my appeal on the following:—

1. As Protestant, I acknowledge the Word of God as my only rule of faith and practice. To me, the Bible is the revealed will of God. Chief among the expressions of the divine will are the ten commandments, the fourth of which says, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." This command enjoins labor on the six days as well as rest on the seventh. It is God's express command to me, and my hope for eternal life depends on explicit obedience to this as well as all other commands of Jehovah. Human laws are enforced to the letter, not even a word being allowed to be changed. How much less ought we to change the law of the Supreme! Believing thus, it is impossible for me to obey the law forbidding me to work on Sunday, a day on which God commands me to work. My inability to obey this Sunday law does not arise from a fanatical fancy of my own, or of some sectarian leader, but from allegiance to the ten commandments which Christians have in all ages acknowledged.

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

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

sive. Hence, by enforcing Sunday observance on our house, the object of Article 14 of the factory law is defeated. The Federal Factory inspector acknowledged this in 1886, and ordered that in consequence we be not molested on account of Sunday work.

4. The enforcement of Sunday laws on Seventh-day Adventists is a violation of Article 49 of the Federal Constitution, which says: "Religious liberty and freedom of conscience are inviolable.

"No one may be compelled to take part in a religious organization, or in religious instruction, or to undertake a religious act, or suffer the infliction of punishment of any sort whatsoever on account of religious views.

"The exercise of civil rights may be restricted by no sort of precepts or conditions of an ecclesiastical nature.

"Religious views do not release from the fulfillment of civil duties."

It is our natural and inalienable right to serve God according to the dictates of our own consciences. The State cannot give us this right; we have it direct from God, by virtue of being human beings; and the State can only protect us in the exercise of this right. Should we attempt to exercise it in a way to invade our neighbor's rights, then the State must interfere, not because we are exercising our right, but to protect the rights of our neighbor. But while we keep the ten commandments, it cannot be made to appear that we invade the rights of our neighbor. Further, under Article 49, we read: "Religious views do not release from the fulfillment of civil duties." But it being our natural right to work, and only a religious but never a civil duty to rest from labor one day every week, it cannot be claimed that it is a duty which we owe to the State to rest on Sunday. Again, under the same article we read: "No one may be subjected to fines [or punishment] of any kind whatsoever because of his religious views." The sole and only reason why I am fined under the Sunday law is because of my religious belief that I must keep Saturday.

5. I appeal from the decision of the police court, not from a motive to resist the civil government, but because I must obey God rather than man. The civil government being ordained of God, is under and not above him. Now, if the State makes laws hindering me from keeping the commandments of God, who is above the State, it thereby elevates itself above God, and we cannot obey it in this presumption.

Paul, who was inspired to write, that we should be subject to the powers that be, lived under a heathen government, which commanded men to honor the gods of Rome and forbade as treason the introduction of another god; but he did introduce another God, who overthrew all the gods of Rome. This proves that the command to be subject to the powers that be cannot have reference to religion.

In Romans 13:2-4, we read: "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Thus it is plain that God's order in ordaining the State is for the punishment of evil-doers and the praise of them that do well; and when the State pronounces this evil and punishes me for it, the State is acting against God's order.

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

After observing the seventh day in obedience to our consciences instructed by the Bible, we have the same right to work six days as those who keep the first day. If first-day observers have a right to use the State to force us to keep the first day after we have rested the seventh, we have the same right to use the State to force them to rest the seventh day in addition to the first. We acknowledge the right of the State to protect us in our right to rest; but we protest against the State forcing us to lay aside our regular work on a day on which our conscience tells us to labor.

7. In forcing Sunday observance on me and Seventh-day Adventists whom I represent, the State deprives us of one-sixth of our income. It is declared that the Sunday law does not hinder our keeping the Sabbath; but it does rob us of one-sixth of our living. What right has the majority to impose a tax of 16% per cent. on the minority for the privilege of exercising freedom of conscience? The Constitution grants freedom of conscience to every citizen; hence a law which imposes a tax of 16% per cent. on the minority for this privilege is openly against the Constitution. As Christians, it is our duty to provide for our fam-

ilies. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Under the present conditions it is impossible to maintain a family with but five days work per week; hence by prohibiting our working on Sunday, the State brings us into a condition which the Bible calls heathen; and so these Sunday laws would force us to deny the faith.

The State's attorney argued that the Sunday law prohibited our work in the factory only, and that we could work at home. But here we would be restricted by other Sunday laws; and very few factory hands have work at home that would be remunerative. Because we keep the Sabbath, it is almost impossible to find work among Sunday-keepers; so we must have factories of our own; and if we are not allowed to work on Sunday, we are certainly oppressed by the State because of our religion.

8. It is also argued that Sunday laws are civil, not religious, and so cannot interfere with religious liberty. But they do interfere with our religious liberty. Wherever such laws are enforced, there is liberty of conscience only for those that accept Sunday and those that are indifferent about the day. But it is our duty to work six days, and Sunday being one of these six work days I must work on it in order to keep the commandment.

Again, Sunday laws are a violation of Article 49 of the Constitution, which says: "The exercise of civil or political rights cannot be restricted by any kind of regulations or conditions of a religious or ecclesiastical nature." Sunday is a church institution. It was established by the church, and has ever been promoted by the church. It is to be found only where professing Christians are found. The week is not a natural division of time, but is purely a Bible institution, given by inspiration, and Sunday is to occupy the place of the Sabbath in the week. Only those nations that have the Bible have the week. When the French Revolution rejected the Bible, it rejected the week, and also Sunday as a part of it. Another evidence that Sunday is religious is that its chief promoters are the ministers. This is true in all parts of the world. Societies formed for the promotion of Sunday observance are organized by ministers and religious people; and with few exceptions, the officers of such societies are ministers.

Furthermore, Sunday law advocates do not want a secular Sunday. That is the very thing they don't want. The chief agitators for Sunday laws want a religious day. The religious part is the essential part. The proceedings of the international congresses for Sunday Rest show this with sufficient plainness.

(Conclusion next week.)

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.]

United Presbyterians Favor Church Taxation.

PITTSBURG, Oct. 29.—Should church property be exempt from taxation was vigorously discussed and answered in the negative here to-day by the United Presbyterian Ministers' Association. The Rev. John A. Wilson, D.D., of the United Presbyterian Theological Seminary presented an able paper upon the subject. Incidental to the subject there was considerable discussion of the proneness of some ministers to ask reductions in the bills of their grocers, bakers, butchers, tailors, and others with whom they deal, out of respect to the cloth. This practice was bitterly denounced by all who spoke on the subject.—*New York Sun*, Oct. 30.

The Pope's Views on the Union of the Eastern and Western Churches.

ROME, Oct. 29.—The text of the pope's speech to the conference held to consider the union of the Eastern and Western churches has just been made public, although the speech was delivered on the 24th. After praising all who had helped bring about the conference, he said:—

"We wish that all governments alike had embraced this grand ideal, inasmuch as the work, if achieved, will be for the

interest and benefit of the entire world; but political views and, still more, we regret to say, the unreasonable jealousies of some of the governments, which show in what condition the papacy is placed, have prevented these reunions from having the large and solid results rightly expected from them.

"Above all, we must lament the absence of the patriarch of the Armenians. We shall not on this account, however, recede from our purpose, and, even if we can count only within certain limits on political union, nothing will prevent us from solving the grand problem from the religious side while awaiting more propitious times for the rest of the work."—*New York Sun*, Oct. 30.

A Means of Education.

If the tendency to adopt "Romish ceremonial" does not ultimately bring about the reunion of all Christians in one true faith, it will yet have some good effect. Formerly it was a severe task to get prospective converts to understand and accept the ceremonies of the church. The Protestant sects, in adopting them and using them in their churches, are doing a great deal of educational work which formerly came upon the shoulders of the Catholic priests. Protestants, in thus becoming acquainted with Catholic ceremonies, render themselves easy converts to the faith.—*Boston Republic*.

In America and In Europe.

The *Catholic Review* does not as a rule take part in politics. On the contrary it carefully avoids it. The exception happens when faith, morals, or Catholic rights are in jeopardy. In that case, it speaks out without fear or favor, without partisan bias or prejudice, having no entangling alliance with any party or organization. In this election it is forced in self-defense to say: Vote against the A. P. A.; against any and every candidate and any and every party that affiliates with, truckles to, secretly encourages or openly favors political proscription for reasons of conscience. *Religious liberty is of more worth than tariff taxes or any other minor issue.* Vote against the A. P. A.!

—*Catholic Review*, *New York*, Oct. 28, 1894.

The debate in the Hungarian House of Magnates on the bill for extending religious freedom in Hungary commenced on Wednesday, Oct. 4th. The principal point of difference is in reference to a clause which has been in force in Cisleithania for the past twenty-six years, . . . permitting people when describing themselves to declare that they belong to no recognized faith, or that they are *confessionslos* (which is not identical with professing no religion). *Cardinal Bishop Schlauch, however, declared the clause to be religious anarchism, and said that it could only promote social revolution, atheism, and irreligion, and prepare the way for political anarchism, just as the bill in reference to the Jews permitting, among other things, Christians to be converted to Judaism would contribute to undermine the moral basis of the Hungarian people.*—*From London Tablet*, *Roman Catholic*, reprinted in *Catholic Review* of October 28, 1894.

The Power of the Saloons.

THE churches are bodily against Tammany, and this is a formidable power, but with 9,000 saloons as a reserve at their back the Tammany leaders think they can set the churches, of which there are less than 1,000 in this city, at defiance. Tammany does not like to believe that the liquor dealers are in open revolt against the blackmailers.

"Each one of these saloons," said a Tammany leader the other day, "absolutely controls not less than six votes. There are 54,000 votes in all we are sure of. The regular organization has in addition not

less than 90,000 votes, and with these as a fighting force and the saloons as a reserve, the preachers may howl and the papers may denounce, but we can afford to laugh."

The claim of 90,000 members for the regular Tammany organization is, without doubt, a fiction, but the strength of the saloons has not been exaggerated by this man. The saloons may be said to hold the balance of power when the party lines are closely drawn. In the destruction of Tammany it will be an error to count the victory as won till the power of the saloons is weakened, or better still—destroyed.—Commercial Advertiser, Oct. 29.

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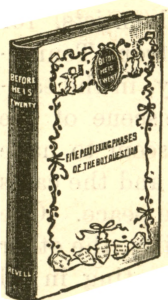
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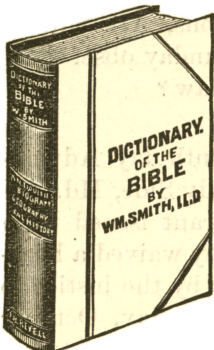
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IS THE PAPACY IN PROPHECY?

BY THE

Rev. Thomas W. Haskins, M. A., Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author, at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of

The Roman Catholic Church in the United States,

the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism,

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with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

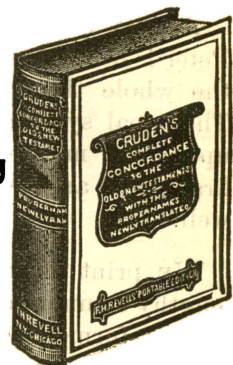
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