

"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 22, 1894.

NUMBER 46.

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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WHEN Robert R. Whaley, the Seventh-day Adventist now serving a term of ninety days in the county jail at Centreville, Md., for hoeing in his garden on Sunday, was asked at his trial by Judge Robinson whether he would plead "guilty" or "not guilty," he replied that he would plead "not guilty" to that part of the warrant charging "Sabbath breaking," as he had not worked on the Sabbath.

THE judge then asked him if he had worked on Sunday, the first day of the week.

Mr. Whaley answered that he had. The judge then replied: "In this State they are the same. The Sabbath and Sunday are the same."

In the State of Maryland there is a contention between sects that profess the Christian faith as to which day, the first or the seventh, is commanded of God to be observed as the Sabbath. Judge Robinson has adjudged the right of the State of Maryland to manifest a preference for those holding that Sunday, the first day of the week, is the Sabbath, and to attempt to force those who believe that "the seventh day is the Sabbath of the Lord" to submit to laws "made in deference" to the Sunday-Sabbath sentiment, and observe the first-day.

IN 1776, Thomas Jefferson and James Madison indorsed and presented petitions to the Virginia legislature, signed by Presbyterians, Baptists, and Quakers, calling for separation of Church and State in the colony.

THE following is a quotation from the petition:—

It is . . . impossible for the magistrate to adjudge the right of preference among various sects that profess the Christian faith, without erecting a claim

to infallibility, which would lead us back to Rome.—
Baird's "Religion in America," Book 3, chap. 3, par. 11.

And now according to the invincible logic of James Madison and Thomas Jefferson, the Virginia Presbyterians, Baptists, and Quakers of 1776, Judge Robinson and the State of Maryland, in deciding that Sunday is the Sabbath, have erected a claim to infallibility which is leading back to Rome.

Roman Catholicism and Spiritualism.

IN the last issue of the SENTINEL we concluded an article on saints and miracles, in which it was clearly shown that the Roman Catholic Church is honey-combed with the fundamental doctrines of Spiritualism, and that in practice she is daily seeking unto a multitude of dead men and dead women for temporal help and eternal salvation, instead of seeking unto Jesus who ever *liveth* to make intercession for men. But notwithstanding, the Roman Catholic Church is, in fact, the largest organization of Spiritualists outside of the great pagan systems of the East; she has professed opposition to the Spiritualism outside the limits of her jurisdiction, and has actually hurled condemnatory edicts against it. She has not, however, condemned the practice of seeking to men and women who are dead, but only the seeking unto the dead men and women whom the church has not canonized. In other words, the church has attempted to "corner" this whole business of seeking unto dead men and women, by prohibiting the seeking unto any save her own dead. The obvious reason for this is that there are "millions in it." Those who are encouraged to seek unto these dead men and women, are encouraged to begin that seeking by making a liberal offering to the dead "saint," and the church very generously offers to accept such offerings as the agent of all her dead "saints."

This is one reason why the Roman Catholic Church has opposed what is termed modern Spiritualism. But it is becoming more evident to members of these two spiritualistic organizations that they have so much in common that the step from modern Spiritualism to Roman Catholic Spiritualism is short and easy to take.

Margaret Fox, one of the "Fox sisters,"

through whom modern Spiritualism was first manifested in 1848, in what was later known as the "Rochester knockings," realized this fact, and before her death, took this short step and united with the Roman Catholic Church. And now, 1894, a Roman Catholic publishing house¹ in London publishes a pamphlet entitled, "A Convert Through Spiritualism." The work is prefaced by Richard F. Clarke, a Jesuit priest. The writer purchased the pamphlet of Benziger Brothers, "Printers to the Holy Apostolic See," who advertised it on their special advertising bulletin, at the entrance to their New York office.

The pamphlet narrates, in the language of the convert, her conversion to Roman Catholicism as a result of seeking unto the dead through the channel of modern Spiritualism.

The Jesuit priest, in his preface, enumerates several "rules that ought to guide us in forming our opinions as to what is lawful and what is unlawful in the method of intercourse with those who belong to the invisible world," and that "even with regard to Spiritualism, we must beware of indiscriminate condemnation of all who practice it." In justification of this position he says:—

It is quite possible that God may permit some soul from purgatory to answer the summons of one who is an honest seeker after truth, just as he permits the holy souls to go unsought on messages of mercy to those on earth. There are well authenticated stories without number of the appearance to the living of those in purgatory. Why should we regard it as impossible that they should be sent to warn, instruct, or advise one, who, amid the mists of ignorance, was longing and praying for more light, and who in all good faith sought to obtain it through their instrumentality? Such exceptional cases do not in any way derogate from the general law respecting the character of Spiritualism.

The following quotations are taken from the story of the "convert," who now speaks from the standpoint of a Roman Catholic, in a publication prefaced by a Jesuit priest, and published and sold by Roman Catholic publishing houses, and is a practical proof of the conclusion already reached by many infallible proofs that Roman Catholicism and modern Spiritualism are closely affiliated in doctrine and practice:—

"Not very long after my husband died,

¹ Kegan Paul, Trench, Trubner, & Co., Ltd., Paternoster House, Charing Cross Road, London.

when I was hungering and thirsting for some sign of his presence, for some evidence that he still lived and loved me, I began to hear Spiritualism discussed, and I read eagerly and listened earnestly, so as to obtain all the information I could glean. . . . I became most anxious to find some medium, but had no idea how to accomplish it when an unexpected way was opened to me under very pleasant and desirable circumstances. A lady I knew told me she would like to introduce me to an old friend of hers, who, together with her daughter, was investigating Spiritualism in a very serious and religious manner. Accordingly, the introduction was effected, and the old lady kindly begged me to go and pay them a visit.

"Mrs. R. (as I will call her) and her daughter Margaret, had been originally Unitarians, as was our mutual friend and introducer, but at the time I made their acquaintance they were Christian dissenters, the spirits having declared to them the divinity of our Lord.

"I may here add that Margaret eventually became a Catholic under the same influences which helped me to become one, although some time after my reception, and she has remained a thoroughly good and faithful child of the church for now more than twelve years, having baptized her mother on her death-bed, and instructed many in the faith. I make a point of mentioning this, because I have seen it stated, not only that Spiritualists seldom become Catholics (which is probably true, though I think many would do so if they could be brought under Catholic influences), but, that in the rare instances of apparent conversion, they have always gone back. I can only say that this is distinctly contradicted by facts within my knowledge.

"The *séances* held at Mrs. R.—'s house were entirely private, and were attended by no professional medium, but several of the *habitués* possessed considerable magnetic force, which had been developed and increased by these frequent meetings. There was, in particular, a certain Mr. B—, a member of the congregation to which my friends belonged, who had very extraordinary powers. He used to fall into a sort of trance, appearing like one dead, pale and livid, and then would suddenly start up, gazing straight before him into space, with eyes that had in them no speculation, and would begin to speak in voices quite other than and distinct from his own, voices of men, of women, and of children, voices refined and cultured, and voices coarse and rough, he being all the time entirely unconscious of what was being spoken through him. Occasionally a voice would be recognized by friends of the departed individual from whom it professed to emanate, but often the voices were those of strangers, coming, for the most part, to implore prayers. I afterwards saw this "trance-mediumship," as it is called, in several other instances, especially in that of a German lady, now dead—an interesting person, of sensitive temperament and religious aspiration, who had come out of Calvinism through the teachings of her disembodied friends, and who was gradually learning Catholic doctrines.

"We were bidden always to make the sign of the cross before entering into these communications, and to request any spirit, wishing to spell a message, to move the indicator in the form of a cross, as they said that evil spirits were unable to make

the holy sign. We found this a great protection, but still I think we were sometimes deluded, unless it might have been, that we perhaps did not always accurately obtain a message as it was intended. . . .

"All the *séances* at Mrs. R.—'s were begun by prayer and the singing of hymns, by the special desire of the spirits present. They invariably begged to be prayed for, as did nearly always all the spirits with whom I was brought into contact during my investigations, in other places, and through other mediums. This fact struck me very much, and was, indeed, the first ray of light which flashed across my path. 'Is not this the Roman Catholic doctrine of purgatory and of prayer for the dead?' I asked of a spirit. 'Yes, and it is true,' was the reply. The spirits literally beset us with entreaties for prayers. Some of them appeared very unhappy, greatly lamenting the selfish and useless or sinful lives they had led upon earth, and which they were now expiating. 'Are you in heaven?' we would sometimes inquire of one whose words were more hopeful, and whose 'influence' was sweet and peaceful. 'Oh, no, not yet—but I soon shall be, if you will pray,' was once the answer.

"And so we prayed for the dead for the first time in our lives! Gradually many other Catholic truths were taught to Margaret and to me, spelled out by the 'Indicator,' but we were so ignorant of the doctrines that we did not always understand them, or recognize their full import at the time, though we began to wonder whether, as the church of Rome was apparently considerably right, it might not be actually possible that she should be right in a good deal more. And what if she should be altogether right, and be the one true teacher!

"I have heard that Mr. B— also became a Catholic eventually, but as my friends, the R—'s, lost sight of him when he left their neighborhood, I am not sure of the fact.

"Another old friend, at present a professed nun, who has been a Catholic more than twenty years, often joined me in my inquiries into Spiritualism at the period of which I am writing, chiefly by putting her hand with mine on the 'Indicator,' to obtain the spelling of messages. Quite recently I paid her a visit at her convent, and, as we were talking over the 'Auld Lang Syne,' before the conversion of either of us, and wondering at our dreads and difficulties in those now dim and distant days, she recalled to my mind an incident that had escaped my memory (though I now remember it perfectly), as to a communication we had received, in reply to a question of hers, as to whether the Church of England was preferable to other forms of religion, as she believed it then to be, meaning, of course, to Protestant sects, the Catholic Church being entirely outside her region of thought. 'All these churches fall short of the ideal,' was the reply; 'the Roman Catholic Church is the true religion.' Upon this, my friend immediately exclaimed: 'Now, I know that this is not a reliable message!' Yet she says she never forgot this testimony, and considers that it indirectly helped in her conversion.

"On leaving the R—'s, I went to London on a visit, and saw a great deal of Spiritualism, of all kinds, some of which was decidedly undesirable, and dangerous even from the point of view of a non-

Catholic; but I was now determined to go fully and thoroughly into the subject. I also met and became intimately acquainted with some of the most enlightened and intellectual leaders of the movement, who were in reality rather mystics of the school of Böhmen, Jung Stilling, Oberlin, and others, than ordinary Spiritualists. By one of these earnest and thoughtful persons, I was lent an old Italian 'Life of St. Catherine of Siena,' which took a great hold upon me, so much so, that I began to invoke her, asking of her, instruction as well as intercession. And from this time I came gradually to see more clearly, and to accept Catholic doctrine in a way very wonderful, considering that I had never seen a priest, or read any dogmatic Catholic book, or spoken to any Catholic in the flesh.

"One day I went to a *séance* with some friends, two of whom were High Church clergymen, at the house of a well-known medium. Answers to inquiries were spelled out by raps on the table, floor, and indeed, all over the room. Questions having been asked on theological matters by the two clergymen, especially concerning the real presence, and some confusion in the answers having arisen, I said, 'May I tell you what has been told to me?' As I repeated what had been given me by 'impression,' I was accompanied by a perfect chorus of raps. 'Is she right?' asked one of the clergymen. 'Yes, yes, yes,' from all parts of the room. 'How does she know this?' 'Because a very high spirit, called Catherine, is teaching her.' 'Who is this Catherine?' said one of my friends to me. I replied, 'I have been reading the 'Life of St. Catherine of Siena.' 'Yes, yes, yes,' came again from the invisible chorus. The impressional message received by me concerning transubstantiation, was, as I afterwards found when more fully instructed, entirely in accordance with Catholic doctrine. . . .

"From this time I began to go to mass, and left off attending Anglican services, but I knew no Catholics, and had not the remotest idea of how to put myself in communication with a priest. . . . I was, however, received into the church, about six months after this episode, by a very experienced and remarkable priest, now dead, to whom I was made known by an American lady, herself a convert to Catholicism through the teachings of the spirits, a friend of the person who lent me the 'Life of St. Catherine.' Her occult experiences far transcend mine in interest, and she came into the church in a much more marvelous manner. She died a few years ago, after receiving the sacraments, an undoubted instance of the perseverance of a former Spiritualist. I should like to relate many of the wonderful things she told me about her conversion, but space fails, so I will only say in passing that it would seem to have been chiefly the work of Jesuit and Franciscan martyrs, who appeared to her and taught her, she being utterly ignorant not only of the Catholic religion, but of any form of Christianity, though very desirous of truth at any price, and from whatever quarter. Her husband and some friends, impressed by these extraordinary manifestations, followed in her footsteps, and were also received in America—I believe by a Jesuit father.

"I have only been able, in this sketch, to furnish a few broad outlines of strange facts, which to some may seem startling, but which I hold to be less unusual than

is ordinarily supposed, for God is very good to souls who seek him. A. E. W."

Thus it is seen that the transfer from intercourse with the dead of the Spiritualistic *séance* to intercourse with the dead of the Roman Catholic calendar of saints, and *vice versa*, is short and easy. And that the Roman Catholic Church, in leaving the "Prince of Life whom God raised from the dead," to invoke a multitude of dead "saints," who have not been raised from the dead, has departed from the faith and become the victim of "seducing spirits and doctrines of devils." 1 Tim. 4:1.

What is Modern Spiritualism?

MODERN SPIRITUALISM claims to be intercourse, or communion, with the spirits of the dead. In this it is identical with ancient witchcraft, which was likewise intercourse, or communion, with the dead.

That witchcraft was a real thing, and not simply a superstition, is evident from the fact that it was prohibited by the Lord under penalty of death. In Ex. 22:18, we find the express command: "Thou shalt not suffer a witch to live;" and again in Lev. 20:27, we have these words: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

The latter text records, not only the sentence of death against those who had familiar spirits, but identifies witchcraft with spiritism, or with spirit possession; that is, one not merely pretending to have intercourse with familiar spirits, but one actually having a familiar spirit was a wizard or a witch, according to sex.

The Scriptures not only forbid, under penalty of death, intercourse with pretended spirits of the dead, but they declare that the dead take no interest in human affairs (Job 14:21), that they have no power to help those who invoke them (Ps. 146:3, 4), and that they "know not anything." Eccl. 9:5. This at once brands the whole system of witchcraft, ancestral worship, and Spiritualism as deceptive and soul-destroying.

That this intercourse with pretended spirits of the dead was for the purpose of obtaining revelations from them is evident: thus we find Saul seeking to a witch for information as to the future after the Lord had forsaken him (1 Sam. 28); and in Isa. 8:19 (R. V.), we read these words: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?"

This spirit intercourse was universal among heathen peoples. The "Encyclopædia Britannica," Art. "Manes," says: "All nations have revered the spirits of their ancestors;" and again, "In all nations of antiquity, and in many existing savage tribes, these spirits [supposed spirits of the dead] were held in great awe and veneration, as being powerful for good or for harm." "Offerings of all kinds were placed in the tomb or burnt on the pyre, and the rites of burial were, with the lamentations of surviving friends, thought necessary for the repose of the ghost."

That the spirits referred to in Isa. 8:19, were *evil* spirits will scarcely be disputed; else why the prohibition of com-

munion with them? Besides it cannot be supposed that spirits in harmony with "the Father of spirits" would hold intercourse with men contrary to the will of God. But we are not left in doubt as to the character of these spirits. The apostle says, plainly: "The things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. 10:20. This, then, is the reason why witchcraft, or intercourse with evil spirits, is so hateful in the sight of God; it is devil worship.

It was into this debasing idolatry that the Israelites fell when "they joined themselves unto Baal-peor, and ate the sacrifices of the dead." Ps. 106:28. "It was not," says Faber, "that they ever absolutely renounced the adoration of Jehovah; but, apparently deeming him far above out of their sight, while they distantly viewed him with a decent, ineffective reverence, they addicted themselves to the more palpable funeral origins of Thammuz, or Adonis, or Baal, or Osiris."

The same writer continues: "Such also is the worship, into which, according to the sure word of prophetic revelation, certain members of the church catholic [general] would lapse in the latter times. 'The Spirit,' says St. Paul, 'speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to seducing spirits and doctrines concerning demon gods.'"

This interpretation of the prophecy was received by the early church "probably more than twelve centuries before the Reformation."

But, it may be asked, has not devil worship, or witchcraft, ceased?—By no means. Has human nature changed? have demons become less wicked than formerly? are human beings any less prone to seek to know the future independently of God? A single negative will suffice to answer all these questions. Then how could demonology cease so long as the conditions necessary to its existence are unchanged?

In an article in the *Arena* for November, that well-known Spiritualist, J. M. Peebles, A. M., M. D., gives explicit testimony as to the continuance of spiritual phenomena and its identity in all ages; he says:—

Evolution is everywhere manifest. The telegraph, the telephone, the phonograph, sarcognomy, mesmerism, clairvoyance, psychometry, in connection with other scientific discoveries and religious aspirations, seemingly constituted the befitting time for the rediscovery and propagation of Spiritualism. We say rediscovery, for to agnostic materialists and sectarian Christians, Spiritualism, demonstrating conscious communications between mortals and the over-arching, invisible world of immortals, was literally a discovery, a new revelation. And yet from remotest antiquity all races and tribes had witnessed and echoed these phenomena in some form. They were considered at different periods miracles, magic, possessions, apparitions, oracles, special providence, witchcraft, demons, and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a proof of their reality and their value.

When in Canton, China, the guest of Dr. Kerr, physician and missionary, we chanced to speak of the spirit manifestations in America, when he coolly exclaimed: "Why, sir, these manifestations are very old in this country. China is an empire of spiritists." And to prove it he took me out to temples, shrines, and booths, where I witnessed spirit-writing and other forms of mediumistic phenomena.

Thus, it is evident that intercourse with spirits has not ceased; and that these spirits are evil is also confessed by Spiritualists themselves. Said Judge Edmonds,

in his Broadway Tabernacle lecture, in this city, Feb. 16, 1855:—

I assure you from *my own experience* and observation, that the fascination of this intercourse is so great that its tendency is to lead men away from their proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind.

And in the *Banner of Light*, of Oct. 26, 1864, Dr. Child said:—

Nor can we doubt, I think, that there are a diverse host of badly misdirected spirits. The lower spirits seek to undo the good work of the higher, and to harass and to annoy and subject to suffering, medium and sinner. They will *deceive us for their amusement*. Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, *designedly deceive us for our good*.

The same paper, in its issue of March 20, 1869, quotes Swedenborg as follows:—

When spirits begin to speak with man, he must beware that he believe nothing that they say; for nearly everything they say is fabricated by them and they *LIE*; for if they are permitted to narrate anything, as what heaven is and how things in the heavens are to be understood, they will *TELL SO MANY LIES* that a man would be astonished.

According to these testimonies all these are lying spirits for all deceive; one class "for our good," the other, "for their own amusement"! Judged by the Saviour's rule, all are then of the devil, for his lusts they do.

That the spirits, from whom the communications come and by whom supernatural things are performed, are not the spirits of the dead is evident from the testimony of the apostle already quoted: "The things which the Gentiles sacrifice, they sacrifice to devils;" and also from the inspired declaration that "the dead know not anything." Moreover, the manifestations of Spiritualism are by a host of spirits, whereas revelations and manifestations from God are by *one Spirit*. Says the apostle: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

As already shown in the quotation from Mr. Faber, special warning is given in the Bible against satanic delusions in the last days. In addition to the texts which he cites, our Lord himself says: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Again, we are told by the apostle, that "Satan himself is transformed into an angel of light," and St. John, in describing the closing scenes of this earth's history, says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the

¹ "The Difficulties of Romanism," by George Stanley Faber, B. D., p. 188.

² *Id.*, p. 189.

³ *Id.*

⁴ Eccl. 9:5, 6; Cf. also Job 14:20, 21; Ps. 146:1-3.

⁵ 1 Cor. 12:4-11.

⁶ Matt. 24:24.

⁷ 2 Cor. 11:14.

kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief."

Thus it is seen that the great and overpowering delusions of the last days, that shall deceive and sweep down to everlasting destruction all who are not rooted and grounded in the truth of God,—all who do not stand firmly on the divine declaration, "The dead know not anything,"—will come through what is known as modern Spiritualism, which is nothing more and nothing less than ancient witchcraft or devil worship in a new garb, the better to deceive the people to their eternal ruin.

Alexander Campbell on the Morality of 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.]

MR. TIMOTHY tells us in his first number that his "object is the preservation of the public morals." From this sentence and others of similar import, it is insinuated that my efforts are leveled against the public morals. Now I would think that a man of Mr. T.'s sense of honor would not deal so much in dark innuendoes. Let him plainly assert that I am an enemy to public morals, that I delight in immorality and wickedness, as my native element, and that I aim at the extirpation of all moral order, and not like the crafty Ulysses attempt,—"*Spargere voces in vulgum ambiguas.*"

But is it so, that T. and all those who have opposed me, have really, and in fact, identified the existing custom of fining men for Sabbath-breaking, with morality, so that he who opposeth this practice is thereby to be branded immoral and profane? Do they think so? Then they must think, that all those who do not fine men for all such vices as drunkenness, profanity, and Sabbath-breaking, are immoral and profane; and those who speak or write against fines and imprisonments, as means of moralizing, are accounted as apostles of immorality and to be treated as demoralizers of society.

Such views suit the latitude of Madrid or Goa; they are not suitable to the climate of Pennsylvania. But perhaps they do not think so; they merely intend to hold up to odium him whom they are conscious they cannot refute. Upon this hypothesis, perverse are their hearts, and immoral their efforts. Let us hope better things of Mr. T. and suppose that it is with him, the *cant* of his colleagues; rather let us impute it to a *defect* in his

understanding, than to any perversity of heart. And is it not a defect, a great defect in the understanding of any man, to hold anything *human*, so sacred, as to suppose it immoral or profane to call it in question? Is it not a defect in the understanding of any man to think that the law of 1794 and morality stand or fall together? Is it not a defect in the understanding of any man to think that before the law of '94 and the existence of moral societies there was little or no morality in the State of Pennsylvania? Is it not a defect in the understanding of any man to suppose that either moral societies, or inquisitions have ameliorated society, or reduced the *quantum* of actual wickedness? From such views, and from such only, can all those dark innuendoes proceed. I choose rather to attribute them to the head than to the heart of so good a man as Timothy. It is, then, the opinion of Timothy and his colleagues, that he that opposeth the moral association of West Middletown, or the law of 1794, is in *that very act* immoral and profane.

But seeing I consider moral societies a moral evil, and the laws under which they act, as immoral in their tendency (however well intended), the query is: whether I may not with as much propriety, and with as high a claim on the faith of the community, as T., say that "my object is the preservation of the public morals." Have I not said and demonstrated that he who pockets the four dollars taken from the Sabbath-breaker, is as great a sinner as he who violates the Sabbath? It would then seem that I am moved to oppose the "moral association" from a conviction that they are immoral in their tendency.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, April 23, 1821.*

"The Hebrew Republic."

WE publish in this issue under "Significant Paragraphs" a quotation from a New Jersey editor who professes to speak for the People's Party. His views of the mission of the People's Party will delight National Reformers, who are working so earnestly and successfully for the establishment of a theocracy in America, modeled after the theocracy of Israel. He regards the People's Party as the agent in the creation of the government represented by the stone cut out of the mountain without hands, of Dan. 2:47. The "Ancient of Days," referred to in Dan. 7:13, is also interpreted to refer to a representative form of government such as the People's Party are to make out of the American Republic. Here is his argument:—

The name [Ancient of Days] alludes to the fact that it is to be a government modeled after the Hebrew republic in which the masses chose their rulers, and Moses instructed them to "choose men who fear God and hate covetousness."

Now there are about as many errors in the above statement as are to be found in the average National Reform Association utterance of the same length. The following are some of the mistakes:

1. The "Ancient of Days" does not refer to a form of government, but to God, the Father, who delivers to the "Son of man" a kingdom. Dan. 7:9, 10, 13, 14. Rev. 11:15. Luke 1:31-35.

2. There never was such a thing as a "Hebrew republic." The government of Israel was a theocracy. 1 Sam. 8:6, 7,

also 10:19. Moses was chosen of God. Ex. 3:16.

3. The "masses" did not choose their rulers in the theocracy of Israel. Ex. 18:25, 26.

4. Moses did not instruct them to choose rulers. Ex. 18:17, 21, 22.

5. Moses himself chose the seventy rulers. Ex. 18:25, 26.

6. The editor has misquoted the scripture he here misapplies.

7. The scripture is quoted as the words of Moses to the masses, when in fact they are (when properly quoted) the words of Jethro addressed to Moses. Ex. 18:17-23.

There are enough errors in this paragraph, and of a suitable kind, to recommend their author to a place among the vice-presidents of the National Reform Association.

Our excuse for noticing this matter is that the utterances of this professed spokesman of the People's Party are exactly in harmony with the views of that combination of churches, masking under the title of Sabbath Associations, and National Reform Association, which is attempting to force upon men a day not the Sabbath, and which has worked, and is working, to deform the nation, and establish a man-made theocracy in the image of the papacy.

God's Work a Work of Love.

LAST week I said that the true follower of God entreated, not compelled, men to turn and serve their Creator, and that it was the love of God that constrained him to do this. I want to show that this is the way God would have his work done. He is a God of love, and everything he does for man is done through love to him. God loves the sinner, but he hates the sin. He begs men to turn to him and live. His words are: "Turn ye, turn ye, from your evil ways; for why will ye die?"

But first let us see what is the character of God. This we find given by God himself in Ex. 34:6 and 7, in these words: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

It is seen, then, that God is a just God. His character is love, and being just, he will have his work done in justice; his work will be a work of love. In his dealings with the children of Israel his love is shown throughout; although he led them into hard places at times, yet it was for their good, he knowing what was best for them. They were a rebellious people, but in all of God's dealings with them he never tried to force them to serve him. He won their love through manifesting his love in his dealings with them.

When they were in slavery in Egypt, God appeared to Moses, his servant, in a burning bush, and spoke to him in these words: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Now, therefore, be-

hold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." It is not necessary to go further with this story; suffice it to say, God brought forth the children of Israel as he promised Moses. It was necessary that they should be permitted to go into slavery, that they might see that the God of their fathers was a God of love; that they might know which was the best master to serve—God or Satan. But the love of God could not allow them to remain in slavery, for he had something better for them.

It is noticeable that in God's dealings with this people he never once used force to turn them to him. When he permitted any hardship to come upon them, he said it was that they might know that he alone was God.

When Moses went before Pharaoh, as commanded by God, he was to shew signs that the king might see that God had sent him. God might have destroyed Pharaoh and all the Egyptians with one word, but his love for mankind would not permit him to do this. His desire was to let the Egyptians know that he was the God of Israel, that they might turn to him. He suffers long with men, using every possible means to bring them to him; but he leaves them free to choose the way. If they choose the right way, eternal life is the reward; if they choose the wrong way, rebelling against him, eternal destruction is the end, not because God has failed to do all in his power to save, but because man has failed to accept him. It was so with Pharaoh; he rebelled against God, and did not hearken to him, but when Moses went before him, he said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." And so the plagues, bringing destruction upon them, were the result. And let it be understood that the plagues were not sent to turn the hearts of the people of Egypt to their Creator, for God knew, and in fact, told Moses, before he sent the first plague, that Pharaoh's heart would be hardened, and he would not obey and let Israel go. He requires heart-service, and when men turn to him through fear it is not a service of love. The plagues were sent for his people's sake. They were willing to be saved, but the Egyptians were not. It will be even so at the end of the world. God will destroy the wicked because they were not willing to hearken unto his voice. Force will not convert men; love and mercy will.

Many professed Christians to-day serve God because they fear the consequence of rebelling against him. The doctrine of everlasting punishment, that is, burning forever in a lake of fire, tends to drive men to a bondage of fear. It does not tend to draw men to the God of love, but they look upon him as an arbitrary, hard master, and many are turned from serving him altogether through this. The infidel continually throws this in the faces of those who try to teach him that God is love. But let me say, the Bible teaches no such doctrine. When God says he is a God of love, he means what he says, and in all his dealings with mankind his love is shown. Christ says: "No man can come to me, except the Father which hath sent me, draw him." How? through

threats? No; through love. Love has a drawing influence. Threats and compulsion have not. When man is compelled to do a certain thing, he is a slave to the one who compels him; but we are free, for "whom the Son makes free, is free indeed."

Let us notice here how God showed his love to the children of Israel when Moses was sent to them to deliver them from the Egyptians:—

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land. and the water which thou takest out of the river shall become blood upon the dry land. Ex 4: 1-9

How different is God's way of drawing men to himself to man's way. What love is here shown. The carnal heart cannot understand the working of God. The carnal man would use compulsion where God would entreat, persuade. His great heart yearns for the sinner, yet he knows that to compel him to turn to him will make him no better. The heart cannot be changed by such a method. "Except a man be born again, he cannot enter the kingdom of heaven." Man can no more do this work than he can create; it is the work of God. It is done through the Spirit of God; man yielding himself to God as the clay yields to the hands of the potter. God's way is, "Come now, and let us reason together;" man's way is, "You must do as I say." The one is love; the other is selfish compulsion.

ALFRED MALLETT.

Decidedly Pertinent.

A PENNSYLVANIA judge, on a test case, has decided that Roman Catholic nuns in uniform may teach in the public schools, that the children may call them "sisters," and call the visiting Roman Catholic priests "fathers," but the Roman Catholic catechism may not be taught in the schools.

"One cold night, as an Arab sat in his tent, a camel gently thrust the flap of the tent aside, and looked in.

"I pray thee, master,' he said, 'let me but put my head within the tent, for it is cold without.'

"By all means, and welcome,' said the Arab cheerfully; and the camel, moving forward, stretched his head into the tent.

"If I might but warm my neck, also,' he said, presently.

"Put also your neck inside,' said the Arab. Soon the camel, who had been turning his head from side to side, said again:—

"It will take but little more room if I place my fore legs within the tent. It is difficult standing without.'

"You may also plant your fore legs within,' said the Arab, moving a little to make room, for the tent was very small.

"May I not stand wholly within?' asked the camel, finally. 'I keep the tent open by standing as I do.'

"Yes, yes,' said the Arab. 'I will have pity on you as well as on myself. Come wholly inside.'

"So the camel came forward and crowded into the tent. But the tent was too small for both.

"I think,' said the camel, 'that there is not room for both of us here. It will be best for you to stand outside, as you are the smaller; there will then be room enough for me.'

"And with that he pushed the Arab a little, who made haste to get outside of the tent."—*The Red Man, Carlisle, Pa.*

Disciples Depart From Protestant Principles.¹

ONE of the most striking examples of the fall of American Protestantism from the principles of complete separation of Church and State is to be found in the Christian or Disciple Church. Alexander Campbell, the founder of that church, as early as 1820, combated certain "moral societies" of Western Pennsylvania,—the ancestors of the National Reform Association,—whose principal object was the enforcement of Sunday laws, in the following forcible style:—

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

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

The gospel commands no duty which can be performed without faith in the Son of God. "Who-soever is not of faith is sin."

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

Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical or contrary to the gospel.²

Speaking of his motive in opposing these compulsory Sunday observance societies, he said:—

I wrote from principle; I had no object in view but one; viz., the suppression of an anti-rational, anti-scriptural, anti-constitutional confederation, that I conscientiously believe to be dangerous to the community and inimical to civil and religious liberty. And while I am able to wield a pen, I will oppose everything of the kind, from the same principles, that comes within the immediate sphere of my observation.³

When the movement was inaugurated, by which the churches compelled Congress to enact a law closing the World's Fair on Sunday, the denomination of Alexander Campbell repudiated the principles of its founder, and joined in the movement. A small minority vigorously protested, calling attention to the principles so persistently advocated by Mr. Campbell. These arguments were declared by Dr. D. R. Dungan, a leading light of the denomination, to be "streaked with insanity," and one of the organs of the denomination characterized those who maintained these views as "evangelical preachers out of color."

The following from the pen of one of the dissenting minority, Dr. J. L. Parsons, pastor of the First Christian Church of

¹ Appendix 3. Revised edition of "Protestantism True and False," No. 19, Religious Liberty Library. Price 4 cents.

² "Memoirs of Alexander Campbell," by Robert Richardson, p. 58. J. B. Lippincott & Co., Philadelphia. See also the *Washington Reporter* of Washington, Pa., Sept. 17, 1821.

³ *Washington, (Pa.) Reporter*, July 4, 1821.

St. Louis, published in the *Christian Oracle* of Chicago, July 13, 1893, is worthy a place by the side of the noble utterances of Mr. Campbell:—

I am opposed to Sunday legislation. It is contrary to our Constitution and to the New Testament. On the same principles I am opposed to the American Sabbath Association (Union). It is itself anti-American and anti-evangelical. It is the same thing in principle that Mr. Campbell opposed in the moral societies of Washington County, Pennsylvania, seventy-five years ago. I stand by the principles of this great man on this question. In respect to seeking the aid of the State in maintaining its pet notions and institutions, Protestants are scarcely a whit better than Catholics. In seeking the aid of the national legislature to prevent worldly men from "desecrating the Sabbath," Protestants are doing the same thing they condemn in Catholics. Both Protestants and Catholics are wrong in this regard, and if either party succeeds, it will bring ruin to both our civil and religious liberties. May God defeat them both. Let us fight out the question of religion and of observing holy days, and especially the Sunday question, with the "sword of the Spirit, which is the Word of God," and not with the sword of Cæsar.

Another Christian minister, Dr. James A. De Moss, writing in the *Christian Standard*, of Aug. 12, 1893, offers the following courageous protest against the part his denomination took in securing the law closing the World's Fair on Sunday:

What have we done?

Our plea for apostolic Christianity, our plea for Christian union, our work and labors throughout the whole *restorative movement* for Christianity pure and unalloyed, our fights upon all things that bear the marks of Romanism, are marred by our action in the Sunday question that has been under agitation, and will be agitated for a few years yet to be.

It seems now that we list to the misapplied Sabbath-day,—misapplied by the "infallible pope," and received as righteousness by the sectarian world. We excuse this action by differential statement, designating it the "civil Sabbath."

What has constructed or made a "civil Sabbath"?—Law. Who makes law?—Man. Who made the Sabbath?—God. For whom did he make it?—For man. Can man make it for himself?—No. Then we bow before the force which takes the affairs of God into its own hands. Who is "above all that is called God"?—The papacy. To whom and to what do we bow in this question of the "civil Sabbath"?—To the pope and to Romanism.

There can be no doubt that this legislation upon the Sunday (Sabbath) question is a "mark of the beast." As a people who have vied in the creation and enforcement of this "Sabbath law," we have received upon our foreheads and upon our hands the "mark of the beast." We have not too much evidence that the first day of the week is the Lord's day; while we have conclusive evidence that the first day of the week is not the Sabbath day.

If, as we infer, the first day be the Lord's day, then what authority have we to enforce the Lord's day upon the world, or expect its recognition by legal force? Or by what authority do we assume to exact from other brethren by legal force the rights of *honest, conscientious* worship on the only day embodied in the divine law? Church and State should not be combined. Our glorious brotherhood must not assist in combining them.

If we engraft (it has been engrafted) in law the first day "Sabbath," then, indeed, as all law, it must be enforced. Besides injustice to very good and honorable people, we should know we have no right to enforce God's law upon the people that dwell in the earth, presuming it to be the Sabbath day, which we all know quite well it is not. As well might we exact a law to compel all men to be baptized, or fix in law what may constitute a Christian, or by law create Christians.

A person out of Christ is no better by respecting, or being compelled to respect, a day of worship; for he is not spiritually or otherwise in the realm of worship, and therefore beyond the reach (jurisdiction) of God and the Church; still this carnal law, when enforced (and enforced it will be sooner or later), has gotten higher than God.

What now is "higher than all that is called God"?—Why, it is papal authority, *unmistakable* and *certain*. And the "saddest" of all sad things" is that the Church of Christ has stultified itself in its actions in this matter, and taken one step backward toward Romanism.

We have brethren who thoroughly understand this question, and this line of prophecy now under fulfillment, and know well these are facts we must confront.

For shame! May not the general convention further compromise our position upon these questions, by in-dorsing our national legislation upon the subject, or giving support by resolution or otherwise to a "national Sabbath"—the beginning of the union of Church and State in America.

Rome Unchanged.

HAS Rome changed? Has she become the friend and advocate of religious freedom? In two of the leading countries of Europe she has lately answered this question. In Hungary, after opposing with all her strength the Civil Marriage bill, which narrowly escaped extinction at her hands, she fought against and defeated the Religious Liberty bill,—a mild measure which granted to all denominations freedom in the practice of religious rites. In Spain the consecration of a Protestant bishop of Madrid has called forth protests and denunciations from the papal primate of Toledo, and also from the papal nuncio, and the whole country is excited. All the Spanish bishops, it is said, have uttered their minds, declaring the act to be "an outrage on the traditional rights of the Spanish Church," and also "a violation of Art. XII. of the Constitution." Meanwhile the head of the church, Leo XIII., from his seat of power and authority looks quietly on without a word of protest, or a syllable spoken in favor of that religious freedom of which the Catholic Church is alleged to be the friend and defender.

No; religious freedom for Protestants is still an "outrage" upon Catholic "rights," and a "violation of the supreme law of the land." Consequently it is in order for the civil authorities in Spain to take the offenders in hand and deal with them as the law prescribes, or as it may be construed by a Catholic judge or jury. The only reason why this will (probably) not be done, is that enlightened public sentiment, both in that country and elsewhere throughout Europe, lays a restraining hand upon such extreme exhibitions of religious bigotry.

Notice, also, that since this "outrageous" act is punishable as a violation of the *civil law*, such punishment cannot, according to the logic of some who call themselves Protestants, be considered religious persecution, and as conviction and punishment for violations of the *civil law* was what sent Christians of the Dark Ages to the dungeon, the rack, and the stake, it follows from the same logic that Rome never really persecuted anybody, and that the millions of "martyrs" of that period were not martyrs, but only criminals. This is exactly what Rome claims. In this, as in other respects, she is the same to-day that she was then.—*Present Truth, London, England, October 25.*

How Roman Catholics Treat Converts From the Church of England.

THE following letter from the Rev. A. Lambert, formerly a priest of the Roman Catholic Church, and now engaged in what is called the Pauline Mission, of this city, is of important interest, not merely as a confirmation of Cardinal Vaughan's statement, that no true Catholic recognizes the validity of the orders of the Church of England, but because of the names quoted:—

60 W. 106 St., New York City Oct. 4, 1894.

Editor Christian Advocate: I have read your article, "The Measure They Mete Measured Unto Them," in *The Christian Advocate* of to-day. I am at a loss to understand how Episcopalian ministers can be so little posted in *modern Church history* as to believe that Rome recognizes the validity of Anglican orders. To quote but a few names—Newman, Manning, Oakeley, Faber, Garside, Bonus, Marshall, Bowden, St. John, Hutton, Oratorians; Spencer, a Passionist; Anderdon, a Jesuit; Lockhart, a Rosminian Father Coffin, Bridget, Hall, Urquhart, Redemptorists; Baker a

Paulist; Preston, the vicar general of Cardinal McCloskey—who were once Episcopalian ministers, were not only reordained, but nearly all, if not all, *rebaptized*, when they joined the church of Rome. They received "first tonsure," and went through the whole line of Romanist orders—porter, exorcist, lector, acolyte, subdeacon, deacon—before being ordained priests of the church of Rome.

Yours fraternally in the Master,

A. LAMBERT.

This process of Romanizing goes on constantly in the city of New York.—*Christian Advocate.*

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.]

"Higher Criticism" Leads to Rome.

NOTHING is nearer my heart than Christian unity. Not only is the present pope earnestly looking forward to the time when Christian unity may come, but we see in the utterances of cardinals, archbishops, and bishops that the unity of Christendom is weighing on their hearts. There is nothing in the New Testament that prevents all of us from coming together. For some years I have agreed with the authorities of the Catholic Church to a certain extent in the interpretation that they place upon the words, "Upon this rock will I build my church." Peter was the first Christian to be put in place after Christ. Others follow after. Many of the terms in the Testament are really synonymous. They all teach Christian unity.—*Dr. Briggs, quoted in Presbyterian Observer, in an address on Christian Unity.*

National Reformism and the People's Party.

THE prophet Daniel, standing on the mountain peak of prophecy, saw the great empires of earth (Dan. 2) come up and go down in succession, until a form of government came on the stage that was to "stand forever." In this second chapter the permanent government is called the little stone cut out of the mountain without hands. In the seventh chapter the prophet had a view of the same governments of earth rising and falling in succession, until a permanent one came on the stage which is called the "Ancient of Days." This name alludes to the fact that it is to be a government modeled after the Hebrew republic in which the masses chose their rulers, and Moses instructed them to "choose men who fear God and hate covetousness." This "Ancient of Days," the prophet tells us to be a government in which the "people of the saints of the Most High should take the kingdom (government), and possess it forever and ever."

We are now witnessing in this closing decade of the nineteenth century what the prophet saw ages ago. The people are moving everywhere in the civilized world, to take the governments. The principles of the Omaha platform are in perfect harmony with the ten commandments and the sermon on the mount, while it is equally true that no man can vote for either of the old parties without thereby voting to sustain mammon worship.

Therefore, my fellow-countrymen, the lines are drawn, the issue is before you.

You cannot dodge it. Whom will you serve, God or mammon? The time is here when the God of heaven is going to set up a kingdom (Dan. 2:41) that shall never be destroyed. Will you aid in this heaven-ordained work?

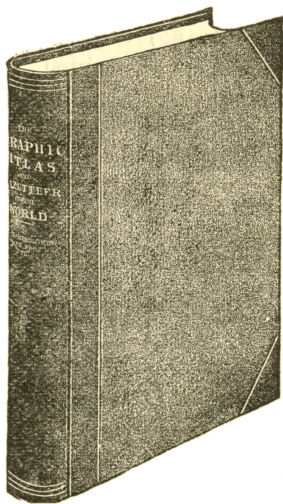
We are living in the most interesting period of the world's history.

This conflict between the true worship of God and some form of idolatry has raged through all the ages.

Mammon worship is the last form of idolatry. It is the most refined, the most subtle, and most world-wide, and withal, the most powerful form that ever existed. But its end is near. It will die hard, but it must die. Reader, don't you want to have a hand in killing it? It is the greatest of all curses, the most blighting enemy of the human race. The sooner it dies the better. The People's Party is its only enemy, and it is the duty of every voter to vote for humanity and God.—*Vineland (N. J.) Independent, Nov. 9.*

Drifting Romeward.

THE Cardinal Archbishop of Westminster, Cardinal Vaughan, has been speaking upon the reunion of Christendom, and is heartily in favor of it. The method which he proposes is simple and perspicacious: let every one come into the Roman Church; and there you are. As an argument toward this consummation, he urges that the divine origin of the Roman Church is certified by the unity into which it brings "men sharply divided by policies, national rivalries and aspirations." He compares this unity with the lack of unity in the Anglican Church. There are, he says, two bases of reunion. First, compromise, or mutual recognition. This is inconsistent with the divine constitution of the church. There remains only, second, submission,—that is, individual or corporate absorption. "Our hopes of a gradual submission by an ever-increasing number of Anglicans rest on evident facts," among which are the following: "The growing appreciation of Catholic doctrines and devout practices. The doctrines of the Catholic Church have been re-examined and taken back, one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the mass, offered for the living and the dead, sometimes even in Latin—not unfrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to our lady, to her immaculate conception, the use of her rosary, and the invocation of saints, are doctrines taught and accepted, I am told, with a growing desire and relish for them, in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting, and other penitential exercises—candles, lamps, incense, crucifixes, images of the blessed virgin and the saints held in honor, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, miters, croziers, the adoption of an ornate Catholic ritual, and recently an elaborate display of the whole ceremonial of the Catholic pontifical,—all this speaks of a change and a movement toward the church that would have appeared absolutely incredible at the beginning of this century."—*H. L. W., in the Baptist Examiner, Nov. 15.*



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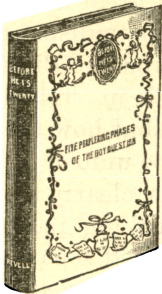
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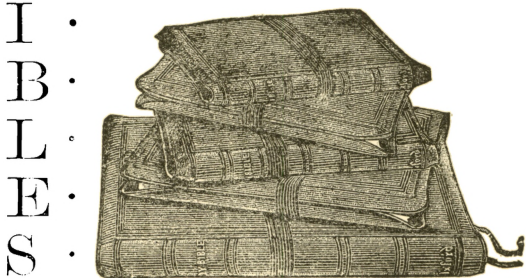
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE *Catholic Mirror*, of Oct. 27, announces the fifth edition of its work, "The Christian Sabbath," which is a challenge to Sunday-keeping Protestants to show scriptural authority for Sunday observance. The circulation of this pamphlet has reached half a million copies, and no Sunday-keeping Protestant has dared to attempt a reply.

"THE Catholic Church has been made to appear in a false light to those not of her communion," says Cardinal Gibbons. Nothing could be more true; and nobody has contributed more to this result than has the cardinal himself. The mask should be once more torn aside, even as it was in Luther's days, and Rome be made to stand forth in her true character. "Rome never changes."

A CORRESPONDENT of the *Gazette of Kankakee, Ill.*, writing to that paper from Canada, says of Toronto:—

The praises of Toronto have been long and grandly sung, but I will add my quota that it is the cleanest city in America. Noticeable to the stranger are its narrowly-blocked streets, its dense shade trees, its buildings all of brick, its few saloons (though I saw more drunken men and women than I ever saw in the same length of time in Chicago); next, its many fine church buildings and the strained piety of Sabbaths. They seem to think if you but keep Sunday it will atone for any wrong of the week. No street cars on Sunday—which are the carriages of the poor man—but the liveried turnouts of the rich remind one of Chicago boulevards on a Sunday afternoon, and they think Chicago next door to hades.

Law can cause the mass of the people to cease work on Sunday, but it cannot make them regard the day as holy, nor can it make men moral.

ANOTHER evidence that religious persecution is "without natural affection" is to be found in the treatment of Mrs. Whaley, the wife of Robert R. Whaley who is now serving a sentence of ninety days in jail for doing common labor on Sunday. Mrs. Whaley is a dressmaker, and devotes the time not occupied in the care of her large family, to this occupation by which she was able to materially aid her husband in supporting the family. But when she began the observance of the seventh-day Sabbath, she became the victim of what is in effect a church boycott. Not only has an influence been brought to bear to prevent her from obtaining work, but a lady member of the Methodist Church, for whom Mrs. Whaley had made a dress, perceiving an opportunity of escaping payment and at the same time

punishing a hated heretic, tendered the amount of the debt (\$5) on the seventh day. Mrs. Whaley explained to the woman, what she well knew, that she did not transact business on that day, and asked her to hand it to her later. And now this professed follower of Jesus refuses to pay the debt, alleging that her duty has been performed in tendering the money.

THE gospel of National Reform, the gospel of force, is being carried into the newly-opened portions of Africa by the missionaries that have followed closely upon the heels of the troops of the British South African Company, to which was committed the conquest of Matabeleland and Mashonaland. First, the so-called company, which is in fact the colonial government of that part of Africa, despoiled the natives of their territory by force and fraud, and then doled out grants of land to the missionaries as a speculative investment, the returns to be made in "infloence" in civilizing the natives. How the missionaries who have thus sold themselves for a mess of African pottage will succeed in serving two masters, remains to be seen; though, in view of our Lord's declaration that it cannot be done, the issue can scarcely be considered doubtful.

THE two articles in this paper, "Roman Catholicism and Spiritualism," and "What Is Modern Spiritualism?" will be found to be of more than usual interest. It has long been understood by many that prophecy teaches that in the last great conflict between truth and error, Spiritualism and Roman Catholicism, like Herod and Pilate, would be "made friends" in fighting against the truth of God; but how these two systems were ever to be united in a common cause has not been clearly seen. Now, however, light is breaking in, and it is apparent that the gulf that separates them is neither as wide nor as deep as many have supposed; and that Rome, while opposing certain forms of Spiritualism all these years, is, and has been, a gigantic organization of Spiritualists. And it is now becoming apparent to both bodies that they hold enough in common to make the transfer from "séance" to saint worship, and *vice versa*, short and easy. By her saintology Rome inculcates Spiritualism, though under another name, and it is not strange that in turn the spirits testify that Rome is "the true religion." Satan is not divided against himself.

JUDGE W. J. KERR made a speech recently in Denver, Colo., in the interests of Governor Waite and the Populist party, and at its close asked the audience to join him in singing the doxology. "A Populist office holder under Governor Waite," says a secular paper, "advanced to the front of the platform and waved a stout

walking stick as a baton. The audience rose, and the doxology was sung with all the fervor of a camp meeting assembly." Such facts are ominous. Religious fanaticism is bad enough at best, but it is doubly dangerous when mingled with intense political feeling. The only purpose that can be served by injecting such an element into politics is to transform the political citizen into a religious crusader, bearing a divine commission, as he supposes, to redress his wrongs by any means in his power.

W. G. CURLETT, another Seventh-day Adventist, whose case was called at the same time as Mr. Whaley's, but was postponed on account of the absence of a witness for the prosecution, was tried Friday, November 9th, and convicted on the charge of doing bodily labor on the "Lord's day." The witnesses testified to having seen the defendant working in his potato patch on two Sundays—June 3rd and 10th. When asked whether he had anything to say, Mr. Curlett said in substance:—

I do not deny working on the first day of the week, but I do deny working on the Lord's day; because the first day of the week is not the Lord's day. The commandment of God says, "Six days shalt thou labor, but the seventh day is the Sabbath of the Lord," and we must keep it. If any one can point to a single scripture, showing that Sunday is the Lord's day and should be kept, I will confess being in error. I have lived in this county all my life excepting eighteen months, and was never before charged with wrong.

There has been offered \$2,000 for the production of a scripture which shows that Sunday should be observed, and Cardinal Gibbons has said there was no authority in the Bible for keeping Sunday; and some of you, gentlemen (to the jury), probably know of this. The Lord has said, "We ought to obey God rather than man," and he also said, "Ye cannot serve two masters."

I do not work on Sunday to defy the laws, but because I must obey God when his law conflicts with man's laws.

The jury returned a verdict of "guilty," and the judge imposed a fine of five dollars and costs in each case, which amounted in all to about \$30, and committed the defendant to jail until the amount is paid. This means an imprisonment of sixty days, after which, if Mr. Curlett has any property upon which the State can levy, it will be sold to satisfy the costs.

Mr. Curlett is about forty years old, and is a fisherman by occupation. He has a wife in delicate condition, and four children, dependent on his labor for support. It is hardly necessary to say that those who instigated these persecutions are members of a professedly Protestant church.

AMERICAN SENTINEL.

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