

"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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The "Modern Inquisition."

NOT a week passes but brings new evidence that the National Reform Association, the American Sabbath Union, and its auxiliary State organizations, such as the Pennsylvania Sabbath Association, etc., are modeled after the papacy of the 16th century, both in spirit and methods.

At a meeting held at Williamsport, Pa., October 30th and 31st, under the auspices of the Pennsylvania Sabbath Association, to celebrate the one hundredth anniversary of the Pennsylvania Sunday law of 1794, the secretary of the association distributed a circular, headed, "Suggestions to Sabbath Defense Committees." These "Sabbath Defense Committees" are the "law and order league" arms of the Sabbath Association octopus.

And now, to show how closely these "Sabbath Defense Committees" or law and order leagues are constructed on the model of the papal Inquisition, we print, first, a cardinal-indorsed description of the origin, object and methods of that terrible tribunal. The quotation is from a Roman Catholic work, entitled, "Half Hours With the Servants of God, With a Complete History of the Catholic Church," "Approved by His Eminence Cardinal Gibbons, and Their Eminences Cardinals Manning and Newman, the Most Reverend the Archbishops of New York, Philadelphia, Edinburgh, and Glasgow, and Many Bishops," and published by Murphy & McCarthy, New York. On pages 58, 59, and 60, of this work, is found the following description of

THE INQUISITION:

For many ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the secular arms than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its

hideous maturity, as the popes themselves. They were willing to repress it; they took from the church the definition of what it was; and they had old established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish. But in the thirteenth century a new race of temporal rulers arose to power. The Emperor Frederic II. perhaps had no Christian faith at all; John of England meditated, sooner than yield to the pope, openly to apostatize to Islam; and Philip Augustus was refractory towards the church in various

The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings. Thus it is laid down, that they "have power to constrain all magistrates, even secular magistrates, to cause the statutes against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication;" also that inquisitors in causes of heresy "can use the secular arm," and that "all temporal rulers are bound to obey inquisitors in causes of faith." No such state of things as

that here assumed now exists in any part of Europe; nowhere does the State assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the *medium* in which it could work and live

And, now, with this authentic description of the Inquisition of mediæval days before the reader, we submit an authentic description of an organization made in the image of the original,—the

"MODERN INQUISITION:"

Suggestions to Sabbath Defense Committees.

Civil government is a divine institution. Rom. 13:1-7.

Therefore—

1st. Realize that your duties are a department of that work to which your Lord and Master has called you.

2nd. Undertake the work in His name and in the spirit of His gospel.

3rd. When an offense against the law is known to you, in the spirit of Matthew 18:15-20,¹ send one of your members, wisely selected, to talk with him (or her); whose duty it shall be to show the offender wherein he is violating the law and try to persuade him to desist, giving him reasonable time to consider the matter, if necessary. If reformation does not

¹ The scripture here referred to is both in letter and spirit a positive condemnation of the whole movement in whose interest it is cited. Note it. "And if thy brother sin against thee, go, shew him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." Matt. 18:15-17. (R. V.)

The church is here forbidden to follow an offending member, beyond the jurisdiction of church fellowship. When he refuses to listen to the admonitions of the church, the church is positively commanded to let him alone. But these modern inquisitors, like their mediæval brethren, have interpreted this scripture to mean that if he will not hear the church, he is to be run down by heresy hunters, brought before the civil courts, fined, imprisoned, and despoiled of his goods.



[Reproduced from *Pennsylvania Grit.*]

ways. The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own, to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the cases of obstinate and incorrigible offenders. Thus arose the Inquisition. . . .

follow this effort within a reasonable time send a committee of two of your members that they may make another and similar effort. Success will often crown the first or second effort, but if not, and you are convinced that other and more effective measures must be resorted to, make formal and definite complaint to the proper civil officer, requesting him to perform his duty as prescribed in the law and in his oath of office.

4th. If the said official refuse or fail to perform his duty, make complaint in writing to his superior in office.

5th. If all this results in disappointment and failure, one of two things remains, either secure the impeachment of the delinquent official and his consequent removal, or institute process in law against the violator, if he still continues the offense; remembering that information must be made within seventy-two hours after the offense is committed.

6th. Through the pastors of the churches secure the appointment of one Lord's day annually, when a sermon on the question of the Sabbath shall be preached from every pulpit.

7th. See to it that a representative delegation attend every County or State Sabbath Convention.

PENNSYLVANIA SABBATH ASSOCIATION,
J. H. LEIPER, Field Secretary.

There are at least seven fundamental points of similarity between the two inquisitions.

1. The papal Inquisition claimed the right to decide who were heretics. This modern Inquisition claims the same right. They declare the church dogma, "the first day is the Sabbath," to be orthodoxy, and the Bible doctrine, "the seventh day is the Sabbath of the Lord," to be heresy. They declare that the old puritanic method of Sunday-keeping is orthodox, and that visiting parks, and excursions into the country, on Sunday are heterodox.

2. The mediæval Inquisition believed civil government to be a "divine institution" for the punishing of those whom the church pronounced heretics. This modern Inquisition makes the same claim.

3. The old inquisitors believed that heresy hunting was a department of that work to whom their Lord and Master had called them. These new inquisitors make the same declaration in their "Suggestions to Sabbath Defense Committees."

4. The old inquisitors imprisoned, tortured, and burned heretics "in his name," and in their interpretation of "the spirit of his gospel." These "Sabbath Association" inquisitors are instructed to "undertake the work" of fining and imprisoning little hungry newsboys and old confectionary women who have been pronounced heretics because they follow their ordinary means of obtaining a livelihood on Sunday, "in his name" and in their interpretation of the spirit of his gospel. But this interpretation of the spirit of his gospel, is satanic, and is identical with the interpretation given to the gospel of Christ by James and John when they wanted to punish the heretical Samaritans with fire. Jesus said to the would-be inquisitors of his day, and to their successors, both mediæval and modern, "Ye know not *what manner of spirit ye are of*. For the Son of man is not come to destroy men's lives, but to save them."²

5. The papal Inquisition was organized for the purpose of enforcing laws against heretics. This Protestant Inquisition was organized for the same purpose. That Sunday laws in general, and the Pennsylvania Sunday law in particular, are laws against heresy is admitted by these modern inquisitors. The following is an extract from a "Sabbath Association" history³ of the Pennsylvania Sunday law, copies of which were distributed at the Williamsport convention at the same time

as the "Suggestions to Sabbath Defense Committees:"—

When our ancestors [Presbyterians] came to Pennsylvania there was then in existence the statute of 29 Charles II., enacted in 1676, "forbidding worldly labor on the Lord's day or any part thereof." The provincial assembly of Pennsylvania, at different times, enacted laws to the same effect as that of Charles II. After the Revolution, acts were passed for the observance of the Lord's day, commonly called Sunday, and the one now in force was passed the 22nd of April, 1794.

And now that the reader may see that the statute of 29 Charles II.—which the "Sabbath Association" admits is the grandfather of the Sunday law of 1794,—is a statute against heresy enacted at a time when Church and State were united and when heretics were compelled to attend church, we print the statute below:—

For the better observation and *keeping holy* the Lord's day, commonly called Sunday; be it enacted by the king's most excellent majesty, and by and with the advice and consent of the lords, *spiritual* and temporal, and of the commons in this present Parliament assembled, and by the authority of the same, that all the laws enacted and in force concerning the observation of the day, and *repairing to the Church thereon*, be carefully put in execution; and that all and every person and persons whatsoever shall upon every *Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately*; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any *worldly* labor or business or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted), and that every person being of the age of fourteen years or upwards offending in the premises shall, for every such offense, forfeit the sum of five shillings; and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever, upon the Lord's day, or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried or showed forth or exposed for sale.⁴

Thus it is seen that the law of 1794, which is an admitted grandson of the law of Charles II., is a relic of the laws against heresy, enacted by a government in which Church and State were united and where heretics were forced by law to attend the services of the State Church. And these modern inquisitors, in attempting to enforce the Sunday law of 1794, are attempting to enforce a heresy suppressing relic of the State Church period of more than two centuries ago.

6. The mediæval Inquisition was made necessary because the civil authorities were more Christian than the ecclesiastics and desired to repeal the laws against heretics or allow them by disuse to become a dead letter. This modern Inquisition is made necessary because the civil authorities are more humane than these inquisitors, and desire to repeal the Sunday law relics of State Church intolerance, or desire to permit them to remain a dead letter.

7. The Inquisition of the 16th century attempted to compel civil magistrates to enforce the laws against heresy, and inflicted the terrible penalty of "excommunication" in case of failure. The Inquisition of the 19th century attempts to compel civil officials to enforce the Sunday law against heretics, and when they refuse the inquisitors are instructed to inflict their penalty, the "impeachment of the delinquent official and his consequent removal." And if this fails, when the offending official is again a candidate for office, an attempt is made to "knife him at the polls" by the organization of a political church boycott, as was done in the case of Senator Lyon, of Pennsyl-

vania, in the recent campaign which resulted in his election to the office of lieutenant-governor.⁵

Other points of similarity between the papal Inquisition and this modern image of it might be mentioned, but they are not necessary. The one is so complete an image of the other that the *Pennsylvania Grit*, a paper of large circulation and influence, published at Williamsport, Pa., under liberal Roman Catholic management, contained, in its issue following the Sunday-law convention, the cartoon which appears on our first page. It would be expected that a well-read Roman Catholic would be able to discern in this "gospel of force" movement a counterpart of the Inquisition of mediæval days. This the editor does, and labels the movement, represented in the cartoon by its secretary, as the "modern Inquisition." This is just what it is. It is an image of that engine of tyranny by which the papacy persecuted and put to death thousands of martyrs who refused to worship that beast of cruelty by obeying its laws against heresy, and who chose to obey God rather than man.

And now that this modern Inquisition, made in the image of that cruel power, attempts to compel all men to worship it and its prototype the papacy, by compelling obedience to its laws enforcing the observance of Sunday, the mark of papal power, let all men refuse to submit to its intolerant decrees. Let no man think that in thus refusing he is fighting against either God or good government. For that God who says the "seventh day is the Sabbath," says also, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God;"⁶ and of those who refuse to submit and wear the badge of Rome, and who choose to keep the Sabbath of the Lord and suffer as the martyrs of old, he says in the same connection: "Here are they that keep the commandments of God and the faith of Jesus." Choose ye this day whom ye will serve.

The Puritan Sabbath For "Physical Rest."*

In the agitation in behalf of Sunday laws that its advocates are carrying on all over the land, they seek to cover up the religious character of Sunday and of the legislation by the plea that "one-seventh part of time [that is, one whole day in seven, which must be Sunday] is necessary for *physical rest*" in order that men may "recuperate their wasted energies"

⁵ Lieutenant-Governor elect Walter Lyons by his opposition to the Allegheny County (Pa.) Sunday law which has a special penalty of \$25—while the Sunday law of the other counties of the State have a \$4 penalty—incurred the wrath of this modern Inquisition and a church boycott was organized to defeat his election. The following are quotations from a circular issued for that purpose:—

"TO THE VOTERS OF PENNSYLVANIA.

"SENATOR LYON'S RECORD ON THE SABBATH LAW.

"We wish to call the attention of the voters of this State to the fact that Walter Lyon, of Allegheny County, who is now a candidate on the Republican ticket of Pennsylvania for the office of lieutenant-governor, is the same Mr Lyon who took such active part in the last legislature to have the Sunday law of Allegheny County repealed.

"Mr. Lyon's actions and votes on the Sabbath question are an admonition to all law-abiding citizens and friends of good government that he is not the proper man to be elevated to the office he aspires to fill. November 6th will be an opportune time for the friends of the American Sabbath in this State to show their disapproval of his conduct by dropping his name from the ballot, even if they do not substitute another name in its place.

"It would be well for the friends of the American Sabbath in this State to have this paper circulated through the medium of the local press and otherwise.

"PENN'A SABBATH ASSOCIATION."

⁶ Rev. 14: 9, 10.

⁷ Rev. 14: 12.

* *Religious Liberty Library*, No. 26, by A. T. Jones. 12 pp. Price 1½ cents.

² Luke 9: 55, 56.

³ "Legislative and Judicial Opinions on the Observance of the Lord's Day, Commonly Called Sunday." (Leaflet.) Philadelphia Sabbath Association, 1224 Chestnut Street.

⁴ "Revised Statutes of England from 1235-1685. A. D." (London, 1870.) Pages 779, 780.

and be better prepared successfully to prosecute the vocations of life. This is the ground also upon which courts attempt to sustain the rightfulness of Sunday laws. It is well to examine this plea and see what is its basis, and what its origin, that we may know what it is worth.

The theory of "one-seventh part of time" for rest originated in the controversy between the Puritans and the Episcopalians in the latter part of the sixteenth century, and the authority for the theory was the Rev. Nicolas Bownde, or Bound, D. D., "of Norton, in the county of Suffolk," England. Dr. Bownde was a Puritan, and promulgated this theory for the first time in a book which he published in 1594, entitled, "The Doctrine of the Sabbath."

The way it came about was this: It was in the height of the controversy between the Church of England and the Puritans about "habits and ceremonies, and church discipline," that the Church of England maintained,—

That though the Holy Scriptures are a perfect standard of doctrine, they are not a rule of discipline and government: nor is the practice of the apostles an invariable rule or law to the church in succeeding ages; because they acted according to the circumstances of the church in its infant and persecuted state; neither are the Scriptures a rule of human actions, so far as that whatsoever we do in matters of religion without their express direction or warrant is sin, but many things are left indifferent. The church is a society like others, invested with powers to make what laws she apprehends reasonable, decent, or necessary for her well-being and government, provided they do not interfere with or contradict the laws and commandments of Holy Scripture: Where the Scripture is silent, human authority may interpose; we must then have recourse to the reason of things and the rights of society. It follows from thence that the church is at liberty to appoint ceremonies, and establish order within the limits abovementioned; and her authority ought to determine what is fit and convenient.—*Neal's "History of the Puritans," Part I, chap. viii, par. 112.*

All this the Puritans denied and asserted that the Scriptures are a rule of discipline and government as well as a perfect standard of doctrine. The position of the Church of England, summarily stated, was, that, whatever the Scriptures do not forbid, in matters of church discipline and church government, may be done without sin. While the Puritan position was, that, whatever is not commanded in the Scriptures, in these things, cannot be done without sin. The Puritans therefore dropped all church festivals and feast days, surplices, habits, and ceremonies, and charged the Episcopalians with "popish leaven and superstition, and subjection to the ordinances of men," because they retained these. As proof which, they thought, ought to convince the Puritans that the church had liberty in such things as these, the Episcopalians produced the fact that the observance of Sunday is only an ordinance of the church, and rests only upon the authority of the church; and that the Puritans therefore contradicted themselves in observing Sunday while denouncing the authority of the church, the only authority upon which that observance rests.

This put the Puritans in a box; and they had to cast about for some way to get themselves out. They would not admit the authority of the church; because, if they did, that would involve the obligation to observe all the other festivals. Directions of Scripture to observe Sunday they found none; because the only authority for a day of weekly rest is the fourth commandment, which commands the observance of the seventh day, not the first day of the week. The Puritans therefore found themselves keeping a day for which there was no authority but church author-

ity. Church authority they would not recognize, and yet they would not give up Sunday observance. But to observe it without any authority while insisting, against the Episcopalians, that there must be a commandment of God for everything that was to be done, was to condemn themselves in the eyes of all.

There was great perplexity. What could be done? Then it was that the inventive genius of Dr. Bownde found play. He committed a deliberate fraud upon the commandment of God, and came to the rescue with the theory that, It is not the definite seventh day, but "a seventh part of time" that is required by the fourth commandment to be kept for the Sabbath: that it is "not the seventh day from creation, but the day of Christ's resurrection, and the seventh day from that:" that "the seventh day is *genus*" in the fourth commandment, so that "the seventh day from creation, and the day of Christ's resurrection and the seventh from that" are "both of them at several times comprehended in the commandment, even as *genus* comprehendeth both his species." Thus the fourth commandment was made to enforce the seventh day from creation until the resurrection of Christ and then the first day from that time onward!

This brought joy to the Puritans, for it relieved them from the dilemma into which the answer of the Episcopalians had cast them. "This book had a wonderful spread among the people." "All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion." Says Heylin:—

This doctrine, carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it: and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England.

But for what purpose was this "seventh part of time" appointed? for what was it to be used when it had been discovered?

"This year [1594] Dr. Bownde published his treatise on the Sabbath, wherein he maintains the morality of the seventh part of time for the worship of God."—*Neal, Id., par. 120.*

Doctor Bownde's own statement of the matter is this:—

Wherefore being bound by his calling (Gen 2 15) to dress and keep the garden, and yet charged (verse 3) to keep holy the seventh day, meditating upon the wisdom and mercy of God appearing, as in all the creatures, so especially in himself, and thus (Rom. 1: 20) beholding the invisible things of God in them, giving thanks to God for them, praying for the continuance of them, teaching them to his posterity, etc., it was needful that the seventh day should be unto him (and it was indeed) a Sabbath day, that is, a day of rest, resting from all his other necessary business that so he might with his whole heart and mind attend upon these, as the worship of God requirereth.—*Book I, under 4*

There was not in it the remotest idea that this time was for physical rest. It was solely for worship and religious exercises. The suggestion of such a thought as that this time was intended or might be devoted to physical rest would have been spurned by the founder of the theory and by every other Puritan that ever lived in Puritan times, as only the suggestion of the arch enemy of righteousness. The theory therefore that a seventh part of time is necessary for physical rest is a positive fraud upon the original.

And that the original invention, that a seventh part of time is what is commanded and required by the fourth command-

ment, is a positive fraud, is clearly proved not only by the circumstances of its invention but also by every test of Scripture and every rule of law.

But this theory of a seventh part of time for physical rest is not only a fraud upon the original Puritan theory of a seventh part of time for the worship of God, it is also a fraud upon the commandment of God which enjoins the day of rest. That commandment says: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Here are the reasons: First, he rested on the seventh day; second, he blessed it and made it holy. That one may become tired is not given as a reason for doing no work on the seventh day. God does not say that on the seventh day you shall do no work because if you should you would overdo or break down your physical system. Nothing of the kind. Man's physical wants are not referred to in the commandment.¹ It says, Work six days because the Lord worked six days; rest on the seventh because the Lord rested on the seventh day; keep that day holy, because the Lord blessed it and made it holy. It is the Lord who is to be held in view. It is the Lord who is to be exalted. Therefore the fourth commandment and its obligations have solely to do with man's relationship to God. It is not man's physical but his spiritual needs that are held in view in the Sabbath commandment.

This is further proved by referring again to the reason given in the commandment for the resting. It is to rest the seventh day because the Lord rested that day. Now, did the Lord rest because he was weary from what he had done on the six days? Did he rest because if he should work longer there was danger of overdoing or breaking down his physical system? Did he rest in order to "recuperate his wasted energies?"—Not at all. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. This is what the Scripture says of it; and what one of the chief Sunday-law workers says of it is this:—

If he is never weary, how can we say of him that he rests? . . . God is a spirit, and the only rest which he can know is the supreme repose which only the Spirit can know—in the fulfillment of his purpose and the completeness as well as the completion of his work. Just as in the solemn pauses between the creative days, he pronounced his creatures "good," so did he rejoice over the finishing of his work, resting in perfect satisfaction of an accomplished plan: not to restore his wasted energy.—*Rev. Geo. Elliott, "Abiding Sabbath," chap. I.*

The rest with which the Lord rested was spiritual rest, spiritual refreshing, and delight in the accomplished work of the creation. As the Lord's Sabbath rest was spiritual, and as his so resting is the reason for man's Sabbath rest, so man's Sabbath

¹ It is not denied that physical rest is obtained, in the observance of the commandment; but it comes as the consequence of the spiritual rest which is the real meaning and object of the commandment. The observance of the Sabbath in spiritual rest is true Sabbath observance. While to attempt to observe it for physical rest is to miss it wholly and not to observe it at all.

is likewise to be one of spiritual rest, spiritual refreshing, and delight in the works and ways of God. This is proved by that psalm for the Sabbath day, "Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." Ps. 92:4. And by another scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

This is yet further shown by the fact that the Sabbath was instituted and given to man while he was yet in the garden of Eden; before he had sinned; before the word had been spoken, "In the sweat of thy face shalt thou eat bread;"—before toil had become a part of man's lot; and while as yet there was no possible necessity or opportunity for any waste of energy and therefore no place for physical rest to recuperate wasted energy.

It is likewise shown in the additional fact that after men are redeemed, the earth made new, and Eden restored, the redeemed will keep the Sabbath. For it is written: "As the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:12, 23.

A day of weekly rest is *in itself* an institution of God. Its basis is the rest of God, which was wholly spiritual. Its purpose is to cultivate the spiritual in man. Its authority is the commandment of God, which is spiritual and religious, and which must be spiritually and religiously observed to be observed at all. As says the seer of Patmos, "I was *in the Spirit* on the Lord's day." The whole subject, therefore, in all its bearings, is entirely beyond the jurisdiction and even the reach of the power of civil government or of man. It rests wholly in the power and jurisdiction of God, and remains solely between the individual and God.

Thus, we repeat, it is not man's physical, but his spiritual needs that are to be held in view in the Sabbath commandment. The Sabbath is intended to be a day in which to worship God—a day of holy remembrance of him and of meditation upon his works. The day is to be kept *holy*, not civilly nor physically. If it is not kept holy, it is not kept at all in the purview of the commandment and the intention of the Author of the day of the weekly rest.

The evidences which we have here presented positively demonstrate, to the utter exclusion of every other theory, that the object of the Sabbath, the object of the weekly rest, is THE WORSHIP OF GOD.

The sum of this whole matter therefore is this:—

1. The Puritan theory of one seventh part of time for the Sabbath is, and in its inception was, a fraud upon the commandment of God.

2. The theory of one seventh part of time for *physical rest* is a fraud upon the original Puritan theory.

3. The seventh part of time for physical rest is therefore a *fraud upon a fraud*.

4. In addition to its being a fraud upon

the Puritan theory, the seventh part of time for physical rest is also a fraud upon the commandment of God.

5. And the Puritan theory of a seventh part of time for the Sabbath is itself a fraud upon the commandment of God.

6. The two together, therefore—the Puritan Sabbath and the weekly physical rest day—interlocked as they are, form a HEAPED UP FRAUD.

That is just what the theory of one seventh part of time for physical rest is: and all the sophistry of all the preachers, and all the decisions of all the courts on earth, can never make it anything else.

Spiritualism.

THE ministrations of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that "the dead know not anything." Multitudes have come to believe that it is the spirits of the dead who are the "ministering spirits sent forth to minister for them who shall be heirs of salvation." And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven: and without suspicion of danger, they give ear to "seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven, and even to occupy exalted positions there; and thus the error is widely taught, that no difference is made between the right-

eous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries forward his warfare against God, begun in heaven, and for nearly six thousand years continued upon the earth.

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern Spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that Spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And the Apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his master-mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which Spiritualism imparts is that described by the Apostle James, which "descendeth not from above, but is earthly, sensual, devilish." This, however, the great deceiver conceals, when concealment will best suit his purpose.

He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. He appeals to the reason by the presentation of elevating themes, he delights the fancy with enrapturing scenes, and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One. That mighty being who could take the world's Redeemer to an exceedingly high mountain, and bring before him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power.—*Great Controversy, pages 551-554.*

Can the True Church Become Corrupt?

ROME claims that the true Church cannot fall; and with this claim she silences many of her members who see in her evidences of corruption; she quotes the words of the Saviour who said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

It is true that Christ will always have a church, but his real Church, which is declared to be "his body," (Col. 1:24), does not consist in organization, but of individuals who have given themselves to him, thus becoming "members of his body, of his flesh, and of his bones." Eph. 5:30. The visible organization is not, properly speaking, the Church, the body of Christ, but is rather the machinery or agent by which the work of God is carried forward in the earth, and it by no means follows that an organization that he once recognized and used may not be seized and controlled by wicked men who succeed in becoming its leaders until it becomes necessary for him to call his people out of that corrupt organization.

When God calls his people out of an apostate organization, even though his people are few, they are the Church. They may be called by another name, and those who remain in the corrupt organization may look upon them as a very small people that have turned out of the way, when in fact the large body has forsaken the right way, and the small body is separated from the large body by remaining in the right way. God's Church does not become extinct, the gates of hell do not prevail against it. Although apostasy and consequent calling out may take place several times in the history of God's people, apostasy does not prevail; the true Church, the body of Christ, still lives.

Rome cannot deny this. Rome knows that it was an apostate organization that delivered the Saviour to the civil power to be crucified, and Rome knows that the little remnant of believing Jews who were called out of that corrupt organization were the true Church. Rome also knows that, to that organization which had become corrupt by being led astray by wicked rulers, had once been "committed the oracles of God," and that after it had delivered the Saviour to be crucified, and the Lord had left it to itself, it was no longer God's organized agency for the salvation of men.

Rome cannot evade this conclusion by claiming that the true Church did not exist until the Saviour came and built the church upon the rock, for Rome herself

claims that the true Church is older than the Scriptures, which claim is true. Jesus quoted the Scriptures that were written hundreds of years before he came, and, as Rome truly claims, the true Church existed before those scriptures were written.

There was no scripture written before the flood, but the Church existed then. This is why some of the people were called "sons of God," Gen. 6:2, to distinguish them from others. Even then, the same verse shows us that many of the sons of God had become corrupt. When God called his true people out from among them, he called them into the ark. There were only eight of them all told, but they were the true Church; a little handful compared with the multitude who had forsaken the right way.

In the lifetime of Moses, who wrote the first scriptures, while the people of God were in the wilderness, they are called by the Word of God "The Church in the Wilderness." Acts 7:38. This was many hundreds of years before Peter was born, and before Jesus said to him, "Upon this rock I will build my Church." The Church was built upon the Son of God long before he came into the world to be crucified. It was true that the Son of God had builded, and that he would continue to build, on the same rock.

Peter himself was built upon this rock. All the other apostles, except Judas, were built upon it. Not only they, but all the holy prophets who lived long before, were built upon the same foundation. We read, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19, 20.

This text not only proves that the apostles and the prophets before them were built on the rock, Christ Jesus, but it proves that every Christian is built on him when he becomes a Christian. Jesus is still building, and he was building in King David's time, long centuries before Peter was born. When David had sinned so grievously that he gave great occasion to the enemies of the Lord to blaspheme, even he, miserable sinner that he was, found forgiveness in Christ, and was built upon the true rock.

Those who have believed that Peter was the rock on which the Church was built have made a mistake similar to the one made by the unbelieving Jews, when Jesus said, "Destroy this temple, and in three days I will raise it up." When Jesus said, "this temple," he meant his own body; but they supposed that he meant the temple at Jerusalem. He had just been talking about that building, and those corrupt members of an apostate church who were willing to misunderstand him, had ample opportunity to do so. The record of this is found in John 2:18-21. When Jesus called himself "this rock," he had just called Peter by his name, which means a stone, and this gives all who wish to understand him as teaching that Peter was the rock a similar appearance of an excuse.

Not Peter only, but every person who becomes a Christian is called a stone, and is built upon Christ. Peter himself says, "If so be ye have tasted that the Lord

is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." 1 Peter 2:3-6.

God says, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. No church can fall that remains on this foundation. Aside from Jesus, the best man that ever lived is not good enough for a foundation for the "Church of the living God." Those who crucified the Saviour were at the same time trying to build on Abraham, who had become a good man, yet they fell. Can a church forsake Christ for a foundation, and try to build on Peter, who also became a good man, and not fall too?

Rome does not dare to encourage the people to read the Bible for themselves lest they should learn that the very foundation of all her claims is a fraud. It was only to the true Church that God gave the keys of the kingdom of heaven, but Rome is not the true Church. "There is one lawgiver." James 4:12. Even the true Church is not the lawgiver. The Church is not Christ's lawgiver, but it is the agent of Christ, and its ministers are his ambassadors. "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. When the true Church, which is God's true agency, "the pillar and ground of truth," binds or looses on earth just what God in heaven authorizes it to bind or loose and no more; what it binds or looses on earth is bound or loosed in heaven, because it binds or looses only what God in heaven authorizes it to bind or loose. The Church that is built on the rock, Christ Jesus, is to this extent infallible.

Churches, or ministers, or priests, have no more right to speak their own words instead of Christ's words to draw away disciples after them than they have to build on a foundation other than the Son of God. Those pastors whom the Apostle Paul knew would do this, he calls "grievous wolves." He says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

Rome says the true Church cannot fall, but God's word says, "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God." 2 Thess. 2:3, 4. In Rev. 17, the church that has forsaken the Saviour is represented as a woman who has forsaken her husband. As the Church no longer looks to the Saviour but to the nations of the earth for her support, she is represented as having "fallen," and "is become" what she now is.

That this fallen church is Rome, that great city that ruled and will rule the kingdoms of the world, is clearly proved by verse 18, which says, "And the woman which thou sawest is that great city which reigneth over the kings of the earth."

T. S. PARMELEE.

It is not denied that the organization is sometimes called the church, as in 3 John 10, but only in a secondary sense, something as meeting-houses are called churches. The people of God who are "members of his flesh and of his bones," constitute the true Church whether organized or not.

Alexander Campbell Against Sunday Laws.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

WITHOUT introduction or apology, I proceed to examine Mr. Timothy's remarks upon my fifth objection to Judge Rush's address. The objection, as quoted by Mr. T., is as follows, viz.: "While the law prohibits many from industry allowable on other days, it allows them to spend the day reading newspapers, writing letters of business or amusement, talking politics, or speculating upon any carnal or temporal topic." Mr. T. commences his observation on the above objection, in the following words, which he amplifies by illustration, viz.:

It was before intimated that there are many degrees of the same crime, and that it would be absolutely impossible to make laws which would reach all crimes in all their degrees.

He adds:—

The crime of Sabbath-breaking in all its branches and degrees cannot be punished by human laws.

This he illustrates by the laws concerning murder. In the above, as indeed in all his previous remarks, the main question is *begged*, which ought to have been proven, viz.: That men have a *right* to make laws concerning the institutes of religion. A second mistake in the above is, that he places the laws respecting murder . . . and the laws respecting religion and divine worship under the same head. But a third and more glaring aberration from propriety in the above, is the *principle* he has assumed, to oppose my fifth objection, viz.: That there are certain *degrees* of the *crime* of Sabbath-breaking to be punished by civil law, and some *degrees* which are not, because he presumes they can not. Think not, sir, that I am forcing a meaning on his words which is not in them; for he endeavors to make me appear ridiculous for not admitting the above *principle*, in the following retort: "Because the law can not prohibit Sabbath-breaking in every degree, therefore it should not prohibit it in any!"

The civil law has made three degrees of murder; how many, then, has it made of Sabbath-breaking? Mr. T. has left us in the dark as to this, which he ought not to have done, seeing he is the author of this new theory. But he has been forced into this new theory, in order to oppose my fifth objection. He was obliged to place, talking politics, writing letters of business, carnal conversation, under the second, or for anything I know, under the sixth *degree* of the crime of Sabbath-breaking. One thing we learn, however, that driving a wagon is to be placed under

the first degree of this crime, for it comes under those degrees which the civil "law can reach."

'Tis true he has said something below, which, perhaps, he designed should help us out, viz.: That "*overt acts*," "acts susceptible of truth," in ordinary cases are to be "punished by law." But unfortunately, this makes the theory worse, for then, either talking politics, carnal conversation, etc., are not *overt acts* of Sabbath-breaking; they are not susceptible of proof in ordinary cases, or they should, on his own *new principle*, be punished by civil law. O error, into what perplexing mazes, into what winding labyrinths, into what self-contradiction, dost thou lead thy silly captives, thy forlorn votaries!! But, perhaps, I have gone too far; let us take another look at it. *Overt acts* include every act that is not purely *mental*. To speak a mischievous word, to do a mischievous action, are equally *overt acts* and equally cognizable by civil laws in certain circumstances. Defamation, slander, and lying, are overt acts, and susceptible of proof in many instances, in "ordinary occasions," but not more so, than talking politics, or carnal conversation of any kind, in "ordinary cases." So then, view this new theory as we may, it helps its inventor nothing, for in spite of all efforts, it defeats his plan, and subjects the law to my fifth objection.

Again, it is a most pernicious theory to morals on Mr. T.'s own principle. For in placing all other acts of Sabbath profanation in "*some degree*" inferior to those fined by the law of '94, it tacitly, yea, it manifestly, holds forth the idea, it teaches that talking politics, reading newspapers, writing letters of business, etc., are *subordinate degrees* of this *crime*, and are not "*overt acts*" of Sabbath profanation. Is this the result of the *principle* [with which] T. assumes to *refute* me? Yes, inevitably it is. It obliges him to draw distinctions at the utmost variance with the Bible, and with right reason, to make those sins committed by the *tongue* less *overt acts* of crime than those committed by the *hands* or *feet*.

Now I cheerfully admit that civil laws can not reach the thought, and who says that they can? But I say that if civil law is to take cognizance of the transgression of the fourth commandment, it must, it should, take cognizance of *all* violations of it in *word* or *deed*; and that talking on anything carnal, or by speaking our *own* words, the commandment is transgressed equally as overtly, as actually, as in doing our *own* deeds. Upon the whole, then, I conclude that Mr. T.'s efforts to exclude the force of my fifth objection, neither does honor to him as a moralist, a teacher, or a divine.

I proceed to notice one of those ebullitions of genius and wit which Timothy next exhibits, which would do honor to a punster or an epilogue or prologue writer of Drury-lane, or to some of the Don Quixotes of the last century. When he had failed in his own conscience, in refuting anything that I had said, he be-thought himself of making a Candidus of his own, which he constructs upon such a scale, as he thought he could not fail to knock down; and when he has done, when he has got his foot upon his neck, he cries out, O, do you see what a hero I am? Only look what I have done! I allude to the passage in which he exclaims, "Ye Rushes, ye Lockes, ye Grotiuses, hide, hide your diminished heads." Demolish

your prisons, your penitentiaries as worse than so many Bastiles. Away with statute books, courts of justice, judges, and legislators! This is eloquence. This is rhetoric. O ye Demosthenes, ye Ciceroes, ye ancients, ye modern orators, hide, hide your diminished heads! because the *real* Candidus advocated the office of the civil magistrate, because he maintains that in all things . . . civil, affecting the life, liberty, reputation, and property, of the members of the community, laws should exist, and be justly administered. It would not suit to impeach *him* as an advocate for anarchy; therefore the genius of T. raises a *new* Candidus, one that just suits his purpose, one that is an enemy to all coercion in enforcing the civil and relative duties of citizen to citizen; one that would coerce men to all the acts of devotion!! To offer any other remark on this truly astonishing paragraph, would be an insult on every reader that can understand the import of one proposition, that knows that all true religion commences in, and proceeds from, the heart.

O ye Pauls, and ye Peters, and ye Johns, who taught your followers to instruct opposers of your holy religion in *meekness*; to walk wisely toward them that are without; to let your light shine before men, for their conviction and reformation; how sadly were you mistaken. Had you been under the tuition of this eminent moralist, had you studied in his college, you would have known better, you would have seen that fines, imprisonments, and penal statutes, were the true means of conviction and reformation in things religious!—*Candidus* (*Alexander Campbell*), in *Washington (Pa.) Reporter*, April 30, 1821.

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.]

In Jail for Chopping Wood.

WASHINGTON, Nov. 16.—An interesting feature of the Seventh-day Adventists in convention here was a recital in the report of Secretary S. B. Horton, which was read to-day, of the persecution to which the denomination is subject in certain localities. It was reported that two members are in jail at Centreville, Md., for chopping wood on Sunday.

In some places it has been impossible to induce insurance companies to insure churches on account of the threats of incendiarism, and the secretary said that he had often been served with "whitecap" notices when trying to conduct meetings.—*The World*, Nov. 17.

THE appeal of the pope to all believers in Christ outside the church to come back into the unity of the one fold, is not to be a cry in the night of schism and heresy, followed by no action. Already a conference of Eastern Patriarchs is in session in Rome devising means to facilitate the return, to communion with the apostolic see, of the churches in the Orient and a movement has begun to make easy the home-coming of a number of clergymen in England belonging to the Anglican Establishment. Even in this country the good leaven is at work. Referring to it, the

cardinal archbishop of Baltimore declared in his Sunday sermon that he would lay down his life gladly to bring about the reunion of Christendom. Concessions in discipline, he said, could be made, and every obstacle in the way of a return to the faith of our fathers, that could be taken away, should be moved. Surely there would be joy in Heaven if all Christians would put aside their differences in doctrine and realize the prayer of Christ that his disciples should be one, even as he and the Father were one!—*Catholic Review*, Nov. 17.

Sunday Enforcement.

THE International Sunday Observance League, though only incorporated eight months ago, is making rapid strides toward giving us a peaceful Sabbath. Its object is to promote a more general and thorough observance of the law of God, as laid down in the fourth commandment; to the end that the desecration of the Christian Sabbath day, by unnecessary labor and amusements, may be suppressed; that man may rest and be refreshed in body, mind, and soul; to maintain good morals and the peace and good order of society, and with this end in view, to establish State, provincial, and local organizations, whose object and purpose shall be to cooperate in the enactment and enforcement of laws for the suppression of all violations of the Sabbath day and to promote the highest and truest patriotism. The work of the league is intended to embrace all objects pertaining to good government, including among other things the election of persons of good moral character to public office. The league has adopted a constitution, so framed that all persons, irrespective of creed, desirous of promoting an improvement in public morality, may become members, including men or women, boys and girls, old and young. The league has commenced by injunction, the prosecution of the Chicago League Baseball Club and other kindred clubs, to restrain them from playing Sunday games, and purposes to carry the case to a successful termination. It is also engaged upon other plans of reform which cannot yet be made public because not fully matured. The membership is constantly increasing, and it is the desire that this fall it may reach 50,000.—*Interior*, Chicago, Nov. 1.

Torquemada Not Christ.

THE Christian(?) spirit that actuates the Sunday-law party is illustrated by the following period occurring in the columns of one of its foremost organs: "John Joy, convicted, in San Francisco, for robbing a man of five dollars, was sentenced, under the habitual criminal act, to life imprisonment. What short work a law like this would make of the Sunday paper in Pennsylvania." The contemplation of a law imposing the penalty of life imprisonment for Sunday work causes these misguided zealots to smack their lips with desire. Is this the spirit of Christ or of Torquemada? Such sentiments, expressed in these days, cause good men to shudder.—*Advent Review and Sabbath Herald* (Mich.), Nov. 12.

HERE is richness expressed from the *Western Watchman* (Roman Catholic):—

The Bureau of Indian Affairs is maturing a scheme to establish public schools in all the reservations and to abolish the contract schools. This would be the death of many flourishing Indian schools, and would be a long step backward in the way of civilizing the

Indians. Indians do not want a knowledge of the three R's. They do not need to read, because they have no books and no newspapers. They do not need to write, because they never leave each other far enough and long enough for correspondence. They do not need to cipher, because they have no accounts to keep that they cannot carry on their ten fingers. But they do need religion, and they will study to read and write in order to acquire a knowledge of the faith. Indian schools are a farce unless they are religious schools.

Are we to understand that this is the theory of instruction in the Catholic contract schools, which, it tells us, will be abolished by a public school system? No reading, no writing needed; no ciphering, nothing but religion? That is worse than we imagined. We hope it is one of Father Phelan's editorial jokes.—*The Independent*, Nov. 1, 1894.

THE *St. Paul Dispatch* speaks of a "Queer Case" in which a Seventh-day Adventist justice of the peace fined a man for misbehavior, but allowed him time to raise the money. He presented it on the Sabbath; but the justice could not conscientiously receive it, and now the culprit refuses to tender it again. The question is whether he can be compelled to do so, or whether the officer was justified in refusing it when proffered. In our opinion he would have been justified in keeping out of the office.—*Advent Review and Sabbath Herald*.

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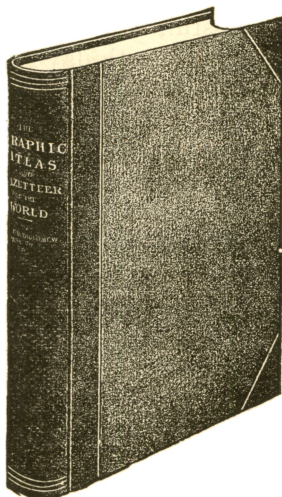
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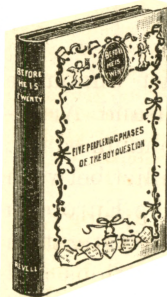
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

MASSACHUSETTS has seceded to the group of States now persecuting Seventh-day Adventists for following their usual vocations on Sunday. We will furnish definite information regarding the case in our next issue.

DISPATCHES from the East announce the massacre of several thousand Armenian Christians by Turkish Mohammedans. This is a revival of the old conflict between the crescent and the cross. The European powers have demanded an investigation and unless satisfactory explanations and reparations are forthcoming, this brutal act may prove to be the death of the "sick man of the East."

THE SENTINEL has digressed this week from its usual quiet and conventional custom and has inserted a cartoon on the first page. Our object for doing so is explained in the article, "The 'Modern Inquisition.'" Even the SENTINEL, which has long expected the developments there recorded, is, if possible, startled at the rapid apostasy of American "Protestants" to papal methods.

ALICE MORSE EARLE has added another book to the literature on New England. In it she tells of the diary of "little Anna Green Winslow, a Boston school girl of 1771," in which "it crops out that certain Puritan reverends wouldn't baptize children born on the 'Lord's day'! Labor on the Sabbath strictly prohibited!" As none of the editors of the SENTINEL lived at that time, of course we cannot vouch for the truth of this statement, but in the light of events more modern, it does not seem improbable.

THE *Mail and Express*, commenting on the recent outrages committed by the Turks upon Christian Armenians, says:

Mohammedanism is bent on the extermination of Christianity in Armenia. We have been felicitating ourselves on the fact that the age of religious persecutions has passed away.

Mohammedanism has always made use of the sword in propagating itself, and in this instance is but true to its animating spirit. We ought not to be surprised therefore to hear that the Mohammedan is conducting himself naturally. It is when professed Protestant Christians in the United States, and other enlightened countries, contrary to the animating spirit of true Protestant Christianity, begin such a war of extermination on their dissenting

brethren, as is now in progress in Maryland, Tennessee, Massachusetts, Pennsylvania, Manitoba, Switzerland, New South Wales and elsewhere, that men are surprised. And the *Mail and Express* is now, and has been for several years, by giving aid and comfort to the American Sabbath Union, fostering this modern crusade in America, while denouncing Mohammedan persecutions in semi-barbarous Turkey.

IN the New York *Sun* of the 13th inst. is a communication from a Russian, in which he undertakes to defend the persecution of Jews and Roman Catholics in Russia. Of the treatment accorded the Jews the writer says:—

The Jews were only three and a half millions of people against the hundred millions of Russians, but the three and a half millions of Jews oppressed the hundred millions of Russians to such an extent that the struggle for a living became hard.

This is absurd on its face. Less than three and a half per cent. of the people, having no part in the government, and enjoying only such rights as the majority see fit to accord them, could not possibly oppress the other ninety-seven per cent.

For the persecution of Roman Catholics the *Sun's* correspondent offers this excuse:—

The persistent efforts of the Roman Catholic Church to convert the Russians from their own church must be stopped, and rightly so. Russia is "Greek Catholic," and must be so and remain so.

A parallel to this "argument" is found in an utterance by Secretary Leiper, of the Pennsylvania Sabbath Association. At the recent meeting at Williamsport, held in honor of the one hundredth anniversary of the Pennsylvania Sunday law, a Seventh-day Adventist minister approached Mr. Leiper, and said to him: "Your movement, if successful, will surely result in the persecution of Seventh-day Adventists." Mr. Leiper's reply was, in substance: "We can't permit you people to desecrate the Sabbath [Sunday] and set a bad example before our children. We are in the majority and the minority must submit." In other words, Seventh-day Adventists cannot be permitted to carry on their propaganda for the conversion of the people to the seventh day, to teach by their example, that Sunday is not a sacred day, and that the seventh day is the Sabbath. Pennsylvania is committed to Sunday-keeping and must remain so. The parallel is perfect; and the logic is as good in America as in Russia, but no better. It is the logic of religious bigotry and intolerance, whether in Russia or in America.

WE have received from the International Religious Liberty Association, two new issues of the *Religious Liberty Library*. They are numbers 25 and 26. The first is entitled, "The Immaculate Conception of the Blessed Virgin Mary," and is a clear Biblical refutation of

that gospel-perverting Roman Catholic dogma bearing that name. Let every soul who wishes to contend successfully for the faith once delivered to the saints against the rising power of Rome, read this tract; 16 pp., price 2 cents. No. 26 is entitled, "The Puritan Sabbath for 'Physical Rest.'" We manifest our appreciation of the tract by printing it entire in this issue. Read it, and then send for a number to use in missionary work; 12 pp., price 1½ cent. Both numbers can be obtained at this office; and when ordered in quantities, at the usual discount.

A Letter From Brethren In Bonds.

"Centreville Jail, Centreville, Md.,
November 11th, 1894.

"TO THE EDITOR OF THE SENTINEL—
Dear Sir: It isn't news to-day to readers of the SENTINEL that in Maryland Christians(?) are persecuting Sabbath-keepers because in keeping the law of God they break the civil law, which to-day is honored above God's law. The vast majority seem determined that the first day of the week shall be observed as a Sabbath, notwithstanding the divine command requires men to remember and honor the seventh day because God honored it by resting on that day 'from all his works which he created and made.'

"There are two of us in this jail for working on the first day of the week—W. J. Curlett and myself. There are two convictions against my companion, and three against me.

"I was arrested two different times. The first time I was charged with hoeing in my garden. The second time I was arrested on two charges, both of chopping wood on my wood-pile. On one of the Sundays when I worked, and for which work I was imprisoned, there was a person just a little way from my house, who was doing the same work that I was doing. I have cut wood in the town where I live, half of Sunday many a time, and without protest, before I began to keep God's commandments.

"The jailer and his family are very kind and generous to us; and we feel to praise God for his promise never to leave nor forsake us, because we know it is true.

"I pray that God may help us to be faithful.
R. R. WHALEY."

AMERICAN SENTINEL.

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