

"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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ON the 15th of June, 1520, Pope Leo X. issued a bull condemning Luther and the Reformation.

ONE of the forty-one propositions extracted from the writings of Luther, and condemned by Leo X., reads thus: "To burn heretics is contrary to the will of the Holy Ghost."

EVERY one of the forty-one gospel propositions condemned by Pope Leo X., on the 15th of June, 1520, are condemned by Pope Leo XIII. to-day, Jan. 10, 1895, although three hundred and seventy-five years with their opportunities for enlightenment have passed. Rome never changes.

ON the 10th of December, 1520, Martin Luther burned the bull of Leo X., and the next day addressed the students of Wittenberg as follows: "If you do not contend with your whole heart against the impious government of the pope, you cannot be saved. Whoever takes delight in the religion and worship of popery, will be eternally lost in the world to come. If you reject it, you must expect to incur every kind of danger, and even to lose your lives. But it is far better to be exposed to such perils in this world than to keep silence. So long as I live I will denounce to my brethren the sore and the plague of Babylon, for fear that many who are with us may fall back like the rest into the bottomless pit of perdition."

MARTIN LUTHER is dead. And the churches of the Reformation "keep silence" and "fall back."

IN Germany, the home of Martin Luther, it is to-day a criminal offense, punishable with fine and imprisonment, to preach against Catholicism, or as Luther termed it, "the plague of Babylon." In the United States, it is against the law of

"propriety," "good policy," and "good taste," to preach against Romanism. Instead, a Methodist minister in Ohio says, "God bless the Roman Catholic Church of to-day." Another in Iowa holds a union service with a Roman Catholic priest,—the priest doing the preaching, of course. A Catholic priest is requested to tell the students of the Union Theological Seminary how to preach. He is introduced by a Presbyterian minister, who terms Luther's "plague of Babylon" the "great mother church of Christendom," and says that the recent encyclical of Pope Leo XIII., inviting princes and peoples back to the belief that to burn heretics is in harmony with the Holy Ghost, "breathed a spirit like that of the Master."

THE *Churchman*, a Protestant Episcopal paper, under date of Dec. 15, 1894, criticises the propriety of inviting Catholic priests to teach Protestant candidates for the ministry how to preach, and for this faint echo of the Reformation, Bishop Potter, of the same church, promptly and severely rebuked the editor of the *Churchman*. The *Outlook*, a Presbyterian paper, in its issue of Dec. 29, prints the Bishop's rebuke, under the title, "Bigotry Rebuked," with the following editorial comment: "The *Outlook* was about to call its usually genial and courteous contemporary, the *Churchman*, to account for a bit of bigotry in connection with the lecture of Father Doyle at the Union Theological Seminary, when Bishop Potter stepped in and administered a rebuke more effectively, and, for the *Churchman* at least, more authoritatively, than the *Outlook* could possibly have done. Bishop Potter has said many brief things and preached many telling sermons, but we believe he has set no better lesson to be learned by a good many religious people in these days than that contained in the brief communication which we reprint herewith."

THOUGH the professedly Protestant denominations of America have ceased to protest against the papacy, Protestantism is not dead.

THE people who publish the AMERICAN SENTINEL believe the words addressed by

Luther to the students of Wittenberg, and "with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world, our lives, our fortunes, and our sacred honor," to uncompromisingly contend with the "whole heart against the impious government of the pope." From the cowardice of others we only gather courage, warmth from their coldness, and loyalty from their treason. While the Protestant world flatters and caresses the system which tortured and burned its ancestors, we will cease not to denounce its errors and faithfully warn the world of the on-rushing, overwhelming billows of the See of Rome.

LET it be ever remembered that the AMERICAN SENTINEL is opposing the papal system, not the individual. For the individual Roman Catholic we have only thoughts of love; and we are daily manifesting that love in this great center of population and poverty, by carrying food to the homes of destitute Roman Catholics, and watching by the bedside of their sick and dying.

WHAT can the little handful of less than fifty thousand souls who represent the constituency behind the AMERICAN SENTINEL do as against the millions upon millions of Roman Catholics and millions more of Romanizing Protestants? "You are alone," says the enemy. "You are in the minority. The great and the wise are not with you." We reply with the answer of Martin Luther: "Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon. God never selected as a prophet either the high priest or any great personage; but ordinarily he chose low and despised men, once even the shepherd Amos. In every age, the saints have had to reprove the great, kings, princes, priests, and wise men, at the peril of their lives.

. . . I do not say that I am a prophet, but I say that they ought to fear, precisely because I am alone and that they are many. I am sure of this, that the Word of God is with me, and it is not with them. . . . The majority has ever been on the side of falsehood, and the minority

with truth. Truth has ever caused an outcry."

ROME dreads true Protestants, however few in number. She could not endure the Waldenses, though few and hidden by the rugged Alps. They were a Mordecai in the gate, and refusing to bow to papal dogma they were tortured and burned.

ROME sees in Seventh-day Adventists a Mordecai in the gate. Consistent Protestants are dreaded by the papacy as much now as of old; hence "Father" Elliott, whom the papacy has sent out to gather up the fragments of collapsed Protestantism, has come in contact with this people whom the *Catholic Mirror* terms the only consistent Protestants, and in writing of his experience with them in Michigan in the August number of the *Catholic World*, says: "The sect is the most venomous enemy of Catholicity in these parts." "Seventh-day Adventists . . . are making a propaganda of much energy—and not without results." Again he terms them "the narrowest of sects, shown by their literature to be the most bitterly anti-Catholic," and concludes by saying, "I thank God that 'consistent Protestantism' is narrowing down into this concentrated essence of bigotry." Again, writing from Ohio, in the December number of the *Catholic World*, he says: "These new sectarians are making converts in many places full of deadly hatred of the Catholic Church." "In the question box our only abundant matter was furnished by the Seventh-day Adventists." "I dread their fanaticism."

THANK God that there is a remnant of consistent Protestantism which the papacy dreads. But what a responsibility rests upon this remnant before God and the world!

Rome Attempts to "Corner" Secret Societies.

It is the policy of Rome to destroy what she cannot control. Especially is this true of any factor which effects the control of the masses. When the secret labor organizations came into being it was a question with her whether she should attempt to kill or control them. She decided to control. And in pursuance of this plan the Catholic priest, Dr. Buntsell, has been commissioned by the pope to promulgate papal principles within labor organizations, gather statistics and report to headquarters.

Other secret organizations have fared differently. The society of Odd Fellows, Knights of Pythias, and Sons of Temperance have been condemned, as the following letters from Rome and Washington indicate:—

Most Reverend and Illustrious Sir: Your excellency cannot fail to know that the archbishops set over the various ecclesiastical provinces of the Republic of the United States of America have, in more than one of their assemblies, taken counsel with respect to three societies which have grown up in the aforesaid Republic; namely, the Odd Fellows, the Sons of Temperance and the Knights of Pythias. And you must be also aware that the foresaid archbishops unanimously decided that the whole question as to these societies should be submitted to the judgment of the Apostolic See.

His holiness therefore committed this question to eminent and most reverend cardinals of the Holy Roman Church and to the inquisitors generally. These, then, in general congregation, had on Wednesday, June 20, 1894, confirming a decision previously made as to the aforementioned societies, decreed that all the ordinaries throughout the United States must in every

way strive to keep the faithful from becoming members of any of the said societies and must not fail to admonish their people to that effect, and that any thus admonished must be debarred from the sacraments should they fail to abandon or keep aloof from the same societies.

This decree his holiness fully confirmed and gave it complete effect. It is therefore communicated to your Excellency that through you it may be transmitted to all the archbishops, bishops and other ordinaries of the United States, and for the due custody of the souls of the faithful may be by these ordinaries carried into effect.

In the meantime I beseech Almighty God to bestow upon you all benefits and blessings.

R. CARDINAL MONACO.

Rome, Aug 20, 1894.

To the Illustrious and Most Rev. Francis Satolli, Delegate Apostolic.

Washington, D. C., Dec. 4, 1894.

Your Eminence Illustrious and Most Reverend:

By letter transmitted to me on the 20th of November last, through Cardinal Rampolla, his holiness urges that the decree of the holy office, sent to me by Cardinal Monaco, and herewith delivered to you, shall be made public. The sovereign pontiff, therefore, wills that the decree in question shall be communicated by the archbishops to the respective suffragans and by them it may be promulgated.

With all reverence and affection, I remain, Your Eminence Illustrious and Most Reverend, your faithful servant in Christ,

FRANCIS (Archbishop) SATOLLI,
Delegate Apostolic.

To His Eminence, Illustrious and Most Reverend James Cardinal Gibbons, Archbishop of Baltimore.

The AMERICAN SENTINEL is not the champion of secret societies, but points to this condemnation as one of the signs of the times.

The church of Rome condemns secret societies, while at the same time it is itself the most secret of all secret societies. The very same day that the press published the condemnation of those secret societies, it published an official announcement of a Roman Catholic synod for the diocese of Brooklyn, which contained this paragraph:—

The proceedings will open with a pontifical high mass, which will be celebrated by the bishop, and immediately afterward the synod will go into session. Members of the laity may attend the mass, but the proceedings of the synod will be secret.

This is a part of the grand policy of the church to control the masses. She proposes to get a "corner" on the whole secret society business and control it to accomplish her grand scheme for the supremacy of the world.

On Their Knees to the Pope.

ONE of the significant signs of the times is the way non-Catholic American citizens tumble over each other in their efforts to get on their knees to the pope. The officers of the United States cruiser *Detroit*, which returned the Vatican relics exhibited at the World's Fair, requested an audience with the pope which was granted Dec. 26. The spokesman informed the pope that no American citizen considered a visit to Rome complete without an audience with his holiness. The cabled report of the audience which appeared in the *World* of Dec. 27, quotes the following from the address of the pope:—

I feel a lively satisfaction to see the progress America makes steadily among civilized nations, which it outstrips, although younger. While I am happy to see your nation advance in numerous branches of civilization, I am particularly pleased to observe her religious progress. The Catholic Church flourishes there and I desire to see it still more flourishing.

Though I express a special, paternal solicitude for American Catholics, I receive you with peculiar pleasure because you are Americans.

I hope to publish in a few weeks an encyclical to the episcopacy of the United States and Montreal, conveying the sentiments of my special affection for your country. Meantime I bless you all, and when

you return to your Fatherland tell your families that the pope blesses them with the paternal affection which will accompany you in the midst of the fatigues of the long voyage you are about to undertake.

The report adds:—

Although there was only one Catholic among them all the cruiser's officers received the papal benediction kneeling.

Shame on such truckling to the representative of that system that has murdered millions of men and women because they were loyal to an enlightened conscience. At one time this act of non-Catholics kneeling before Pope Leo XIII. would have misrepresented America, but not so now. They have fairly represented the fawning and truckling of American Protestantism and statesmanship to the arch-enemy of Protestantism and liberty.

The National Reform Association and the Pennsylvania Sunday Law.

ACCORDING to Dr. H. H. George, the one "really practical" theme discussed at the recent National Reform Convention in New Castle, Pa., was "The Present Crisis of the Pennsylvania Sabbath Law."

This discussion was opened by Mr. J. W. Houston, of Pittsburg, a gentleman who has been very prominent in enforcing the Sunday law in Pittsburg and Allegheny.

Mr. Houston explained the nature of the present Sunday law of the State and the manner of its enforcement, its penalty, etc. The law was passed in 1794, and provides a penalty of four dollars (one-half to go to the informer), to be recovered before any justice of the peace or other magistrate having concurrent jurisdiction with a justice of the peace, such as police justices, mayors, etc. Some years ago the penalty was, by a special act, increased to twenty-five dollars in Allegheny County.

At the last session of the Pennsylvania legislature an effort was made to so modify the law as to permit the publication and sale of Sunday papers and the sale of cigars, soda water, etc. The bill also provided for a uniform fine of four dollars throughout the State, repealing the special act making the fine twenty-five dollars in Allegheny County. This bill passed both houses of the legislature, but was vetoed by Governor Pattison, who has shown himself the pliant tool of the National Reform forces.

At the recent election a new governor was elected, and the man—Mr. Walter Lyon—who, above all others, was instrumental in securing the passage of the amendment which the Governor vetoed, was elected Lieutenant-Governor. Mr. Lyon was pledged to use his influence to secure certain modifications of the act of 1794, and for this cause the Sunday forces opposed his election. His ticket was however successful by an overwhelming majority, but owing to the religious boycott declared against him, Mr. Lyon ran behind his ticket about ten thousand votes. This would represent ten thousand voters in Pennsylvania who cared more for the maintenance of the Sunday law of 1794 than for the success of their party. These ten thousand voters are now styling themselves the "best people of the State," the "law-abiding people of the commonwealth," etc., and are demanding that instead of being modified in any degree the law of 1794 shall be so amended as to increase the penalty to twenty-five dollars throughout the State. To this end peti-

tions are now being circulated and signed all over the State. These will be presented to the legislature at an early day and an effort will be made to secure the proposed legislation.

On the other hand, the forces opposed to the law of 1794 are determined to secure important changes in the law. The first thing they propose is to take away from justices of the peace and other magistrates, the power of summary conviction in cases arising under the Sunday law. Violators of the Sunday law will then have to be prosecuted, if at all, before the higher courts, and the chances of conviction will be materially lessened. In the first place, complaining witnesses must attend court from day to day awaiting the pleasure of the grand jury, and this at their own expense. Then, when an indictment is found and the case set for trial, the prosecuting witnesses must again attend court day after day until the case is called. Then, if for any reason the accused is not convicted, the prosecutor must pay the costs; and it is manifest that in many cases there would be no conviction, because it is only reasonable to suppose that upon almost every jury there would be at least one man not in sympathy with the law or at least in sympathy with the accused. Thus the friends of the Sunday-law would find themselves laboring under great difficulties.

But it is not expected that this change in the law can be accomplished without a sharp contest; and as a sop to the Sunday-law advocates the anti-Sunday-law forces will probably consent to an amendment raising the fine to twenty-five dollars throughout the entire State. The effect of this will be readily seen: those who are not conscientious in the matter and have "influence," or who are willing to avail themselves of devious ways to escape the penalty of transgression, will nine times out of ten escape punishment, while the Seventh-day Adventist, who will not deny working on Sunday, but who, on the contrary, avows his right to labor on that day, will fall an easy prey to the amended law with its increased penalty. We do not say that this is the design of either party to the Sunday-law controversy in Pennsylvania, but it will be the inevitable result.

Another point of attack upon the Sunday law will be an amendment permitting the publication and sale of Sunday papers, the running of Sunday trains, etc., and the sale of cigars, soda water, etc., on Sunday. This amendment will be opposed first, last and all the time by the Sunday-law forces. The Sunday paper is declared to be the chief enemy of the "Sabbath;" the "principal offender against the Sunday law;" the "foe of Christian morality," etc. The Sunday papers and their publishers were denounced in unmeasured terms in the New Castle convention, and it is evident there can be no compromise between them and the National Reformers.

The people of New Castle were informed that petitions had been prepared and would be sent to every pastor in the State, and would very shortly be presented to the people for their signatures. Dr. H. H. George said in substance: "Let every man and woman sign these petitions. Sign them every chance you get. Let even the children, who are old enough, sign them." Doubtless this advice will be followed; the experience gained in the matter of the World's Fair petitions has prepared

the way for all sorts of unscrupulous methods in securing signatures to petitions asking for religious laws. The motto seems to be: "The end justifies the means."

Another matter that excited much enthusiasm in the convention was a proposition to establish in Washington City a "Bureau of National Reforms," or in other words, a National Reform lobby, modeled after the Roman Catholic bureau of Indian schools. It was Dr. H. H. George who proposed this, and he explained the work that could be done by the proposed lobby. One object would be to keep the "Christian people" informed in regard to every measure introduced having any bearing upon religion or morality, so that "proper" influence in favor of "good laws and against bad ones" might be brought to bear upon members of Congress by means of petitions, letters, and telegrams. He said that the "Christian people" of the country had but recently learned their power, and how to influence legislation; and declared, "We can secure from Congress anything we ask." The scheme is to establish a permanent bureau from which information and appeals can be sent out to every church and pastor in the United States, thus securing in favor of any scheme in which the churches are interested the united influence of "orthodox" churches. Congress will be deluged with letters, petitions and telegrams, until members will be made to believe that the demand for religious laws is well nigh universal; in short, the dishonest methods pursued so successfully in intimidating and cajoling Congress in the matter of closing the World's Fair, are to be made a permanent feature of National Reform tactics. This association, which for a time seemed to be overshadowed by the American Sabbath Union, appears to be destined to exert a far-reaching influence in perfecting the papal image in this country; and the spirit manifested in the New Castle convention, especially by Dr. H. H. George and a few others, shows that the men who would burn bodies to save souls are not all dead. The spirit of the Inquisition still lives; does the spirit of martyrdom likewise survive? Yea, verily; men are not wanting who would die for their faith, even as some have already gone to prison and into the chain-gang "for the Word of God and for the testimony of Jesus Christ."

Papal Prayers by the Pound.

In the latest issue of *Le Christianisme*, Pasteur E. Borel-Brun, of the Evangelical Society of France, describes a visit recently paid to Arpajon, a village near Aurillac, Cantal, on the occasion of the festival of the patron saint. According to custom there was at each celebration of the mass a "renage," or sale of prayers, at fifty centimes per pound! An abbe went through the pews of the crowded church, carrying a plate, and as money was placed upon it, he cried, "M.— one pound. Mdme.— two pounds; money paid." The priest seated in the pulpit repeated the words aloud, and from time to time announced the ever-growing total of the pounds of prayers, and the money paid in purchasing them. Another priest, seated at the foot of the pulpit, duly made a note of the names and the orders. M. Borel-Brun concludes his article:—"In the third century of our era, Arpajon was Roman;

afterwards it became pagan. What progress have we made since?"—*The London Christian*, Oct. 4, 1894.

Bridging the Abyss.

AN exceedingly interesting item of news comes from our neighbor, Williamsburg, in Iowa County. It is to the effect that Thanksgiving was observed in that place with union religious services held in the Methodist Church, and that the sermon was delivered by Rev. Father White, of the Catholic Church, joining with the Presbyterian and Methodist in holding services. Our correspondent states that Rev. U. B. Smith, of the Methodist Church, and Rev. Father White are the movers in this advance in religious liberalism. Both of these gentlemen are advanced thinkers in their respective denominations, and no action has been taken in that community for many months that has caused so much interest in religious matters as this unique union service.—*Ottumwa (Iowa) Courier*.

Put This to the Credit of Georgia.

THE following resolution against a union of Church and State was introduced in the Georgia legislature by Hon. F. M. Hurst, and by his request referred to the Committee on the State of the Republic. Mr. Hurst said, in introducing his resolution: "It is high time that we go on record in no uncertain terms on this question. I firmly believe that this resolution should be adopted, and for that reason I have introduced it. I shall do all in my power to secure its adoption by the House:"—

WHEREAS in February, 1893, there was begun an organized movement by a religious combination composed of the evangelical churches of the country to get the Government of the United States committed by direct legislation to a recognition of the Christian religion and a national adoption and enforcement of Sunday as the Christian Sabbath or Lord's day; and,

WHEREAS, They proposed first to accomplish their purpose by an amendment to the National Constitution declaring this to be a Christian nation, and so placing all Christian laws, institutions and usages upon an undeniable legal basis in the fundamental law of the land.

In 1888, May 21st, Senator H. W. Blair introduced a bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest and to promote its observance as a day of rest and a day of religious worship, and on the 25th day of the same month he introduced a joint resolution to amend the National Constitution so as to establish the principles of the Christian religion as the religion of the nation.

These two pieces of legislation embodied the wishes of this religious combination, and immediately there was a strong effort made all over the country to secure the passage of the measures, especially the bill establishing and enforcing the observance of Sunday.

While it is true that this particular Sunday-rest bill did not become a law, the legislation having died with the expiration of the Fiftieth Congress, it is also true that those who demanded, formulated and promoted this legislation, never slackened their efforts, and they have now, 1894, obtained the grand object of their ambition; they have the National Government fully committed to the whole course of religious legislation.

In the Fifty-second Congress, first session, the Sunday law advocates concentrated all their forces and all their energies upon the point of securing the closing of the World's Fair on Sunday by an act of Congress.

They sent to Congress petitions, backed up by threats so overbearing that their threats were denounced on the floors of Congress as an abuse of the right of petition.

Yet so great was the pressure of these religious lobbyists that Congress succumbed and enacted into law the act closing the World's Fair on Sunday and making the appropriation conditioned on this provision, put on and demanded by these religious lobbyists, thus delivering the Government, root and branch, over to these religious fanatics, to be governed and dictated to by them.

And in addition to this legislation, and in advance

of it, the Supreme Court of the United States rendered a decision February 29, 1892, in which the court unanimously declared this to be a religious people and a Christian nation, and so accomplished all that was intended to be accomplished in the religious amendments to the Constitution proposed by Senator Blair.

Therefore, Be it resolved by the General Assembly of the State of Georgia, and it is hereby declared to be the sense of this body, that the above cited act of Congress is contrary to the principles upon which our Government was established and contrary to the Constitution of the same, and that it is impolitic, unwise, undemocratic, and has a tendency to the union of Church and State, and is therefore subversive of both our civil and religious liberties, and in our judgment is void and of no effect.

The committee to whom the resolution was referred reported it favorably, but on account of the absence of Mr. Hurst, as the result of sickness, the resolution was not brought up for passage and died with the legislative session of 1894. D. W. Reavis, who sends us the resolution, and who was present when the committee resolved to recommend that the resolution "do pass," assures us that had it been brought up it would certainly have passed, and that it will be introduced at the next session and pushed to final action.

Leo XIII. Interested in the United States.

THE pope's invitation to Cardinal Gibbons to visit Rome, has caused considerable stir and comment among those in touch with the "Roman machine."

For a long time it has been evident that the pope is watching with much interest the Catholic Church in America, and also the political affairs of our country.

In an interview with Bishop Keane, on his return from Rome, Sept. 23, 1894, he is reported as saying:—

The pope finds in American political as well as religious affairs an unceasing source of interest. The pope believes that America is to be the bulwark of the Catholic Church of the future. The pope asked all sorts of questions about political affairs in this country, discussed them at length, and found America a tireless subject of conversation.

Just a few days before the cardinal's call to visit Rome was made public, he gave the press a four-column article, highly eulogizing the pope. Among other things, he said:—

Ere long it [the United States] may be favored with fresh proofs of his [Leo XIII.] solicitude. The special graciousness with which Leo XIII. has long watched the development of the church in this country was repeatedly borne in upon the American archbishops during their visit to Rome, and has filled their hearts with love and gratitude. The day has passed in which the Catholic Church in the United States was regarded with trembling and anxiety. It is issuing from the state of tutelage. By God's mercy it has thriven and grown strong. (Italics mine.)

The United States has heretofore been regarded as a missionary country by the Roman power, and has been under the direction and control of the department which rules the so-called "missionary countries." This department is known as the "Propaganda." Since Monsignor Satolli came to this country a quiet change has been going on in the relation of the Catholic Church in the United States with Rome. In the pope's letter granting him plenipotentiary power, given at Rome, Jan. 24, 1893, we find these significant words:—

For grave reasons the churches of the United States of America demand of us special care and provision, (italics mine) hence we came to the conclusion that an apostolic delegation should be established in said States.

Part of Monsignor Satolli's mission has been to prepare the way for the transferral of the church in this country from the

control of the Propaganda to the Vatican or pope himself through his secretary of state. This would place the church in the same relation to the Vatican as exists between the same powers in Europe.

To this end Cardinal Gibbons has been called to Rome, and this is what has caused the stir and comments before alluded to.

The fact that Leo XIII. is preparing an encyclical letter to the United States has been kept before the public for several months, no doubt to prepare the way for this important change.

The pope has been at work in the East. With his flattery he has induced five million of Eastern Greeks to join the Roman Catholics, allowing them to retain their patriarchal organization, to use Greek liturgies and to continue to allow their clergy to marry. He is now looking westward to this country which in times past has been such an excellent missionary field, hoping by his cajolery and wheedling to accomplish the same thing here. Only a few days ago the following went the rounds of the press:—

PARIS, Dec. 12, 1894.—The pope is anxious to do in the West what he has just succeeded in doing in the East. A Roman dispatch to Figaro announces: In order to bring about a union of the churches, he intends drawing together at the Vatican a number of Catholic prelates of England and America, to confer with them upon the best means of realizing his plan. His holiness particularly desires, says the dispatch, the advice of Cardinals Gibbons and Taschereau.

Very few understand the power that now rules the Catholic Church in America, known as the "Propaganda," Latin, *De Propaganda Fide* (or for the propagation of the faith). This department was organized by Pope Gregory XV. by a bull dated June 22, 1622. Its object was to direct and forward the propagation of the Catholic religion among the heathen. It soon came to add to its work that of proselyting from the Christian dissenters. Spies were sent everywhere to find in what Protestant families disagreement existed. They would at once stir up the dissension in order to separate husbands and wives, parents and children. If a gambler or tradesman was in want of money, a propagandist was on hand with his confidential, "I will help you," on condition of apostasy. As these measures failed the Propaganda added to its name the significant words, "*et extirpandis hereticis*" (and the extirpation of heretics).

It was at the hands of this society or department that the Waldensian and Reformed churches suffered in the middle of the seventeenth century. It is this society, under a mask of civilization, that directs the affairs of the Catholic Church in this country, and it is for the purpose of consulting about the transfer of the United States from the control of this society to the pope himself that Cardinal Gibbons is going to Rome. If the church of Rome in this country is, as the cardinal says, "issuing from the state of tutelage," and its tutor thus far has been this society, it must have learned all of the devilry of the Propaganda before described, and is entitled to step up higher in wickedness and accept the control of the grand "Pantata" Leo XIII. or his successors.

Now the question with us is, What kind of tutelage will it (the church in America) get from the pope? With Leo XIII.'s wailing and lamenting for temporal power it is not hard to understand. Let the pope himself tell us. In a speech in Rome to the pontifical household, delivered Dec. 23, 1894, only a few days ago, he said:—

The faith [Catholicity] is reviving among the na-

tions, which have come to recognize that civil virtues and laws are not sufficient to restrain the masses. It is of great importance that all work together to make religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds.—(Italics mine.)—*N. Y. World*, Dec. 25, 1894.

And Cardinal Gibbons, after saying "the church is issuing from the state of tutelage," adds:—

However popes may wish to avoid politics they are of necessity great factors in the political movements of the world. The triumphs of the holy see in this field as in that of faith and morals, have, since the accession of Leo XIII. to the chair of St. Peter, been conspicuous.—*N. Y. World*, Aug. 27, 1894.

Nineteenth century Protestantism does not notice all this. Many who claim to be Protestants are such only in name. Forgetting the past they are drifting away from the old landmarks, while listening to Rome's siren song of liberty. The following extract from a sermon by "Rev." I. W. Hathaway, pastor of the Westminster Presbyterian Church, Jersey City, preached Dec. 9, 1894, illustrates the indifference of some so-called Protestants:—

To my mind there is no more danger from the Roman Catholic Church than there is of the sun's turning back in its course. The Roman Catholic Church in this country is not what it is in South America or Spain.

But that is just what the pope wants to make it. He wants the church in America to be just like it is in Spain. In fact, he wants to unite all the churches under his own control and direction that they may act as a unit. It is needless to say persecution will follow. It is the principle of Rome to extirpate "heretics." True Protestantism is and always was heresy with Rome. In the Rhemish Testament, sanctioned by the Primate of Ireland, the Archbishop of Dublin, and bishop and clergy generally of Ireland, we find the following comment on Acts 28:22:—

The Church of God [i. e., of Rome] calling the Protestant doctrine heresy in the worst sense that ever was, doeth right and justly. (Italics mine.)

In the same book, notes on Rev. 11:6, 20, are these words:—

Christian people [Romanists], bishops especially, should have great zeal against heretics [Protestants], of whatever name, after the example of holy Elias, that in zeal killed four hundred and fifty false prophets. (Italics mine.)

When the American Church comes under the exclusive control and directions of the pope, what will be the result? Outside of God's Word there is no way to determine; but by studying the sure word of prophecy we can get a glimpse of the iniquity that follows. In Rev. 17 is a view of Rome in the last days under the symbol of a woman ruling or controlling the nations; verse 18 says: "The woman which thou sawest is that great city, which reigneth over the kings of the earth;" and in verses 6, 13 and 14, we are told that a time of persecution against God's people is surely coming, but in the end God's people get the victory, while the papacy goes into the lake of fire. The pope is the "visible head" of the Catholic Church. In Rev. 13, the Catholic Church, with its temporal power, is symbolized by a beast with seven heads and ten horns, and "upon his heads the name of blasphemy;" verse 2 tells us that "the dragon gave him his power, and his seat and great authority." In Rev. 12:9, we read that the dragon is also called the devil and Satan. Then it is a fact that all the power the pope has he gets from Satan.

If the pope is the "visible head," then Satan is the invisible head of the Roman

Catholic Church; and instead of the pope being the vicegerent of the Son of God, he is, in fact, the vicegerent of Satan, and Monsignor Satolli, as the papal delegate, is the express agent and delegate of Satan.

The pope, as the visible head of Satan's kingdom on earth, organized the Propaganda with its extirpating of "heretics." The pope also instituted the Inquisition through St. Dominic, who was made the first inquisitor by Pope Innocent III. In fact, the pope has been the "visible head," not only of the Catholic Church, but of all persecution and venom against God's people from the establishment of that church to the present time. And the transfer of the control and direction of the Catholic Church in this country is only one step nearer the invisible head (Satan) and one step nearer the fulfillment of Rev. 12:17: "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed [or church in the last days], which keep the commandments of God, and have the testimony of Jesus Christ."

God bless the AMERICAN SENTINEL, and as it has now commenced to give special attention to the Roman Catholic question, may it be a sentinel indeed, and "cry aloud" in faithful warning, in the language of Rev. 14:9: "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." This message is not only a warning against the image of the beast, but against "the beast *and* his image."

May God help all to study the Roman Catholic question in the light of God's Word and the momentous events of the hour, that they may also understand the developments of the image.

E. E. FRANKE.

Do They Mean It?

It has come to be very much the fashion to put on an appearance of liberality and to make strong expressions in favor of religious liberty. The Catholic Church, as is generally known, is now posing as the author and conservator of religious freedom, and is using honeyed words to disguise her real animus and intentions, that she may entrap the unwary and unsuspecting, and disarm those who otherwise would be on the alert to expose and oppose her encroachments.

Our inquiry, however, relates to the utterances of those, of whom we have a right, if not a reason, to expect better things. As a sample of these utterances, and one which well illustrates the whole class, is the following from the *Kansas City Journal* of December 8, in its report of the visit of General Booth to that city. The address of welcome was delivered by the Rev. C. H. Bruce, President of the Ministers' Alliance. Among other things Mr. Bruce said:—

That day is past, and past forever, when it is the right of any man to ask how a thing has been done, instead of asking what has been done. It is the right of every individual to worship after the manner which pleases him, but the day will never come when it will be his right to compel all other men to worship as he does.

Noble words, truthfully uttered; but the pleasure of reading and contemplating them is greatly marred by the intrusion of the query, Does he mean them? I know nothing of the gentleman's attitude upon the question of Sunday laws, but it is well known that the class of men which

he represents is largely in favor of the enactment and enforcement of stringent Sunday laws; and that such laws, in their practical operation, are in direct contradiction to the sentiments expressed in the foregoing, and utterly subversive of Mr. Bruce's broadly stated principle, is also well known by many, but especially those who are the victims of this kind of legislation. Hence arises the query which implies a suspicion of the insincerity of the utterances containing these noble and truthful sentiments. It is true that "the day will never come" when it will be the right of any man, or set of men, "to compel" others "to worship as he does;" but the day has already come when men professedly indorsing this principle, and claiming to be governed by the Golden Rule, are assuming and attempting the exercise of the right to compel all others to worship as they do, which worship, too, is contrary to the expressed will of God. And all this in the name of the Christian religion. What could more clearly show the perversity of human nature, or more fully prove the fall of modern Babylon?

S. B. WHITNEY.

Who Are in Need of Sympathy?

THE *Dassel* (Minn.) *Anchor* has this to say of the persecution of Seventh-day Adventists:—

Sunday Work.

Our attention has been recently called to the case of Henry P. Holser, once a resident of Minnesota, but now the editor of a German paper in Basel, Switzerland. It seems that Mr. Holser has been imprisoned for performing his editorial duties on Sunday, and this too at a time when, directly in front of his office, soldiers were engaged in drilling and citizens were playing games and enjoying themselves socially in a way much more calculated to disturb the solemnity and peace of the day. This case has attracted considerable attention all over the world, and the action of the Swiss government has been severely condemned by many as inconsistent.

Switzerland is not the only country trying to enforce religious laws, for at the present time two men are serving out sentences in Manitoba prisons for performing labor on Sunday, and even our own United States is guilty of similar attempts.

R. R. Whaley and W. G. Curlett, both of Queen Anne's County, Maryland, are in jail for Sunday work, and one man in Tennessee has just been liberated from an imprisonment for a like offense. The injustice of these imprisonments is seen when the fact is added that every one of the men mentioned observes another day of rest religiously, and by the laws of his country is compelled to keep two days or violate his conscience.

Personally our religious views do not coincide with those of the men who are mentioned, neither do we intend to make a religious article out of this subject, but we do feel like protesting against the enacting of any law that has its foundation in the tenets of any particular denomination and are in favor of the repeal of all laws that are based solely on the sectarian belief of any class or church.

We believe in laws that are for the bettering of humanity, but we object to all such when they owe their birth or life to purely religious teachings.

We have very little sympathy with that class of so-called Christians who would force onto others their own particular way of serving the Lord, whether they draw their authority from the Bible, the Book of Mormon, the Koran, or any of the many other books held in veneration by people in all parts of the earth, and we can consistently condemn these imprisonments even though they do seem to place us in sympathy with those who are known as seventh day people.

Eld. H. P. Holser, the editor first referred to, was at one time president of the Minnesota Conference of Adventists, and he is now in jail in Switzerland for living up to the best light he had. We are sorry for him, but we are *more sorry* for the deluded bigots who put him there.

The *Anchor* is right. The persecutor is always the party in most need of sympathy. The persecuted are cheered with the promise, "Be thou faithful unto death, and I will give thee a crown of life." But of the persecutor, the Lord says,

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6.

Alexander Campbell Shows that the Logic of Sunday Laws Leads to the Inquisition.

[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 23, 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. T.'s fourth argument is substantially the same as his second, but as he makes it numerically one of the mysterious number seven, I will pay due regard to it. I will transcribe it every word. "The magistrate and the legislator," says he, "are bound in their official characters to promote the principles of public virtue, since they are the two sources of the dignity and prosperity of the community. Now these principles have their origin in religion. Therefore it is the duty of the legislator to enact, and of the magistrate to execute, such laws as are necessary to protect the public forms of religion from contempt. He that openly profanes the Sabbath, *does* treat religion with contempt and is therefore guilty of not only a sin against God, but an offense against the State."

The established church of Rome, or any other established church, at no time claimed the right of extirpating all its enemies upon grounds more dangerous to the community than the principle embraced in the above argument. The principle assumed by Mr. T. is in fact the same as that plead by Romanists and some Protestants, to justify them in burning, beheading, and torturing heretics. This shall be evident in the detail. That I might escape the suspicion of perverting Mr. T.'s argument, I have transcribed the whole of it, and I request the reader to compare my remarks upon it, with the original before him.

In the first instance, then, Mr. T. asserts that the principles of public virtue have their origin in religion. This we all confess. But the difference is, how are they to be deducted therefrom. My opinion has already been given on this subject. Let us now hear Mr. T.'s opinion. It is this: "It is the duty of the legislator to enact, and of the magistrate to execute, such laws as are necessary to protect the public forms of religion from contempt." This will lead to any extreme in persecution; and it necessarily requires an *holy inquisition* to explain and enforce it. Before the above principle can be acted upon, an inquisitorial tribunal must decree two im-

portant items: the one *infallibly* determining what are the *public forms* of religion; the other what is "to treat them with contempt." When it shall have infallibly determined these two particulars, two others will necessarily claim its attention. The first, with what penalty shall these laws be enforced,—protecting the *public forms* of religion from contempt,—whether by fine, imprisonment, torture, or death, etc.? And secondly, who shall be employed to bring the guilty to punishment? These four things are indispensibly necessary to carry Mr. T.'s principle of coercion into effect.

What are the *public forms* of religion? Mr. T. mentions but one; viz., the observance of a Sabbath. But having summoned A B C D E and F to deliberate on this question, they agree on the following as among the public forms of religion, viz., the observance of a Sabbath, baptism, the holy supper, standing in prayer in the congregation, singing aloud in church, fast days, tithes, or the paying of stipends to the clergy, going to meeting every Sabbath, fast day, and preparation, creeds, confessions, and public forms of sound words. To these A was for adding a dozen more, and D five, but when put to vote, only the above items carried. It was found that in order to unanimity a *pope* was necessary.

To show the correctness of the above remark, and to demonstrate that Timothy has had and yet has the majority on his side, I will add a few questions, and reserve for another number, the further exposure of his fourth argument.

From the *Boston Centinel*, June, 1821:—

In the late amendments to the constitution of this State it was proposed to repeal that part of the declaration of rights which invested the legislature with authority to enforce an attendance upon the instruction of public worship. This amendment being rejected, the people determined that the old provisions on the subject of public worship and religious freedom are sufficient, that people ought to be compelled to go to church.

This is an excellent way to protect the *public forms* of religion from contempt! Timothy in the majority and Candidus in the minority in this instance.

From the constitution of Massachusetts, Third Article:—

The people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic or religious societies, to make suitable provision at their own expense for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers, of piety, religion, and morality in all cases where such provision shall not be made voluntarily.

An excellent way to protect *public forms* of religion from contempt! Timothy in the majority, and Candidus in the minority.

From the "British Encyclopedia":—

It is hardly credible, but it is nevertheless a melancholy fact that an ordinance against blasphemy and heresy was passed in May, 1648, by the influence of the Presbyterians then in Parliament; in which it was decreed that all persons who shall willingly maintain, publish or defend by teaching or writing that the Father is not God, that the Son is not God, that the Holy Ghost is not God; and that these three are not one eternal God; or that Christ is not God equal with the Father; shall upon complaint or proof, by oath, of two witnesses before the justice of the peace, be committed to prison without bail, or main prize, till the next jail delivery; and in case the indictment shall then be found, and the party upon his trial shall not adjure the said error, he shall suffer the pain of death, as in case of felony, without benefit of the clergy.

An excellent way to protect the forms of religion from contempt! Timothy in the majority again, and where is poor Candidus?—*Alexander Campbell in Washington (Pa.) Reporter, Oct. 22, 1821.*

South African Correspondence.

In the great Arian controversy of the fourth century when the "powers that be" were trying to settle forever what mankind should believe in the realm of things religious, they debated long and fiercely as to whether Christ was of the same substance with his Father or of like substance. And thus it will ever be, so long as the civil powers meddle with religious matters. While the courts of America are being called upon to determine whether or not man has an immortal soul, the judiciary of these regions of the earth are being called upon to decide some perplexing questions as to what is sacred, and what is not.

The most recent of these which has come to our notice occurred in Johannesburg, South African republic. At the last session of the Volksraad, they revised the Sunday law somewhat. Recently, Mr. Ernest Searelle, who, some time ago, created a great stir in Cape Town, by giving what he termed a "sacred concert" on Sunday, did the same in Johannesburg. He was arrested for violating the Sunday law, and arraigned before the Landrost. It appears that the question to be settled was whether or not the concert was sacred or profane, and whether the songs sung were sacred or otherwise. One of the lady singers said that on the evening in question she sang, "There She Goes," and "Phoebe Darling," and an ex-organist of St. Mary's Church was called in to give expert evidence as to whether the songs were sacred or secular. He said that the music might be either sacred or secular. If played slowly it would be sacred, if fast, secular. He then further added to their perplexity by saying that in the fifteenth century French church-goers sung street songs to Gregorian tunes. Though in summing up he thought that "Phoebe Darling" might be considered sacred. When pressed to tell why he would not consider "There She Goes" sacred, he said, "On the face of it it hardly looks like it." Another singer admitted that she had sung "Good Old Zachariah." She held that the words were sacred, but that the music, perhaps, was not. Some songs, she said, which were sung on other days, were omitted entirely on Sundays, and in others, little words that they dare not use on Sundays, were left out. That is to say, they sung the religious part of an irreligious song! After all the evidence was in, the Landrost, Mr. Van der Berg, concluded "that the intention of the Volksraad was to prohibit any music that had nothing to do with religion, and that that which was heard at the Variety Theater on the evening in question came under the category of that which was tabooed." His honor then sentenced Mr. Searelle to pay a fine of twenty-five dollars. An appeal has been taken to the high court, which will therefore be called upon to decide whether these songs in question are sacred or profane, or whether they are both, as some testified.

It appears that the Salvation Army will be involved in the matter before it is ended, as the defense claims that some of the songs sung by these warriors have rendered the dividing line between the sacred and secular obscure, and the army may all at once find out that what they thought were songs of Zion are of the earth earthy, and that they must no more chant them on Sunday night lest they

transgress the law by offending the moral sensibilities of the people.

Comment on this judicial proceeding is quite useless. What a farce it must seem to all thinking minds to see those who attended the theater sitting around waiting till the court gets some expert testimony so it can decide as to whether they listened to a sacred or a profane entertainment, and therefore whether or not they are sinners! It is the same controversy as in the fourth century. Now, as then, the spiritual guides having lost the power of godliness, find themselves unable to compete with a theater, ask the civil power to aid them by suppressing opposition. I am decidedly opposed to theaters, but utterly fail to see why a theater is any worse on Sunday night than on Monday night, especially when it is remembered that Sunday is only the "wild solar holiday of all pagan times." Furthermore, I am a regular worshiper within the church, and have many times sat within its sacred walls while a theater was in full blast in the town, but this has never disturbed my devotions in the least. The aim of all such legislation is to exalt Sunday, and fill the churches by so arranging it that there will be no other place to spend the day.

G. B. THOMPSON.
East London, S. Africa.

Abridging the Freedom of the Press.

ONE of the most dangerous measures ever introduced in Congress is a bill to amend and to reenact section 3,877 of the Revised Statutes of the United States. The bill was introduced by Mr. Weadock, of Michigan, and is now in the hands of the Committee on Post Offices and Post Roads.

Section 3,877, which it is proposed to reenact and amend, defines second class mail matter, and Mr. Weadock's bill proposes to add to the existing provision the following:—

Any newspaper or other matter of the second class which advises, abets, or suggests the commission of any offense against any law of the United States, or any State or Territory, or any country with which we are at peace, shall be excluded from the mails.

It is incredible that such a bill should ever become a law in "free America," and yet equally strange things have happened within the last half decade; and nobody can feel sure that Mr. Weadock's bill will not pass. But whether this bill passes or not, the fact that it has been introduced and is being seriously considered is ominous. An official censorship of the press is a thing utterly repugnant to the spirit of our free institutions, and yet that is just what this bill proposes to establish.

Already inroads have been made upon the First Amendment to the Constitution, and this bill proposes a still further attack; for whereas the First Amendment provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press," this bill proposes to put a bridle upon the press by excluding from the mails every publication of the second class which in the estimation of the postmaster-general shall advise, abet, or suggest the commission of any offense against any law of the United States, or of any State, or of any country with which we are at peace.

For instance, the AMERICAN SENTINEL says that Seventh-day Adventists cannot consistently obey Sunday laws. It would require no great stretch of the authority

sought to be conferred by this bill for the postmaster-general to hold that the SENTINEL, indirectly at least, both advises, abets, and suggests offenses against the laws of every State having upon its statute books a Sunday law, and to therefore order its exclusion from the mails.

Again, the *American Hebrew*, which raised the fund for the release of W. B. Capps from jail, and which in common with the SENTINEL and many other papers denounced his imprisonment as religious persecution, and insisted that Mr. Capps had a right to work on Sunday, might be held to have abetted in the offense against the laws of Tennessee, and so be excluded from the mails. In fact, there is scarcely any limit to the power which it proposes to confer upon the postmaster-general by this bill. It is a most dangerous and significant measure.

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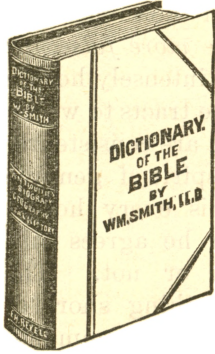
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NEW YORK, JANUARY 10, 1895.

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.

WE are glad to see our contemporaries copying our original articles, even if they fail to give us credit. It is the dissemination of truth for which we aim, not popularity.

THE *Evangelist*, a leading Presbyterian paper published in this city, contained the following paragraph, under date of Dec. 27th:—

The new secretary of the Papal Legation in this country, Father Rooker, recently appointed by the pope to succeed Dr. Papi, appears to have been nominated in accordance with a recognition of this relative condition of things. Father Rooker is an American and of the liberal school represented by Cardinal Gibbons and Archbishop Ireland and the brilliant Paulist Father who recently lectured to the students in Union Seminary. His choice appears to be a good omen for America, and for the church of which he is a representative.

"A good omen for America!" Blind, indeed, must be the American Protestant who can see a good omen for America in the appointment of any Roman Catholic to secretaryship of the Papal Legation at Washington. The more he is like "Archbishop Ireland and the brilliant Paulist Father who recently lectured to the students in Union Seminary," the sooner will the scheme of Rome be realized. Shades of Martin Luther! Are American Protestants drunk? Yes, drunk with the wine of Babylon.

THE real spirit of National Reform was well exemplified in the recent New Castle convention by the means used to counteract the influence of certain religious liberty publications, distributed there prior to the meeting. These publications were, "Limitations of Civil Authority from the Standpoint of Natural Right and Divine Obligation;" and, "Why Do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday?" Reference was made to these publications several times, and always in a way to prejudice the people against them. But the climax of misrepresentation was reached when Dr. D. McAllister exhibited a copy of the *Truth Seeker* to the audience, and calling attention to the cartoons on the first and last pages, said that such was secularism gone to seed; that such was the logical conclusion of opposition to their movement, etc.; and classed the AMERICAN SENTINEL with the paper he was exhibiting. This was grossly unfair, for the SENTINEL has nothing in common with the *Truth Seeker*, except opposition to National Reform, and even this is from so

widely different a standpoint that it can scarcely be said to be in common.

But unfair and misleading as was Dr. McAllister's statement, it was not sufficiently so to satisfy Dr. H. H. George, and he arose in the convention, and referring again to the religious liberty publications, said, "They all emanate from the same source and are of the same character." *Nothing could be more false*, for while the *Truth Seeker* is intensely hostile to all revealed religion, the tracts to which reference has been made are consistently Christian, and breathe a spirit of genuine Christian piety; and this every honest man must admit, whether he agrees with the conclusions reached or not. The statements made were nothing short of palpable violations of the ninth commandment, and especially is this true of that made by Dr. George; indeed, it is hard to believe that his was not a deliberate purpose to deceive the audience as to the character of the tracts in question.

But is infidelity "opposition to National Reform gone to seed"? Is it the logical conclusion of opposition to the so-called "Christian theory of civil government"? By no means; for as we have repeatedly shown in these columns, National Reform is itself anti-Christian. Moreover, it is no more logical to class the *Truth Seeker* and the AMERICAN SENTINEL together because they both oppose National Reform, than it would be to class the *Truth Seeker* and the *Christian Statesman* together because they both oppose Romanism. The Roman Catholic can just as consistently argue that infidelity is simply opposition to Romanism gone to seed, as the National Reformers can argue that infidelity is simply opposition to National Reform gone to seed. Either is a begging of the question and is unworthy of honest men. Let the National Reformers meet and refute, if they can, from the Scriptures to which we constantly appeal, the arguments of the SENTINEL. Yea, let them clear themselves of the charge that their so-called reform is not subversive of the very foundation principles of the religion of the Lord Jesus Christ which they profess to serve.

IN a speech to the pontifical household, Dec. 24, as reported by the *World*, the pope said:—

The faith is reviving among the nations, which have come to recognize that civil virtues and laws are not sufficient to restrain the masses. It is of great importance, therefore, that all work together to make religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds.

The one great scheme which the pope is working to bring the governments of the world in submission at his feet is here briefly stated. "The masses cannot be controlled without religion. The Protestant religion commenced in anarchy and ends with anarchy. The only religion which

can restrain the masses is the Roman Catholic religion." Therefore, "it is the duty of rulers to lend their support to religious [Roman Catholic] creeds." Rome breeds anarchy in her followers by telling them that the nation which does not recognize the Roman Catholic creed is a heretical nation, unstable, and must sooner or later come to ruin. When this teaching bears fruit in social unrest, riots and Coxeyism, she points to these social disturbances and charges it upon a failure to recognize the papal creed, and offers to calm the troubled waters in exchange for power. The *Catholic World* of August last, closed its observations on the Coxey movement which were similar to the statement of the pope here quoted, with the significant remark: "What possibilities there are in the old church!" This game of the pope will succeed and that soon, but this very success will preface the everlasting overthrow of this anti-Christian system. See Revelation, chaps. 17, 18, and 19.

EX-SENATOR TOLLEY, of Tennessee, who has been a careful reader of the AMERICAN SENTINEL for several years, writes thus complimentary of the paper: "There is not an abler, fairer, or more convincing advocacy of any cause by any organ in the whole country than that displayed by the SENTINEL for the cause it champions."

And now, a word of encouragement to the State branches of the International Tract Society, which are sending the SENTINEL to the members of State legislatures. Mr. Tolley, who has labored and is laboring so earnestly and unselfishly for the relief of the persecuted seventh-day observers of his State, first became interested in the SENTINEL while a member of the Tennessee legislature. The paper was sent free to all the members of that body, and Mr. Tolley became interested in it and has been a regular subscriber ever since. It would pay to send the paper to every legislator in the United States, if perchance it would result in the discovery of another such a friend of liberty of conscience, and there certainly must be more of them.

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