

A close-up, slightly draped American flag is visible on the left side of the cover, showing the stars and stripes. The background is a dark, textured brown.

THE AMERICAN SENTINEL

*"The voice of the watchmen
on the walls of Zion..."*

YEAR
1894
VOL. 9, Nos. 1-50



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THE IMPORTANCE OF THE *AMERICAN SENTINEL*

“What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal.”

Ellen G. White, *Manuscript 16*, 1890.

“The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them...

“The *Sentinel* has been, in God’s order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time....

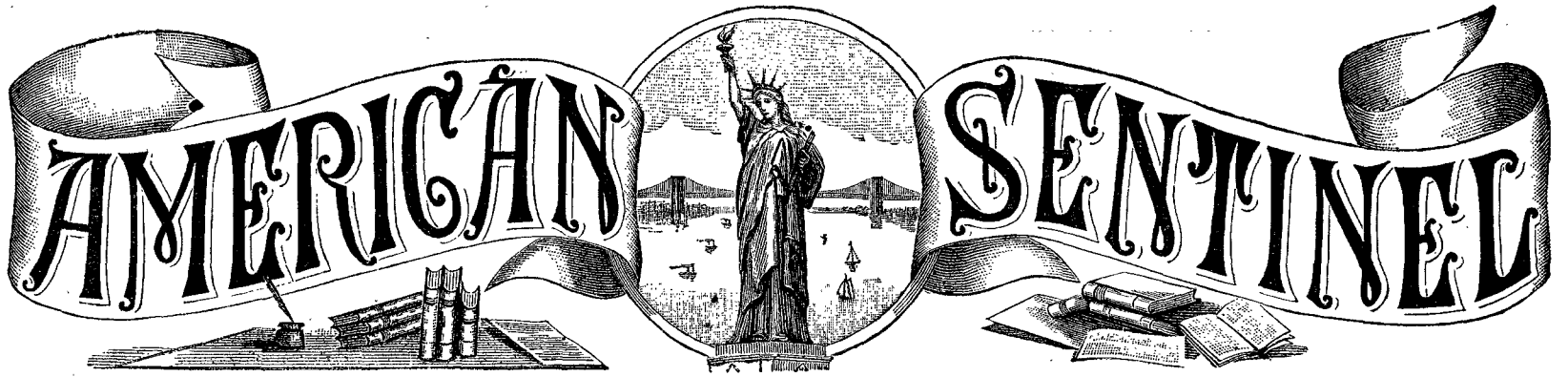
“Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time.”

Ellen G. White, *Review and Herald*, December 18, 1888.

Contents

Volume 9, Number 1 (January 4, 1894).....	1
Volume 9, Number 2 (January 11, 1894).....	9
Volume 9, Number 3 (January 18, 1894).....	17
Volume 9, Number 4 (January 25, 1894).....	25
Volume 9, Number 5 (February 1, 1894).....	33
Volume 9, Number 6 (February 8, 1894).....	41
Volume 9, Number 7 (February 15, 1894).....	49
Volume 9, Number 8 (February 22, 1894).....	57
Volume 9, Number 9 (March 1, 1894).....	65
Volume 9, Number 10 (March 8, 1894).....	73
Volume 9, Number 11 (March 15, 1894).....	81
Volume 9, Number 12 (March 22, 1894).....	89
Volume 9, Number 13 (March 29, 1894).....	97
Volume 9, Number 14 (April 5, 1894).....	105
Volume 9, Number 15 (April 12, 1894).....	113
Volume 9, Number 16 (April 19, 1894).....	121
Volume 9, Number 17 (April 26, 1894).....	129
Volume 9, Number 18 (May 3, 1894).....	137
Volume 9, Number 19 (May 10, 1894).....	145
Volume 9, Number 20 (May 17, 1894).....	153
Volume 9, Number 21 (May 24, 1894).....	161
Volume 9, Number 22 (May 31, 1894).....	169
Volume 9, Number 23 (June 7, 1894).....	177
Volume 9, Number 24 (June 14, 1894).....	185
Volume 9, Number 25 (June 21, 1894).....	193
Volume 9, Number 26 (June 28, 1894).....	201
Volume 9, Number 27 (July 5, 1894).....	209
Volume 9, Number 28 (July 12, 1894).....	217

Volume 9, Number 29 (July 19, 1894).....	225
Volume 9, Number 30 (July 26, 1894).....	233
Volume 9, Number 31 (August 2, 1894).....	241
Volume 9, Number 32 (August 9, 1894).....	249
Volume 9, Number 33 (August 23, 1894).....	257
Volume 9, Number 34 (August 30, 1894).....	265
Volume 9, Number 35 (September 6, 1894).....	273
Volume 9, Number 36 (September 13, 1894).....	281
Volume 9, Number 37 (September 20, 1894).....	289
Volume 9, Number 38 (September 27, 1894).....	297
Volume 9, Number 39 (October 4, 1894).....	305
Volume 9, Number 40 (October 11, 1894).....	313
Volume 9, Number 41 (October 18, 1894).....	321
Volume 9, Number 42 (October 25, 1894).....	329
Volume 9, Number 43 (November 1, 1894).....	337
Volume 9, Number 44 (November 8, 1894).....	345
Volume 9, Number 45 (November 15, 1894).....	353
Volume 9, Number 46 (November 22, 1894).....	361
Volume 9, Number 47 (November 29, 1894).....	369
Volume 9, Number 48 (December 6, 1894).....	377
Volume 9, Number 49 (December 13, 1894).....	385
Volume 9, Number 50 (December 20, 1894).....	393



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

VOLUME 9.

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NUMBER 1.

American Sentinel.

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WILLIAM H. MCKEE.

WITH this issue the AMERICAN SENTINEL enters upon the ninth year of its publication.

THE AMERICAN SENTINEL was established to oppose all connection between religion and the State, and all interference of religious bodies or organizations with affairs of the Government, and especially to expose the mischievous designs of the National Reform combination which was organized for the sole purpose of drawing the United States Government into an establishment of religion.

THIS National Reform combination never had any other purpose, nor any other aim, than to commit the Government of the United States, by whatever means possible, to the establishment and maintenance of "Christianity" as the national religion, and to the enforcement of "Christian laws, institutions, and usages," and Sunday above all, upon all the people.

FOR twenty-four years the National Reform Association of professed Protestants, worked steadily alone, to have "the Christian religion" named and legalized as the religion of this nation. In its twenty-fifth year, 1887, it secured the alliance of the National Prohibition party, and the National Woman's Christian Temperance Union, and with this additional power continued its efforts for the legal recognition of the Christian religion as the national religion. In 1888 this National Reform combination secured the alliance of the American Sabbath Union representing the great "evangelical" churches of the country, and with increased power the whole combination plied their efforts upon the national Government to secure the legal recognition of the Christian religion and the setting up of Sunday as the national holy day. In 1889, the National Reform Association, through

the leadership of the American Sabbath Union, secured their long-desired "co-operation" of the Catholic Church for national Sunday observance. And in 1892 they were gratified with the unanimous decision of the Supreme Court of the United States, declaring that "this is a Christian nation," thus giving national, legal recognition to the Christian religion, and this was swiftly followed by the action of Congress in which Sunday was set up as the Sabbath of the fourth commandment and of this nation, to the express exclusion of the Sabbath of the Lord.

THE aim and purpose of the National Reform combination was precisely the aim, the purpose, and the intense desire of the Church of Rome. Therefore, all these years Rome watched with interested attention the National Reform movement, and waited for that movement to grow to such a state as would be to her advantage to coöperate with. And it was not unadvisedly that in 1889 the Catholic Church joined hands with the National Reform combination, "to bring the Protestant masses over to the reverent observance of the Catholic Sunday." And it was with great gladness that she heard the supreme judicial declaration that "this is a Christian nation," with the citation of Catholic documents to prove it, and also saw Congress set up the sign of her own authority—the Sunday—as the holy day of the nation in express exclusion of the Sabbath of the Lord. It was with supreme satisfaction that she saw her own sign of her own salvation set up here by a national act as the symbol of the salvation of the nation.

IN the columns of the AMERICAN SENTINEL, from the beginning, we have told the National Reformers over and over, that in all their efforts and arguments they were but playing into the hands of Rome. As a sample of our oft-repeated words to this effect we copy the following from Vol. I, number 12 of the SENTINEL: "Although the Catholic Church apparently takes no very active interest in this movement itself, we may rest assured that there is not a single writer, nor a single official, of the Catholic Church, from the pope to the lowest priest in America, who ever 'for an instant' loses sight of the

movement, or of the 'prescriptions' which the pope has given in view of it.

"THEN when the matter comes to the enforcement of the laws, what is to hinder the Catholics from doing it, and that, too, in the Catholic way? Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our own cities and at our very doors, defends the 'Holy Inquisition.' The refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from rooting out the heresy? Certainly when the National Reformers shall have been compelled by the necessity of the situation to surrender to the Catholics, it would not be in their power, even were it in their disposition, to repeal the laws; so there would then be nothing left but the enforcement of the laws—by Catholics, if by nobody else. This view of the case alone ought to be sufficient to arouse every Protestant and every American to the most uncompromising opposition to the National Reform party.

"It is of no use for the National Reformers to say that they will not allow the Catholics to do these things. For when the National Reformers, to gain the ends which they have in view, are compelled by 'the necessities of the situation,' to unite with Rome, having, *by* the help of Rome, gained those ends, it will be impossible, *without* the help of Rome, *either* to make them effective, or to reverse them, or to hinder Rome from making them effective in her own way. When the thing is done, it will be too late to talk of not allowing this or that. The whole thing will then be sold into the hands of Rome, and there will be no remedy.

"LORD MACAULAY made no mistake when he wrote the following:—

It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. . . . The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.—*Essays, Von Ranke.*

"And it is into the hands of this mistress of human deception and oppression that the National Reformers deliberately pro-

pose to surrender the United States Government and the American people. But just as surely as the American people allow the National Reform party, or anything else, out of seeming friendship for Christianity, or for any other reason, to do this thing, they are undone.

"We know that a good many people have regarded the AMERICAN SENTINEL as exerting itself to no purpose, because they think there is no danger of the success of National Reform. But in the National Reform party, allied with Rome, there is danger. Then put with this the almost universal demand for more rigorous laws, more vigorously enforced, for the stricter religious observance of Sunday—the very thing above all others at which the National Reform movement aims—the danger is increased and is imminent. In view of these facts there is great danger that through the sophistry of the National Reform arguments, the ill-informed zeal of thousands upon thousands of people who favor Sunday laws, will be induced to support the National Reform movement, and so they and the whole nation be delivered into the hands of Rome. There is danger in the National Reform movement. We know it, and by the evidences we here give in their own words, it is high time that the American people began to realize it.

"We say that if the National Reformers and the Catholics, or any others, want to keep Sunday, let them do it. But heaven forefend that they shall ever succeed in securing the laws that they ask by which they will compel others to do it. And we do most devoutly pray, God forbid that they shall ever succeed in their scheme of putting into the hands of Rome the power to enforce religious laws, and to correct heresy. God forbid that they shall ever succeed in making free America a slave to Rome.

"The success of the National Reform movement is to support Rome. How many, then, of the American people are ready to enter into the National Reform scheme?"

AND now in view of this we ask a careful consideration of the following important facts and statements: All these years, and even to the very latest document issued November, 1893, the National Reform combination has constantly presented as the basis, and the leading argument, for the governmental recognition of their religion, that "this country was settled by Christian men having Christian ends in view." And now that they have secured their long desired governmental recognition of "the Christian religion," the Catholic Church appropriates bodily the argument, and boldly declares that this country was first discovered and settled by Catholic Christian men, having Catholic Christian ends in view. At the late World's Congress of Religions this was made plain beyond all chance for question. In a paper read by Professor Thomas O'Gorman, of the Catholic University of Washington, D. C., it is presented more fully and compactly than in any other place we have found, and we shall therefore quote largely from it. On this point of the discovery and settlement of the country "by Christian men having Christian ends in view," he says:—

By right of discovery and possession, dating back

almost nine hundred years, America is Christian. On the waters of Lake Michigan, close to the Convent of La Rabida are moored three Spanish caravels and a little farther away one Viking ship. All three—convent, caravels, and Scandinavian craft—are evidences of an acquaintance between America and the church in times when the only Christianity in existence was Catholic. This fact is sufficient justification for a change I have allowed myself to make. In the programme, this paper has for title, "Relation of the Catholic Church to America." For wider latitude and juster account I make it "Relation of Christianity to America."

The strange Viking boat carries the relation to a period antedating Columbus by almost five hundred years. About the year 1000, Christian colonists from Norway founded in Greenland a Christian community, which for four hundred years—that is, almost down to the days of Columbus—possessed a body of Catholic priests and a continuous line of bishops in communion with the popes of Rome. From Greenland, traders and missionaries pushed westward to the mainland. Trading posts and mission stations, if not permanent settlements, arose on the coasts of New England, and the natural products of this country found their way to Europe and even to Rome, the capital of Christendom, as payment of the Peter pence from the Catholic people of far away Greenland and Vinland. In the showcases of the Convent of La Rabida in your White City are some of the many contemporary documents which prove these facts, and imply a relation existing long before Columbus, between Rome and the land that was to become in later ages the cradle of the American Republic. For reasons, which it is not my present task to indicate, the intercourse had gradually grown intermittent and had all but ceased when Columbus appeared. At any rate, it had never dawned on the mind of Europe that the far away Scandinavian colony was in a new continent. Greenland and Vinland were supposed to be connected in some way with northern Europe, and to be a southern dip of the known continent into habitable western latitudes from uninhabitable polar regions. So much for the older acquaintance between the church and America.

AMERICA DISCOVERED BY CATHOLICS.

The Spanish convent and caravels indicate a relation that began four hundred years ago; a relation which was to Europe the revelation of a new world, what the Scandinavian relation had not been; a relation that has not ceased since, as had the Scandinavian; a relation that at first fitted like some distant dream before the eyes of Spain in the solemn halls of Salamanca, that gradually took on some faint reality beneath the walls of Granada, in the quiet port of Palos, that finally became fact on the newly-found shores of San Salvador, in the shadow of the cross raised on American soil by the successful discoverer. The books, pamphlets, lectures, and articles written in this Columbian anniversary prove beyond a candid doubt that the discovery of America was eminently a religious enterprise, and that the desire to spread Christianity was, I will not say the only, but the principal, motive that prompted the leaders engaged in that memorable venture. Before you can strip the discovery of its religious character, you must unchristen the admiral's flagship [Santa Maria] and tear from her bulwarks the painting of the patroness [the Virgin Mary], under whose auspices the gallant craft plowed her way through the terrors of the unknown ocean.

MOTIVES OF THE EARLY COLONISTS.

The inspiration that gave the Old World a new continent was also the cause of its colonization and civilization. Various popes from Alexander VII, 1493, to Leo XI, 1514, approved and legalized discovery and occupation in America. The purpose of their bulls was to prevent or settle difficulties and wars between rival claimants to the new lands. The indirect results of their intervention were of untold benefit to humanity. That intervention promoted the geographical study and knowledge of the globe, instigated Magellan's voyage around the world, created the partition of the continent, and hence also the colonial system out of which this great nation is born.

Thus the National Reformers see their fundamental argument appropriated by Rome and used to her sole advantage, and not one of them nor yet all of them together, can successfully dispute it for a moment. And so we and they see fulfilled to-day that which we have told them all the time, that in all their efforts they were but playing into the hands of Rome.

AGAIN: The National Reform combination has always made the fallacious claim that the union of religion and the State is not the union of Church and State; and vice versa, the separation of Church and State does not mean the separation of the State from religion. This claim the

Catholic Church now appropriates and declares:—

We may truly say that with us separation of Church and State is not separation of the nation from religion.—*Id.*

And thus again we and they see fulfilled that which we told them long ago, and repeatedly.

AGAIN: The National Reform combination has argued that Sunday laws, Thanksgiving proclamations, and other official documents of presidents and governors, laws which uphold "Christian marriage" by prohibiting polygamy, chaplains in army and navy, in Congress and legislatures, and decisions of courts that Christianity is part of the common law,—all prove that this is a Christian nation. All this also the Catholic Church has adopted as proof of her claims upon the nation. Professor O'Gorman continues:—

Of what I should call the State's Christianity, I give the following evidences:—

Not only does the Federal Government make Sunday a legal day of rest for all its officials, but the States have Sunday laws which do not enforce any specific worship, but do guard the day's restfulness. Moreover, certain religious holy days are made legal holidays.

Presidents and governors in official documents recognize the dependence of the nation on God and the duty of gratitude to him.

The action of Congress in regard to Mormonism is an upholding of the Christian marriage, and in all the States bigamy is a crime. Immorality is not allowed by the civil power to flaunt itself in public, but is driven to concealment, and the Decalogue, inasmuch as it relates to the social relations of man, is enforced.

Celebrations of a public and official character, sessions of State legislatures and Congress are opened with prayer. Chaplains are appointed at public expense for Congress, the army, the navy, the military and naval academies, the State legislatures and institutions.

More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

Such, briefly, is the relation of Christianity to the American Republic, when we consider only its internal life. Are we not justified in concluding that here Christianity has added to her domain a nation which is the most active, the most progressive, and not the least intellectual in this nineteenth century!

When it is borne in mind that by the term "Christianity," Professor O'Gorman means Catholicism and Catholicism alone, the force of this array of National Reform "evidences" is clearly seen and appreciated.

AGAIN: The Supreme Court of the United States declared that "we are a Christian people" and that "this is a Christian nation." This the National Reform combination hailed as containing "all that the National Reform Association seeks;" and this they have been using ever since as the official and ultimate authority that must settle every question and silence every word of doubt or dissent. As proofs of its declaration that "this is a Christian nation" or that this is the meaning of the Constitution, the Supreme Court not only cited the commission of Ferdinand and Isabella to Columbus, but also "the form of oath universally prevailing;" the laws respecting the observance of the Sabbath; the constitutional proviso "that the Executive shall have ten days (Sunday excepted) within which to determine whether he will approve or veto a bill," etc. This whole ground is covered in just two sentences by Professor O'Gorman with direct reference to the Constitution, as follows:—

Our political charter presupposes God and Christianity, presupposes the main facts and the past history of Christianity, and is bound to them by discovery and colonization. The oath required from all officers

of the Federal Government, the exemption of Sunday from their working days, the subscription, "In the year of our Lord" are a recognition of God and imply that the Lord Jesus Christ is the turning point of humanity, the source and beginning of a new order.

ONCE more: The Supreme Court also cited the Declaration of Independence as proof that this is a Christian nation. Professor O'Gorman follows to the same extreme, and then declares that the *Catholic Church* is the foundation of it all. Here are his words:—

Look at the fundamental articles, the formative principles of the Republic,—“All men are created equal; they are endowed by their Creator with certain unalienable rights; among these are life, liberty, and the pursuit of happiness; to secure these, governments are instituted among men, deriving their just powers from the consent of the governed.” These are Christian principles asserting God, creation, the rights of the creature, and by implication the duties that are correlative to those rights. To these principles the Catholic Church gave an impregnable foundation when in the council of Trent, she defined that reason is not totally obscured, and will is not totally depraved.

Then in his closing sentences he sums up all, covers the whole ground, and swallows up everything into the Catholic Church, as follows:—

Our roots are in the good, our up-growth must needs be toward the better. The affirmation of any one truth, logically followed out, leads to the knowledge and affirmation of all truth. The American Republic began in the affirmation of certain fundamental evident truths of reason; our dominant tendency, therefore, the law of our progression, is toward complete truth, if we but remain true to the spirit that called us into being, and still, thank God, animates our present living.

We believe that divine Providence led to the discovery of this continent and directed its settlement and guided the birth of this nation, for a new and more complete application to political society of the truths affirmed by reason and Christian revelation, for the upbuilding of a nation as great religiously as it is politically, of a nation that shall find its perfection in *Catholic Christianity*. With that freedom allowed every speaker in this parliament of religions, I affirm my sincere conviction that Catholic Christianity is the fullness of truth, natural and supernatural, rational and revealed; that Catholic Christianity is the strongest bulwark of law and order in this Republic. If ever our country should fail and fall, it is not from the Catholic Church that shall come the shout of triumph at the failure and the fall, for never has she had a fairer field of work than the United States of America.

THUS Rome sets herself forward as the end and all, and hers the prior and supreme right, in all things pertaining to this union of “religion and the State” in this “Christian nation.” And the blindness of professed Protestants and of the Supreme Court has given her the complete legal, legislative, and governmental basis for all her claims. And we say again that there is not one person in the National Reform combination, nor in the whole combination together; not one member of the Supreme Court, nor yet the whole court together; who can successfully dispute the argument or the claim Rome is now making upon the foundation which they themselves have so surely laid for her. And so we and they see fulfilled to-day before the eyes of the whole nation, that which we have all the time told them, that they were only playing into the hands of Rome. To-day Rome is profiting by that in which the National Reformers have always fondly hoped they themselves might be profited.

AND Rome knows it; and all these assumptions and logical claims from National Reform, and Supreme Court, premises, arguments, and declarations, she also backs up with the publicly announced plan of Leo XIII, with respect to the United States and through this for Europe and “all humanity,” as follows:—

In his [Pope Leo's] view, the United States has

reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. . . . It is for this reason that the pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. . . . America feels the need of this work of internal fusion. . . . *What the church has done in the past for others, she will do for the United States.*

That is the reason the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements into one vast national family. . . .

Finally, Leo XIII desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing church, *the source of new life for Europeans*. He wants America to be powerful, *in order that Europe may regain strength from borrowing a rejuvenated type*. Europe is closely watching the United States. . . .

Henceforth we [Europeans] will need authors who will place themselves on this ground: “What can we borrow, and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?” The answer depends in great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow her example, and *this outpouring of light will mark a date in the history not only of the United States, BUT OF ALL HUMANITY.*

That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the church ought to be the chosen crucible for the molding and absorption of races into one united family. And that, especially, is the reason why he labors at the codification of ecclesiastical affairs, *in order that this distant member of Christianity may infuse new blood into the old organism.*—*Letter from the Vatican to the New York Sun, July 11, 1892.*

AND this was swiftly followed by the establishment of Satolli as permanent apostolic delegate here to carry out this plan; and Satolli openly declared at the Catholic Congress in Chicago Sept. 5, 1893, not only that this is his place and work here, but commanded the Catholics of the United States to carry out this scheme. His words are as follows:—

In the name of Leo XIII, I salute the great American Republic, and I call upon the Catholics of America to go forward, in one hand bearing the book of Christian truth and in the other the Constitution of the United States.

To-day this is the duty of the Catholics: To bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the church, but who have neglected often to apply in full degree the lessons of the gospel. *There are the nations who have gone out from the church, bringing with them many of her treasures, and because of what they have brought, shedding partial light. But cut off from the source, unless that source is again brought into close contact with them, there is danger for the future.*

Bring them in contact with their past by your action and teaching. Bring your fellow-countrymen, *bring your country into immediate contact with that great secret of blessedness—Christ and his church*. And in this manner shall it come to pass the word of the psalmist shall be fulfilled: “Mercy and justice have met one another, justice and peace have kissed.” . . .

Now all these great principles have been marked out in most illuminous lines in the encyclicals of the great pontiff, Leo XIII. He has studied them. Hold fast to them as the safest anchorage, and all will be well. These several questions are studied the world over. It is well they be studied in America, for *here in America do we have more than elsewhere the key to the future.* [Applause].

Here in America you have a country blessed specially by Providence in the fertility of field and the liberty of its Constitution. [Loud applause.] Here you have a country which will repay all efforts [loud and prolonged applause] not merely tenfold, but, aye, a *hundredfold*. And this no one understands better than the immortal Leo. And he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States. [Tremendous applause the people rising to their feet].”

The Constitution of the United States as it was made, and as it was intended by its makers to remain, was directly opposed to every principle and every purpose of Rome. The founders of this Government said that “to judge for ourselves and to

engage in the exercise of religion agreeably to the dictates of our own consciences is an unalienable right, which, upon the principles on which the gospel was first propagated, and *the reformation from popery carried on*, can never be transferred to another.” They said further that, “it is impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility which would *lead us back to the Church of Rome.*” Thus certainly did the makers of this Government intend that the people of the United States should never, by any act of the Government, be led back to the Church of Rome; and thus certainly did they intend that the Government of the United States should never touch any question of religion, and specifically “the Christian religion,” *in order that their expressed purpose might prevail,—that the people should not be led back to the Church of Rome and popery.*

AND that Constitution, as our fathers made it and intended it, no Catholic was ever commanded by any pope to take in one hand, with the Catholic Bible in the other. But when that Constitution was interpreted to mean that this is a Christian nation, when that Constitution was interpreted according to Rome's principles and the sign of her authority with Catholic documents was cited to support this interpretation, *then* it was, and not till then, that all Catholics were commanded to take this Catholic Constitution in one hand and the Catholic Bible in the other; and, with Satolli at their head, go forward to their “hundredfold” reward in the United States, and through this bring again “all Europe” and “all humanity” back into close contact with “the church.”

And now with the Catholic Bible in one hand, and the Catholic Constitution of the United States in the other, the Catholic Church steps forth and declares that *this is a Catholic Christian nation*. The arguments which the National Reformers have used all these years, to prove that this is a Christian nation, she now boldly appropriates, and says that they mean that this is a Catholic Christian nation. All the claims which the National Reform combination has presented for the governmental recognition of religion, the Catholic Church now adopts and declares as the consequence that it is governmental recognition of the Catholic religion.

AND with all this prestige and power already within her grasp she grows enthusiastic, and is now circulating official documents in the United States in which she openly announces the “collapse of Protestantism,” and her hope to “missionize” the United States “in half a decade;” and at the same time abruptly challenges all Protestants to show why they keep Sunday; and to cap it all she publishes to the people of the United States the following, which she herself pronounces “bold doctrines to preach to Americans:”—

The friends of Catholicity assure us that, as God in his providence creates a new soul for every human body that is born into the world, so the American Republic was no sooner born from the womb of time than he in like manner created a spiritual republic to be its companion, its protector, and infallible guide through all the years of its existence.

They tell us furthermore that as the soul can live without the body, but the body cannot live without the soul; so the Church can live without the Republic, but the Republic cannot live without the Church. In a word, that the Church is necessary to the Republic, and without her spiritual guidance the Republic

must inevitably fail as have all the ancient republics of history before her.

Is not this whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic Coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the Warrior King, St. Louis, in the center, and the great St. Joseph and Notre Dame, the gracious queen of heaven, hard by,—with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America?

Surely God's plans are manifest. America is the last and greatest of nations; and he means to possess her for himself. . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved.—*The Catholic Church and the American Republic, Historically, Analytically, and Prophetically Considered, 1833, pp. 2, 3, 15, 16.*

No more proofs are needed to show that upon the basis of the arguments furnished, and the governmental action secured, by the National Reform combination, the Catholic Church now claims, and with all her native arrogance assume, actual possession of our country. With the mouths of the Protestants, and Congress, and the Supreme Court, and the Executive, completely stopped by their own arguments and actions flaunted in their faces and before the whole country, by the Catholic Church, our country to-day is practically held by the Catholic Church, and, in view of the situation as described in the quotation from No. 12, is therefore practically a Catholic country. And every man and woman who ever aided the National Reform movement, or petitioned Congress for legislation in favor of Sunday, is responsible for it.

THIS is the situation, as it really is to-day in the United States. It is precisely the situation that we have expected, and that we have said would come. We shall have yet much more to say of it: and especially of that which is certainly to come of it. For there are things all-important to come from this, just as certainly as this has come from the National Reform scheme. We knew this was certainly coming from that; and we know that these other things are as certainly coming from this. Again we bespeak a serious consideration of the points presented in this paper, and of those which will follow. For not only is the National Reform combination still going on in its blundering blindness, putting yet further power into the hands of Rome, but Rome herself is all zeal and activity to make all her power felt to the utmost. A. T. J.

The Kingdom of God in the Earth.

WHEN God created this earth and placed man in it, it was in pursuance of his divine purpose to fill it with free moral agents loyal to their Creator. "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

The divine plan necessarily involved human probation; and so, when God had created the world and fitted it for human habitation, he created man also and gave him dominion over the earth. The inspired record is: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all

the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

This dominion was, of course, to be exercised, subject to the will of God: the earth was, so to speak, to be simply one of the States of the Universe. But Adam lost his dominion by sin; and this not in the sense that it reverted to God from whom he received it, but in the sense that by his own act man exchanged the service of God for the service of Satan, and both himself and his dominion passed to the arch enemy by whom he had been overthrown. "For of whom a man is overcome, of the same is he brought in bondage,"* says the inspired word; and again: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"† Adam had abdicated his dominion in favor of Satan, who is, by our Lord himself, three times called "the prince of this world."‡

When man sinned and so became the servant of Satan, it was as though the British East India Company, having received in 1668 from the British Government, dominion over the presidency of Bombay, that company had, by yielding obedience to some foreign prince, transferred that authority to him. The allegiance of the company and the temporary authority over Bombay would have vested in that prince as sovereign *de facto* though not sovereign *de jure*. The traitorous act of the East India Company could not have given the foreign prince any title to the presidency of Bombay, but it would have given him the dominion, until such time as it should be wrested from him; and if, in this supposed case, the British Government had determined not to use force, but moral suasion only, and not to resume the government of the colony until such time as a sufficient number of the inhabitants returned to their allegiance to the British crown of their own free will, we would have a case as nearly as possible analogous to the rebellion of man and the giving of his dominion into the hands of Satan, a foreign prince in rebellion against God.

That the earth will be finally wrested from Satan was foretold in the curse pronounced by the Lord upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." This seed was Christ; for he is mentioned repeatedly in the promise to Abraham (Gen. 12:7; 13:15, etc.), and in Gal. 2:16, we are told positively that that seed is Christ; says the apostle: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The promise made to Abraham was a promise of this earth. So far as the record in Genesis goes, it might be understood to apply only to the land of Canaan; but in Romans 4:13, we have this explicit testimony: "For the promise that he should be heir of the world, was not to Abraham

or to his seed, through the law, but through the righteousness of faith." This inspired commentary upon the Mosaic record is too plain to be mistaken. Coupled with the text already quoted from Galatians, it means that the world was promised to Abraham *through Christ*. "And if ye be Christ's," says the apostle, "then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. So that the destruction of Satan's power and the establishment of the everlasting kingdom of God in the earth is a matter of vital interest to every child of God by faith in Christ.

But Satan's usurped dominion will not be wrested from him until by moral suasion a sufficient number of the sons and daughters of Adam to people the world have been persuaded to return to allegiance to their Creator. God will have a willing service. It is "the willing and obedient that shall eat the good of the land." God is now visiting the nations "to take out of them a people for his name." When this work shall have been accomplished—then and not till then will Christ receive at his Father's hands the kingdom, and come, crowned "King of kings and Lord of lords."

The expression just quoted from Rev. 19:16, is, by many, supposed to describe Christ at the present time; but that this is a mistake is evident from the Scriptures. In Rev. 3:21 we have this testimony: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here are brought to view two thrones: namely, the throne of the Father and the throne of the Son. The Father's throne, the one upon which Christ now sits, is in Heb. 4:16, called, "The throne of grace;" for it is the throne from which mercy is dispensed; says the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The word "therefore," in the text just quoted, suggests some special reason for coming to "the throne of grace;" it is thus stated in the preceding context: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin." Notice, it is because we have a sympathizing High Priest upon that throne that we are exhorted to come to it boldly. Christ sits on his Father's throne as a priest. Says the apostle: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."* And with this agree the words of the prophet: "Thus speaketh the Lords of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord [the Father]: even he shall build the temple of the Lord [the Father]; and shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he shall be a priest upon his [the Father's] throne: and the counsel of peace shall be between them both."† This, then, is the position of our Saviour now. He is a priest upon his Father's throne, and the counsel of peace is between them both. "For God so loved

* 2 Peter 2:19; † Rom. 6:16.

‡ John 12:31; 14:30; and 16:11.

* Heb. 8:1.

† Zach. 6:12, 13.

the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

But when Christ takes his own throne, then shall be fulfilled his own words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 31-34 and 41.

Human probation continues only so long as Christ sits as a priest upon his Father's throne. When he leaves that throne the decree goes forth: "He that is unjust, let him be unjust still."† And immediately follow the words, "And, behold, I come quickly." Our Lord likened himself to a nobleman going "into a far country to receive for himself a kingdom and to return."§ And immediately following the return comes the reckoning with the servants—that is, the final judgment. With this also agree Ps. 2:7-9: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is true that Christ is now a king, and that he reigns over the kingdom of grace, perfecting, through the ministry of his word, subjects for his future glorious kingdom; but it is not true that he has yet taken possession of the territory of that glorious and eternal kingdom, or that he now reigns "King of kings and Lord of lords." He now sits as a priest upon his Father's throne, winning, by his mercy and matchless charms, willing subjects for his future glorious kingdom, which is, ere long, to be established in this earth, now sin-cursed; but which, renewed and purged of all trace of sin by the fires of God's justice, is to "rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

May God hasten the day!

C. P. B.

What Should He Ask?

ISAAC BAKER, of Kent Island, Md., now in jail at Centreville, in that State, for plowing in his own field on Sunday, has received a letter from a lawyer of the city of Baltimore, addressed to him at the Centreville jail, from which the following is a paragraph:—

Some friend has sent me a pamphlet, "Our Answer," from which I learn of your incarceration for the maintenance of what to you is a religious principle. While differing widely from your religious views, I hold sacredly the creed enunciated by our forefathers in the bill of rights that no person ought, by any law,

to be molested in his person or estate on account of his religious persuasion or his religious practice, provided, his religious practice does not render it impossible for others to enjoy the same privilege in differing practices. So long as the old law stands in our statute books, so long will it be the duty of judge and jury to enforce the law, but the law itself is a blot on the face of the nineteenth century, and should be repealed. From what I learn of Governor Brown I believe that a pardon would follow a presentation of the facts to him, and if you deem it proper to take such a course I shall be glad to do what I can to insure the success of an application by obtaining signatures, and otherwise, and to extend the same offer in regard to any attempt made to repeal or modify the law which bears so hardly upon you. With sincere sympathy for you and all other men who suffer rather than yield where religious principle is involved,
I am, truly yours,

Such expressions as these are evidence of the views held by the thoughtful and unprejudiced. It would be a question what plea Mr. Baker could make to Governor Brown. He is no subject for executive clemency. He has done no wrong, and is not in the wrong,—he has been wronged. The great State of Maryland has done to him, an humble but worthy citizen, a foul injustice. What can he ask of the State of Maryland, if anything? Could he, in justice to himself and the principle for which he stands, ask of the State of Maryland, for himself, anything less than a remission of his fine and a full reimbursement for the loss of time and the expense to which he has been put; leaving upon the records, credited against the State, the ineffaceable history of his imprisonment, as an indelible warning against further judicial and legislative disgrace? Could Isaac Baker ask anything less than this for himself? Certainly not. And for all his fellow citizens he could ask nothing less than an unconditional repeal of all religious laws in his State.
W. H. M.

Where is the Limit of Civil Authority?

Is civil authority supreme and universal, or is its jurisdiction modified and limited? If the authority of civil law is not unlimited, what is it which limits that authority, and where are the boundaries set?

To understand the scope of the authority of the State it is necessary to ask what the State is and by what process it becomes of authority? Primarily the people are the State, and it is through their action that the whole people are united into one body politic constituting a State and collectively taking the name of a nation. If this action is not taken by the people there is no organized body politic and consequently no State, and no civil authority. In such a case there would be no authoritative law except the word of each patriarch requiring the obedience of his immediate family. This is the primitive and natural condition, and may exist, even has existed, where there is a considerable population. When alliances are made for the purpose of mutual protection, or convenience, or for the carrying out of individual schemes of aggrandizement, the people must either make the alliance of their own authority or acknowledge its effect and agree to submit. Whatever the form of human government, the people are the first factor. As by the exercise of the capacities and abilities which God has given them they provide for themselves in all other ways, so also they take thought, by civil organization, to care for and protect themselves in the different exigencies of social and civil life. Whatever the form of government, then, those who administer it do so

by the choice or the sufferance of the governed. Every other theory of the authority of the governing over the governed is but an after-thought of those who rule, and born of a desire to usurp and permanently retain the place of authority.

Then those who administer the government are bound by the restrictions placed upon them by the body politic which delegated to them the authority which they possess; neither can they have any more authority than that given them by those whom they represent, and in case there are no specified or constitutional limitations, the stream of power cannot rise higher than its source, and the constituted authorities cannot possess higher or greater power than was possessed primarily by those from whom they received it.

There then is the limit of civil authority. Precisely that just and equitable right in reference to his fellow which was every man's prerogative to enforce against his neighbor if there were no government, exactly that, and no more, the constituted authorities have the right and duty of enforcement as between man and man throughout the body politic. Beyond this human government cannot rightfully go. So simple and easily found are the limits of civil authority. Human authority can not be supreme or universal. Man is a finite being, and can dominate nothing but what is temporal. His authority then is limited by his mortality and its boundaries are set within that finite limit. Every voice of human command which strives to assert its authority beyond that limit is but the echo of a futile blasphemy.

W. H. M.

Christ and the Sabbath.*

THE MEMORIAL OF GOD'S POWER.

WE have also a sign of the power of God pledged to us for redemption. That sign God himself has set up as a reminder to all the human family that they might remember him, that they might remember his power, that they might remember that his creative power has been pledged for salvation. This sign is as old as the exhibition of the power, and it is worth while to notice that this sign is referred to again and again as a continual reminder of the power of God. Three or four scriptures will bring these things together, that we may see this fact.

In the first chapter of Genesis we have a record of the creative power of God as manifested through Jesus Christ. At the close of the work we read, beginning with the first verse of the second chapter: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And he rested on the seventh day from all his work which he had made." Remember that it was Christ through whom this power was manifested. Remember, therefore, that it was Christ who rested, and by whom this blessing was pronounced upon this day. Turning over now to the time when Christ spoke to the people from Mount Sinai, and when he rehearsed in their presence the ten commandments, we find this statement concerning this same day: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the

*From No. 14, of the Religious Liberty Library, by Prof. W. W. Prescott.

Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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 seventh day, and hallowed it."

But who was it that created all things?—It was Christ. Who was it that rested at the close of the creative work?—It was Christ. Who was it that pronounced the blessing upon this day?—It was Christ. Who was it that rehearsed this fact at Sinai, and gave as a reason for the rest that he created the heaven and the earth in six days and rested on the seventh?—It was Christ. Who was it, then, that pronounced a blessing upon the day, and hallowed it, and sanctified it?—It was Christ. And for what purpose was it?—It was as a reminder of the power of God manifested through Christ in creation, that we might be comforted, that we might be encouraged, as we remember that the same power which wrought through Christ in the creation of the heaven and the earth is pledged to work through Christ for our re-creation. It is to point out in a more definite way than we learn from the material universe the redemptive work of Christ.

It should appear very plainly, as it does in the Scriptures, that the Sabbath idea is to reveal Christ to the world, Christ in creation, and so Christ in redemption. It is for this reason that the Saviour said, in Mark 2:28, "Therefore the Son of Man is Lord also of the Sabbath day." Most certainly, because it was *his* day. So most appropriate it is that, in Rev. 1:10, John says, "I was in the Spirit on the Lord's day." Most appropriate. This day is to remind us of the creative work of Christ, of the rest of Christ, of the power of Christ in re-creation, that is, in redemption. The Sabbath idea, the Sabbath institution, is to point out Christ to us, to reveal his power to us, and is designed to be an encouragement to every believer in Christ.

SPIRITUAL REST.

It is important to notice what was done to this day. The record in the second chapter of Genesis, which is the first mention that we have of the Sabbath, says, "He rested on the seventh day from all his work which he had made." It is apparent to your minds at once that the Creator of the ends of the earth, who never wearies, and who never is faint, did not rest on that first seventh day because he had wearied himself in the work of creation. Said Christ to the woman of Samaria, "God is a spirit, and they that worship him must worship him in spirit and in truth." God being spirit, his rest must be spiritual rest. And that is a matter of no small importance, because we overlook the whole idea of the Sabbath when we take it to mean a day of physical rest. Who rested on that day?—Christ, who was the agent in creation, rested on that day. Because he was tired?—Not in any sense. It was a spiritual rest. He rested and was refreshed. He took delight in viewing the works which he had made. That was the rest. Sabbath means rest, and from the very nature of the institution of the Sabbath, it means spiritual rest. Observe the practical application of that idea. If physical rest is the only idea of the Sabbath, man can rest on one

day just as well as another. He can do more; he can divide up his rest during the several days of the week, and he can rest three or four hours each day, as may suit him. He may rest rainy days and work sunshiny days if he pleases, if physical rest is the only idea of the Sabbath.

Let it be understood that refraining from work is not Sabbath keeping. It may be Sunday keeping; it may be Saturday keeping; it may be Friday keeping; it may be Monday keeping, but it is not Sabbath keeping. It is not Sabbath keeping, because the idea of Sabbath is spiritual rest. And in no other way can the Sabbath be kept than as a spiritual rest. It will therefore be seen at once that all theories of Sabbath keeping which rest upon the idea of physical recuperation, are good for nothing. It is true that man can enforce abstinence from labor, but he cannot enforce Sabbath keeping. A man may be forced to refrain from physical work; he may be kept in idleness, but no one can enforce Sabbath keeping. It is a spiritual thing entirely. You will also see the consequence that grows out of this, and that is that *all* human devices, *all* human power to compel rest, with the idea of keeping the Sabbath, are wholly wrong.

Many a man who has tried to keep the Sabbath, has been unable to keep it; many a man who has longed to keep the Sabbath, has not kept it. He has refrained from work on the Sabbath day, but he has not kept the Sabbath. We shall see plainly why, as we proceed. Think of the impossibility, nay, more, think of the wickedness, of trying to compel a man to do what he himself cannot do if he wants to; trying to compel a man to do that which he himself has tried to do, perhaps for years, and has been unable to do. There must be something more than human power, there must be the power of God in Sabbath keeping. We shall see that more plainly as we go on.

(To be continued.)

"Are We Cherishing a Viper?"

UNDER the heading given above, the *Christian Statesman* of October 23, arraigns the papacy as—

the most powerful organized enemy civil liberty has ever contended against. . . . There is not an offense against human rights and liberties but may be justly charged against the papacy. . . . By her half-heathenish system of Christianity she has held the millions under her authority in the greatest darkness, mental and spiritual. . . . The papacy has not changed. She cannot change. . . . She is so constructed that she must insist on absolute supremacy over men and nations. . . . What is the purpose of this representative of the pope among us? We know he has no sympathy with free government. . . . The government that is warming the papacy is warming a viper that will some day sting it to the heart. . . . Let the American people say to this foe of human liberty, "Hands off!"

Would that all could read the character and aims of the papacy as the *Statesman* has presented it. Her history for a thousand years is before us, written in the blood of the saints. And just as surely as "the fundamental doctrines of her system forbid" that she change, just so surely is she to-day insisting upon "absolute supremacy over men and nations." And in order to gain this she is looking to and silently taking captive this boasted land of liberty in which we are living. A correspondent of the *New York Sun*, of July 11, 1892, stated that Pope Leo XIII. "hails in the united American States and

in their young and flourishing church the source of a new life for Europeans."

In the *Catholic Mirror*, of September 30, 1893, a European writer, in an article entitled, "Leo and Cardinal Gibbons," states that—

in Europe they say of Cardinal Gibbons as they say of Cardinal Manning. . . . He is for many, a religion; for all, a representative man. . . . At a time when Europe is being transformed, when she is seeking eagerly for examples to imitate and models to copy, this vision is fruitful. From the Catholic point of view, this communion exercises a salutary influence. Is not Catholicity a perpetual communion, and must we not glean the golden ears from all lands? The church is a veritable ocean, with its flux and reflux renewing life at each instant. Cardinal Gibbons is for us all a power, and model. The Americans will never forget (and especially in the crisis through which they are passing), that Europe has its eyes fixed upon them, and that they have a mission to fulfill. In 1830 we passed the British Channel; since the affairs of the Knights of Labor, we pass the ocean. This is why the feast of the cardinal will be a feast for us all.

In the next paragraph the writer states that above all it will be a Roman feast, and that the cardinal is one of those rare ones that understand the pontiff and his profound designs, and then exclaims, "Thus the triumph of Rome is about to become absolute."

In the *Mirror* of September 16, the papal ablegate, Satolli, said that "here in America is the key to the future," and that the pope had especially charged him to speak words of hope, of blessing and encouragement. But the worst of it all is that professed Protestants to-day are doing all in their power to bring this very thing about. And just as surely as Judas Iscariot was guilty when he asked the question, "Is it I?"—is the *Statesman* guilty of the very thing it asks. The editors of the *Statesman* may not realize it,—we do not believe Judas did,—until, like him, they will see at last the fatal step when it is forever too late. Does not the *Statesman*, which claims to read the character and aims of the papacy, know the means that was employed in the past by this power to gain this supremacy? And cannot its editors see that the very means is being employed to-day to restore power to her again, when she will say, "I sit a queen, and am no widow, and shall see no sorrow"? We not only have it upon the pages of history as clear as the noon day sun, but we have the unerring word of God that it was done and will be done again.

"In the movement now in progress in this country to secure for the institutions and usages of the Church the support of the State, Protestants are following in the steps of the papacy; nay, more, they are opening the door for popery to regain in Protestant America the supremacy she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance, a custom which originated with Rome, and which she claims as the sign of her authority." In this movement the *Christian Statesman* has been engaged ever since it has had an existence. What is the use of arraigning the papacy when at the same time those who make the arraignment are doing the very thing that will bring the papacy into power again? Has not the *Statesman* said that Protestants would gladly join hands with papists if they would cooperate in resisting the progress of political atheism? And did not the *Statesman* state in the very issue in which this power was arraigned that in the congresses to celebrate 1900 A. D. Liberals and Catholics could unite without

embarrassment? Tell us, if the Catholic Church has not changed and cannot change, how this church is going to unite in these congresses unless there is that there which is distinctly Catholic? Whenever Catholics have been invited to take part in such gatherings have they compromised any principle in so doing? Never! Cardinal Gibbons, when he was invited to make the opening prayer at the Parliament of Religions, said, "I followed the Catholic form, and stipulated that I should do so in advance. I could not have done otherwise, because there was a principle involved." But in what thing will Catholics cooperate with non-Catholics? In the Baltimore meeting of Catholic laymen it was said, "We should seek alliance with non-Catholics for proper Sunday observance." Why will they do this? Will they violate any principle in so doing? Read this statement from the *Mirror* of September 23, 1893:—

The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

This statement occurs in a series of articles that appeared in the *Catholic Mirror* last September, in which it was shown conclusively that "the claims of Protestantism to any part therein [that is, in Sunday as a Christian institution] proved to be groundless, self-contradictory, and suicidal."

Thus it is seen that this very institution that professed Protestantism is cherishing so dearly is an institution of the papacy and they do not deny it. And as we see the Government "warming" this child of the papacy because of the demands of the Church people for the furtherance of their aims, we say to the *Statesman* again, "Thou hast said," when it did say, "The Government that is warming the papacy is warming a viper that will some day sting it to the heart," and "let the American people say to this foe of human liberty, 'hands off!'" R. D. HOTTEL.

More Antagonistic Societies.

An organization known as "The Society of Liberty and Loyalty" is coming into prominence in the city of Denver, Colo., "called into existence by the growth of the American Protective Association," the purpose of which is stated to be "diametrically opposite to that of the proscriptive order." "The intention," says the *Rocky Mountain News*, "is to centralize the American idea of freedom and equal rights to all," in opposition to "the un-American idea of bigotry masquerading under the name of religion." If, by "the American idea of freedom and equal rights to all" is meant the idea which prevailed in forming the Constitution of the United States, the "intention" is a good one; but it cannot possibly be carried out by taking and keeping an oath to uphold the laws of Colorado, as each member of this society is required to do, or by pursuing a course based upon the first principle in the declaration of principles set forth by the society, as will appear from further consideration. What was once "the American idea of freedom and equal rights to all" is fast becoming "the un-American idea of bigotry masquerading under the name of religion"—"National Reform,"—from which the laws of even Colorado itself are not free. It is not to be supposed the American Protective Association will

claim for itself perfection; but even granting that it were as bad as this new-fangled thing would make it appear, it can hardly be believed that its openly avowed hostility to the Catholics in political circles is more dangerous to "freedom and equal rights to all," than is the result of the insinuating methods used by the National Reform Association.

Now, as the National Reformers themselves assert, nearly every State in the Union has a law forbidding common labor on Sunday. The work of National Reformers is to enforce these laws, which is nothing less than abridging the freedom and equal rights of those whose religious belief leads them to observe another day of the week than the first. And the president of this new sort of liberty and loyalty is himself a zealous advocate of Sunday laws.

The first article in the declaration of principles of the Society of Liberty and Loyalty, is as follows:—

We believe that all persons should be protected in their right to worship God after the dictates of their own conscience, as long as that worship is not in the nature of a violation of the Constitution and laws of the land.

If the Society of Liberty and Loyalty would eliminate the last clause of this article,—which limits man's right to worship God after the dictates of his own conscience, to its *not conflicting with the laws of the land*,—every liberty-loving citizen could subscribe to it; for this right does not depend upon the Constitution and laws of the land, and the only limitation it has is to respect the same right in others. If the laws themselves proscribe the freedom and equal rights of citizens, they ought not to be supported. And, since laws do exist abridging the freedom and equal rights of citizens, as before proved, the Society of Liberty and Loyalty, by subscribing to the first article of their declaration of principles, bind themselves to do just the opposite of what is avowed to be their intention to do.

Again, in the first paragraph of the oath, the members swear to uphold by word and act the laws of Colorado. One of the laws of this State reads:—

Any person who shall hereafter knowingly disturb the peace and good order of society, by labor or amusement, on the first day of the week, commonly called Sunday (works of necessity and charity excepted), shall be fined, on conviction thereof, in any sum not exceeding fifty dollars.

By upholding this law the Society of Liberty and Loyalty gives support to "bigotry masquerading under the name of religion," to oppose which is the stated intention of its founders. The intention may be sincere, and is certainly commendable; but the intenders either are not aware of the existence of such a law on the statute book of their State, or else entirely ignore it. Whichever it be, both the declaration of principles and the oath are inconsistent with the published intention of the society, and are weak weapons with which to oppose "bigotry masquerading under the name of religion."

The Society of Liberty and Loyalty needs to revise its declaration of principles and to stand on a broader platform before it can hope to oppose successfully the American Protective Association or any similar organization.

W. E. HOWELL.

Religion and the Public Schools.

If the State provides any education, it must be secular only. If the people are taxed for public schools, the instruction in them must be wholly secular. The *Boston Congregationalist* expresses the hope that "the religious character of the nation will rise to so high a level that it will be felt to be necessary that every child in the land should be impressed, as an essential part of his education, with a sense of his personal responsibility to God and the supreme importance of obedience to God." It thinks, apparently, that when that elevation is reached no one will object to religious education in the public schools. But what is this "personal responsibility" and in what consists this "obedience"? The answer involves the differences which divide opinions variously and radically. They are the differences which separate Protestantism from Roman Catholicism, and split up Protestantism into so many opposing camps. Every church exists simply because it believes that obedience to God requires its specific doctrine.

Hence the public school system cannot continue except as a purely secular system. It cannot undertake to settle the vexed question of what obedience to God is. It must steer clear of all religious disputes, and to do so it must steer clear of religion altogether. The more earnest the religious convictions of people are, the more impossible is it for them to agree on an eclectic religious education. Each party wants nothing except its own understanding of obedience to God inculcated. —*New York Sun*.

Sunday Organization in India.

THERE is in India an organization known as the "Lord's Day Union," the object of which is to further in all practicable ways the observance of Sunday as a day of rest. It seeks to prevent all unnecessary labor on that day, having, of course, as an ultimate object the use of the Sabbath in a Christian way. It is a striking fact that applications are now coming for membership in this society from large numbers of non-Christian natives, so that the society is seriously perplexed. Of course it would like the aid of all men of all faiths in the prevention of unnecessary toil on the Lord's day, and yet it cannot afford to lose its distinctive Christian character as basing its obligation to observe the day upon divine authority. But it is a significant fact that Hindus and Mohammedans and Parsees recognize so clearly the value of the Christian Sabbath.—*Missionary Herald*.

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NEW YORK, JANUARY 4, 1894.

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OUR new motto, the words of our Lord Jesus Christ, "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," expresses a truth which, if understood, would at once and forever settle the question of the duty of the minister of Christ. "It is enough for the disciple that he be as his Master, and the servant as his Lord."

THE pope has complained in a personal letter to the czar that in several districts of Russia the Orthodox inhabitants are maltreating Catholics. It is said that in the event of the pope's remonstrance proving ineffectual he will publish a statement on the subject, probably in the form of an appeal to the Christian sentiment of the world. We do not remember that anything of the kind was ever done by any pope when "heretics" were being maltreated by Catholics. It makes a vast difference to "his holiness" (?) whose ox is gored.

"THE compulsory submission of Archbishop Corrigan," says the *Converted Catholic*, "to the authority of Monsignor Satolli, the papal delegate, is the most striking manifestation of the power of the Roman Church in this country that has yet appeared." It is nothing of the kind; the most striking manifestation of that power is in the truckling of so-called Protestants to the papacy. Rome might reasonably be expected to rule her own, even in America. It is the homage of her professed opponents that is a matter of astonishment.

Two of the three Seventh-day Adventists imprisoned in Queen Anne's County, Md., for exercising their God-given right to work on Sunday, have been released. One, because his son, who was also the complaining witness, paid the fine; the other, at the expiration of thirty days. But one, Mr. Isaac Baker, is still in prison. Under date of December 18, he writes:—

Centerville Jail, Dec. 18, 1893.

I am still rejoicing in the blessed promises of the gospel, and when I received notice that I must remain in jail thirty days longer, deprived of *civil* liberty and separated from my dear wife and children, I just said, "Lord, thou knowest best!" I am daily asking God to lead me; and I know that he is leading me; and I am willing to follow.

This man is as he says deprived of *civil* liberty, but it is impossible to deprive a Christian of liberty in Christ. Such an one can say, even in prison, "I walk at

liberty; for I seek thy precepts." The "glorious liberty of the children of God" is a thousand times better than any liberty that governments can give or take away. The Saviour's counsel is: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Few men have been called upon to endure more suffering unjustly than was the Apostle Paul, but he wrote "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

A LONDON paper notes the fact that in a recent election in New Zealand the women, who by the way voted for the first time, cast their ballots, as a rule, for the candidate professing Christianity. Our English contemporary remarks that "many people will doubtless hail this as a wonderful addition to the cause of Christianity, but thoughtful ones will see in it a special bid in favor of hypocrisy. When a profession of Christianity is generally considered essential to public office, every political hack in the world will at once *profess* Christianity, and will shout himself hoarse in his anxiety to demonstrate the strength of his profession."

THE following dispatch is somewhat old for news, but serves just as well to point a moral:—

NEW HOPE, Pa., Nov. 30.—Mrs. Merrick, the teacher of the public school at New Hope, decided a few days ago that all of her pupils must commit to memory and recite at the devotional exercises upon the opening of the school, a verse from the Bible. The order awakened bitter opposition from the parents of the Catholic children, but the schoolmistress was firm, and told the children that they would have to commit the verses or remain after school hours until they did so. The dissenters finally submitted. It is now rumored that the priest in charge of the parish will open a parochial school in the parish church.

Suppose the position of the parties to this contest were reversed, and the Catholics were in the majority in the district and the teacher were a Catholic, and the devotional exercises were such as to be objectionable to the Protestants,—would the principles be changed? Would it then become wrong for the teacher to remain "firm"?

THE *Examiner* (Baptist), of this city, has, in its issue of Dec. 14, 1893, a communication from J. Heinrichs, a missionary in Vinukonda, Kistna District, India, in which that gentleman defends the principle of State aid to missions. He says:—

Some of us hold that, disunited as the Baptist denomination is from the recognized State religion, and carrying an education for its own sake, we have a right to be aided by grants from government, its supervision and educational ideals, as far as it is willing to help us in our philanthropic effort.

And this is exactly what the Romanists claim here, namely, that they have a right to be aided by grants from government; and every Baptist is up in arms against

it. Consistency has indeed become a jewel by its rarity, among modern Protestants so-called.

THE *Christian Statesman* recently volunteered this bit of pertinent advice to the papacy:—

If you want to practice your religion in peace in this land, and persuade the people that you mean well for all, then you must, somehow, get your fingers out of the politics of the country, and do as other denominations of Christians are doing—attend to your own business, and not try to overturn the sacred institutions cemented with patriot blood and tears. We very much fear you are making trouble for yourself and for the country. It is with the utmost sincerity we give you this pointer and suggest that you stop and think.

This is good advice, and is quoted by the *Truth Seeker*, of this city, with this comment, equally as pertinent as the advice itself:—

Suppose, Doctors Crafts and McCrory, editors of the *Christian Statesman* and physicians in ordinary to his holiness the pope, that you take a little of your excellent medicine yourselves. It is good medicine, we'll guarantee that, and you need not fear to administer big doses of it to the National Reform and Sabbath Observance associations. Begin the treatment right now; get your fingers out of the politics of the country, and do as only two denominations of Christians—the Adventists and Unitarians—are doing—attend to your own business, and not try to overturn the sacred secular institutions cemented with patriot blood and tears. We are sure you are making trouble for yourselves and for the country. It is with the utmost sincerity that we give you this pointer and suggest that you stop and think.

Good as it is, this advice is wasted on the *Statesman*. Its editors have scented blood and have tasted political power, and they will not pause to consider the evil of their ways. "Ephraim is joined to idols: let him alone."

In the English Parliament recently, Mr. Thomas Sexton, anti-Parnellite questioned the Government as to the alleged discrimination on religious grounds in selecting jurors in Ireland. Mr. James Bryce answered that the Government had never instructed the Crown solicitors to ascertain the religious belief of jurors. Mr. Sexton said the answer was unsatisfactory, and gave notice that he would move that instruction be given to the Crown solicitors to stop the practice of challenging jurors on account of their religious belief. It is thus that these questions supposed to be long since buried once and forever are being revived.

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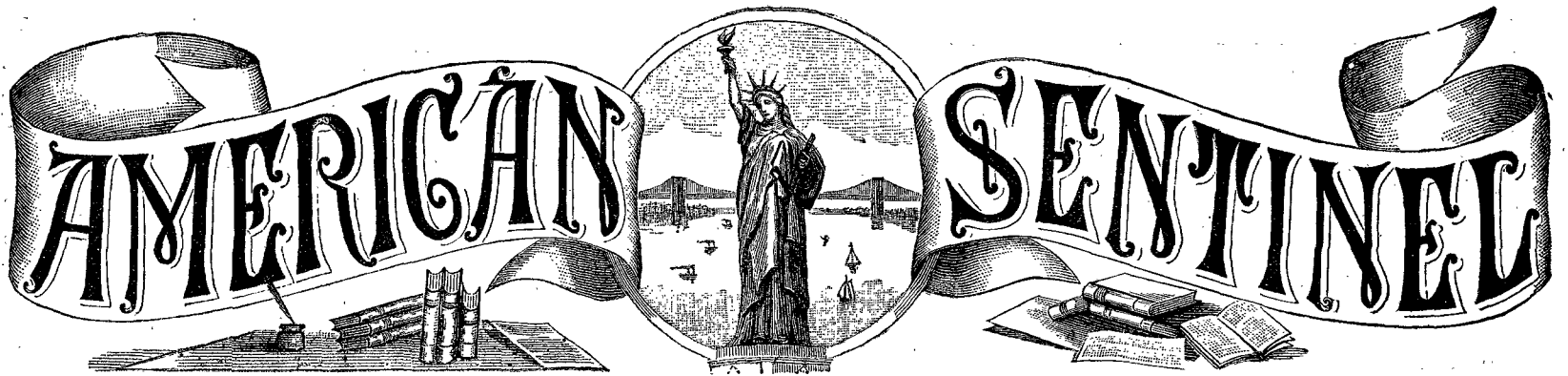
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American Sentinel.

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EDITOR, ALONZO T. JONES.
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MR. SATOLLI, Archbishop of Lepanto, in Italy, is permanently established at the capital of the United States, as the substitute of Pope Leo XIII.

MR. ARTHUR CLEVELAND COXE, Protestant Episcopal Bishop of Western New York, has his official seat in the city of Buffalo, in this State.

MR. COXE does not like it, that Mr. Satolli is at Washington or any place else in this country for the purpose for which plainly he is here. And Mr. Coxe has lately been telling Mr. Satolli so, in some open letters published in the newspapers.

OF course, Mr. Satolli being firmly seated at the national capital, and being in possession of immense power, which he can use as he pleases in national affairs, does not care whether Mr. Coxe, who has comparatively no place and absolutely no power, likes or dislikes his presence here.

HOWEVER, Bishop Coxe tells some wholesome truths, states some important facts, and exposes some startling situations which are worthy of most serious thought by the American people, whatever Mr. Satolli may think of his communications. Though the bishop's statements are in themselves true enough and worthy of serious thought, yet coming from him they are robbed of their force, as will be seen further on, by the compromising attitude which he holds toward Mr. Satolli's place and power here.

WE shall present liberal extracts from Bishop Coxe's principal letter, not only for the value of the extracts themselves, but also because this matter furnishes such an excellent opportunity to point an important moral for the consideration of vast numbers of people, besides Bishop Coxe, who are personally interested in more ways than one. Last week we

printed statements from Leo XIII, Satolli, and Catholic documents, which gave, in their own words, the purpose and aim of Satolli's establishment here, and also Rome's estimate of her position and power in this country. Our extracts from Bishop Coxe's letters will be also interesting when read in view of our discussion on this line in last week's SENTINEL.

AFTER mentioning some points from the past as between France and the Church of Rome, the bishop asks Mr. Satolli to take a look at himself in the mirror of these things, and proceeds as follows:—

After considerable pulse-feeling as to the admission of a nuncio at Washington; after strong denials of any such idea; after evasions and experiments and contradictions by the press; after your preliminary visit to this country and your exulting report abroad, that persons of your quality are here received and treated "like sovereign princes;" you arrived here last year just before our great presidential crisis and were received, indeed, "like sovereign princes." The politicians managed to get up a reception for you in a national vessel. You were landed in New York like another La Fayette. Monetary objections were removed by explanations that "it was only as a visitor to the great Exposition at Chicago" that such a reception was tendered to you! Of course; no doubt! Who can imagine any other motive? But, all the same, you have ever since posed not as a visitor to Chicago, but as a sovereign prince and a general meddler with affairs everywhere and chiefly among Jesuits at the national capital.

But even had you confined your attention to their immediate concerns, you could not but entangle them more and more, and make affairs worse and worse, with respect to their relations with their countrymen. Your interposition is a wedge, which, if it has divided them into factions, is not less likely to split our entire population into embittered and hostile camps, endangering a social war. Your apologists assert your great friendship for everything in America, and your disposition to settle everything, in our behalf, so as to prevent future disturbances. As to the future, I am not so sanguine, especially when I observe that even your concessions are *pro tempore*. They are a temporary sop to the American Constitution and dust for the eyes of dotards. The Cahensly doctrine is reserved for a time when things shall be right for its enforcement. The "Syllabus" settles that. The Roman court consents never to enforce its dogmas by persecution—where it is not strong enough.

Hildebrand himself was equally pacific in such cases. "But see," cry the newspapers, "how liberal the modern papacy has become." Just so! It will not put us into the Inquisition—till we are first drugged and then chained.

The aggressions of the Roman court upon the liberties of nations have always been begun by this sort of liberality. "Concede, that you may exact." Such is the inveterate maxim of the pontiffs. Concessions once accepted with thanks, the principle of interven-

tion becomes an established fact. It grows and becomes a nuisance. Then it is too late. The people remonstrate; they try to break loose, but no, as in Æsop's fable, the horse has called in a rider to revenge him on other beasts. The plan succeeds, and now with expressions of obligation, the rider is requested to dismount. But not so. He is firm in his saddle; has a bridle in the horse's jaws; and has spurs and a whip besides. The "ablegate" is a fixture in his seat, and let the horse throw him if he can.

THIS is as complete a statement as could be made, of the plans and the situation of Rome with respect to the United States Government to-day. And the statement is complete even to the full meaning of the fable cited. In fact, it is the citation of the fable, especially by Bishop Coxe, which gives point to the whole statement. The statement would be incomplete without the fable. It is true that Rome, in her "ablegate," is a fixture in the American saddle, with the Romish bridle in the horse's mouth, and spurs and whip besides. And it is equally true that Arthur Cleveland Coxe, Protestant Episcopal Bishop of Western New York, helped to put the American horse in this place under the Romish rider. Bishop Coxe took a part in calling in this papal rider for the American horse to revenge him on other beasts. And now the bishop asks the rider to "dismount." But no, "the ablegate is a fixture in his seat, and let the horse throw him, if he can."

LET us have the evidence on this point. The United States Government was established, with the total separation of religion and the State. It was one of the fundamental principles of the Government that it should never recognize any religion in any way, and never by any governmental act have anything to do with any religion, and specifically the Christian religion. And this Government was established upon this principle for the definitely expressed purpose that the American people should not be led back to the Church of Rome, that the American people might be kept forever free from the domination of Rome and of popery. This was the perfect freedom and the glory of the American governmental horse.

BUT for years there has been a powerful combination which has endeavored to persuade this perfectly free and powerful

horse that he needed a *religious rider*, so that he might properly be revenged on certain other "atheistic" and "godless" beasts, and chiefly that particular beast called "Sabbath-breaking." To make their persuasions more forcible, this combination called to its aid the Catholic Church. This being precisely what Rome wanted most of all, she gladly accepted the call, and prepared to mount as soon as the horse should be persuaded by the other parties to accept the proffered rider. By diligence and persistent effort, and at last under threats, the horse was "persuaded" to accept the proffered religious rider, in order that, at the World's Fair especially, and for all time to come, he might be revenged upon all "ungodly and Sabbath-breaking" beasts. The horse being thus "persuaded" to accept the proffered religious rider, allowed himself to be saddled and bridled, and placed himself in position for the rider to mount. The "Protestant" would-be rider is just placing his foot in the stirrup to seat himself upon the horse, when, lo! Rome, in the person of Satolli, at a single bound, vaults into the saddle, seizes the reins, braces himself in the stirrups, and rides boldly.

AND anybody who will take the time to turn to the *Congressional Record* of July 12, 1892, pp. 6700-6701, will find the evidence that Bishop Coxe was one of the persons who, in company with Catholic ecclesiastics, had a part in the persuading of this horse to accept a religious rider, and in saddling and bridling him for the rider. There, in the last three inches on page 6700 will be seen the words of Archbishop Ireland, Gross, and Riordan of the Catholic Church, calling for this arrangement. And in the first three or four inches on page 6701 will be found the names of the bishops of the Protestant Episcopal Church who called for the same thing. *And the name of Bishop Coxe, of Western New York, is named among them.* All are presented by United States Senator Joseph R. Hawley, of Connecticut. And now, when the bishop, with the others, sees Rome, in the person of Satolli, *instead of themselves*, firmly seated in the saddle and riding so boldly, he wildly calls upon him to "dismount." And by the very force of the situation, Bishop Coxe himself is compelled to answer his own call to dismount. "But not so. He is firm in his saddle; has a bridle in the horse's jaws, and has spurs and a whip besides. The 'ablegate' is a fixture in his seat, and let the horse throw him if he can." Under the circumstances, Bishop Coxe, and every other "Protestant" who had any part in this awful transaction, should hide his head for very shame, and forever blush to lift up his face in the presence of the American people.

BUT the bishop has more to say, and he says it to the following effect:—

But I have more to say. For you have not confined yourself to matters of education only. You have come to establish an *imperium in imperio*: a permanent vice-royalty under the eaves of our Capitol. The President of the United States is a citizen who comes and goes. His official residence is no "mansion" or abiding place. He is its guest who tarries but a night. The vice-president has no official house in Washington. Our chief-justice has none. But your visit to Buffalo was prompted (so it was announced) by your gratitude to one of our worthy citizens, who had undertaken to provide a permanent habitation at our capital for the vice-pope. Thus, *the one irremovable potentate at Washington is the Roman pontiff*, represented by his other self. Queen Victoria, by her viceroy, reigns in India as empress; and henceforth *Leo*

XIII and his successors will enjoy their supremacy on the Potomac far more absolutely than it can be exercised on the Tiber. The servile and illiterate Italians, Polacks, Hungarians, and such like are educated, only so far as the ox that knoweth his owner, and they will furnish votes by thousands to any purchaser who contracts with the vice-pope for the supply. All has been fore-arranged, like the lines at Torres Vedras. The Jesuits are there—in their arsenal, "The University." The lobby is organized and sacks the treasury. Now, you come as generalissimo. Truly, "in vain the net is spread in the sight of any bird," but the American eagle has been drugged. He is fast asleep.

"Quenched in dark clouds of slumber lie
The terror of his beak, the lightning of his eye."

But I mean to wake him up. That is my humble task.

VERY good, bishop. But can you wake him up? And, especially, can *you* wake him up, when you yourself were instrumental in drugging him to his undoing? When your voice was heard, with the others, in luring him off his guard that he might be drugged to helplessness and final death, that same voice can never wake him up. Mr. Coxe, your effort comes too late. And even though you should wake him up, what good can it do? What will Satolli care? What will Rome care? Delilah waked up Samson after she had shorn him of his strength and betrayed him to the Philistines. But what did the Philistines care?—Nay, they were rather glad to have him awakened, that he might know how entirely he was in their power, and how completely he was enslaved. You, Bishop Coxe, with others, have played the part of Delilah to this American Samson, in robbing him of the secret of his strength and betraying him to these Romish Philistines. And now, like Delilah, too, you, *you*, "mean to wake him up." Suppose you do, what will these Philistines care? They, too, will be glad to have *you* do it, that this aforesaid noble Samson, may the more certainly know how completely he is shorn of his strength, how entirely he is in their power, and how, blinded and harnessed, he shall be required, slavishly, to tread in the mill of Rome's evil purposes concerning the world.

SUCH is the result of the efforts of the grand combination formed of the National Reform Association, the Woman's Christian Temperance Union, the Prohibition Party, and the American Sabbath Union, to get "the Christian religion" and "the Christian Sabbath" recognized by the Government of the United States. And every man and woman who favored any branch of this combination, or who sent a petition to Congress for the closing of the World's Fair on Sunday, or for the recognition of the "Christian Sabbath" or the "Lord's Day" in any other way, is, with Bishop Coxe, responsible for this shameful and awful result. A. T. J.

Sunday Persecution in New York City.

SUNDAY persecution is not by any means unknown to New York City, as shown by the number of Sunday arrests made for ordinary labor and for selling goods on Sunday during the past year. The *Evening World*, of Dec. 18, contained the following:—

Justice Voorhis, in the Essex Market Police Court, to-day, held the following store-keepers for trial, on a charge of having violated the Sunday law:—

Nathan Goldman, of 51 Canal Street; Simon Slofsky, 73 Hester St.; Simon Leimson, 35 Essex St.; Samuel Taylor, 48 Hester St.; Abraham Weipner, 27 Hester St.; Nathan Greenburg, 84 Ludlow St.; Isaac Schwartz, 16 Essex St.; Samuel Raffel, 75 Hester St.; Samuel Spiegelglass, 32 Hester St.; Hayman

Benowitz, 6 Clinton St.; Louis Mozitsky, 34 Orchard St.; and Meyer Flecker, 148 Rivington St. All of the men arrested are Hebrews, and they claimed that they observed Saturday as their Sabbath, and considered themselves entitled to open up their business and sell goods as long as they did not annoy their neighbors.

A policeman attached to the Eldridge Street Station arraigned a Grand Street jeweler because he displayed his wares in the window. Justice Voorhis remarked that he did not know that displaying goods in a show-window was an offense and discharged the jeweler.

The *World*, of Dec. 21, publishes this communication, which refers to the arrests of that same day:—

PURITANISM IN STREAKS.

To the Editor of the *World*:

What next? Is this a monarchy or a republic? I happened to be obliged to call on a party in Hester Street yesterday (Sunday), and did so with difficulty, for the police had given orders that after 10 o'clock A. M. the stores had to be closed, and I might be looked upon as a customer and the proprietor was liable to be arrested. Great Scott! In Connecticut and Rhode Island the Seventh-day Baptists worship on Saturday the same as the Jews do here, and on Sunday the mills are running, the stores are open, and no one interferes. Now, in the name of common sense, who gives the police this authority, unconstitutional as it is? Dear sir, can you explain this and give these hard-working people advice to whom to appeal, so that they, being closed on Saturday, can have six working days as well as other religionists? H. C. KLOPPENBURG.

New York, Dec. 18.

The number of Sunday arrests in the city of New York, solely from a spirit of persecution, increased rapidly in the last few months of 1893. What will be the development of the enforcement of religious law in 1894?

Religion and the Montana Schools.

A DISTRICT school teacher in Montana has insisted on having devotional exercises in school, and to this end required the pupils to bring Bibles and hymn books. A citizen, resident in that school district, complained to the attorney general of the State, and he has rendered a decision in which he holds that in that State the use of the Bible in the public schools is contrary to law. After quoting from the constitution of the State and the school laws, the attorney general says:—

Among the framers of the constitution of the State of Montana were Catholics, Jews, and adherents of many Protestant sects, who framed these positive prohibitions against permitting sectarian tenets to be taught in the public schools. The constitution was in this connection framed with the view of protecting those settlers and residents of Montana who came from countries in which a State religion is maintained and enforced, and who have suffered under the disabilities resulting from their rejection of the established religion.

Further on the attorney general says:—

It is safe to assert, without fear of contradiction, that the Bible, as an entirety, is the noblest monument of thought, beauty and sublimity, of pathetic narrative and moral teaching, the richest treasury of household words and familiar phrases, of popular illustrations and associations that any language has ever possessed, but the reading of the same in the public schools is a religious exercise, and its use therein is in effect the adoption of it as a text book of the common schools, which is not only inhibited by the constitution, but prohibited by the law. . . . The order made by the school teacher commanding and requiring the pupils of her school, in school district No. 14, to bring their Bibles and hymn books to school for use therein has all the force and effect of adopting the Bible and hymn books as text books in said public school; it therefore brings such books within the prohibition laid down in the constitution and the school laws of Montana. The constitution of the State of Montana prohibits all religious or partisan tests as a condition of admission into any public educational institution of the State, either as a teacher or student, and likewise prohibits the teaching of sectarian tenets therein. The legislature, in executing these wise and beneficent provisos of the constitution, definitely prescribes the text books that shall be used therein for a period of six years, commencing July, 1889.

If the teacher of school district No. 14 may adopt the Bible as a text book in the public school, it means that sectarian tenets may be taught therein. If this

be so, such teachings must be complete and accurate. Complete and accurate teaching of sectarian tenets to a Methodist is the teaching of Methodism, to an Episcopalian of Episcopalianism, to a Catholic of Catholicism, to a Presbyterian of Presbyterianism, in the sense of Spinoza of Pantheism, of Hume of Deism, and to the Baptist mind it involves immersion. Each religious denomination, sect or creed differs as to the correct version of the Bible, but as to God's omnipotence there is no cavil, for it is seen in life, death, and the world's existence. An honest difference of opinion exists among these doctrinal denominations concerning the books that come within the purview and meaning of the term "Holy Bible." The Jew regards the Old Testament as alone inspired; the Catholic adds the Apocrypha and New Testament, while the Protestant repudiates the Apocrypha. Will the Catholic dispense with the Douay version of the Bible, which is the only one recognized by the Catholic Church as correct, and accept the King James version of the Bible without the Apocrypha?

The provisions of the constitution inhibiting the teaching of sectarian tenets in the public schools are prohibitory, and the declaration in the statutes providing a series of text books are mandatory. As the Bible, the use of which in the public schools by the teacher, has all the force and effect of adopting it as a text book therein, comes within the prohibitory provisions of the constitution and the mandatory provisions of the law, the reading thereof cannot be permitted in our public schools without violating the plain prohibitory terms of the former and the express mandatory provisions of the latter. The fact that the board of trustees refuse to order the teacher to desist from using the Bible in the public schools has the effect to establish a rule adopting it. "Regulations adopted by persons in charge of a school are analogous to by-laws enacted by municipal authorities and other corporations, and both will be annulled by the courts when found to be unauthorized, against common right, or palpably unreasonable."

So long as this decision remains fresh in the minds of the people of Montana, it will be difficult to use the public schools as an avenue by which to disseminate religious error. It is not possible, in the nature of things, that the religious teaching of the State should be anything else than error, and Montana is to be congratulated that it has such clear-cut statutes and decisions on the subject.

The Subjects of the Kingdom of Christ.

THE nature of the kingdom of Christ is clearly indicated in the Scriptures, not only by what is said of the kingdom itself, but by that which is said of the subjects of that kingdom. That the kingdom itself is to be an everlasting kingdom is plainly declared in the words of the angel to Mary, when announcing the coming of the Son of man: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."* Of this kingdom, the prophet of God says: "In the days of these kings [the last earthly kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people. . . . but it shall stand forever."†

The last text quoted shows not only that the kingdom is eternal, but that its subjects are immortal; for "the kingdom shall not be left to other people." In this mortal state one generation passes off the stage of action and leaves its institutions and possessions to the succeeding generation; but in the immortal state it will not be so. "The righteous shall inherit the land, and dwell therein forever." "The Lord knoweth the days of the upright; and their inheritance shall be forever."‡ Many testimonies of this character might be quoted from the Scriptures, but one

must suffice. Said our Saviour, speaking of his future, glorious kingdom: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36.

The words of our Lord show that the subjects of his glorious kingdom will, before inheriting that kingdom, be accounted worthy. This places that kingdom after the final judgment of "the great day." And with this agree the words of the apostle: "Behold, I show you a mystery; we shall not all sleep [that is die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed."§

As already seen from the quotations made from the 37th Psalm, the eternal nature of the kingdom of God was not a new truth, nor was it a truth revealed for the first time; neither was the immortal nature of the subjects of that kingdom a new thought. As already seen, the psalmist had declared that they should "dwell therein forever," and in the Acts of the Apostles we learn that the "fathers" did not expect to inherit this everlasting kingdom in the mortal state, but that they looked to the resurrection as the time when they should enter upon the promised inheritance. When before the council, Paul declared: "Of the hope and resurrection of the dead am I called in question."|| And again when declaring his faith before Felix, he said: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and having hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."* And finally, before Agrippa, the apostle plainly declared his hope, the hope of the resurrection of the dead, to be the hope of the fathers; he said: "And now I stand and am judged for the hope of the promise of God made unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"† The apostle's question, "Why should it be thought a thing incredible with you that God should raise the dead?" connects this unmistakably with his words already quoted from Acts 23: 6, and shows that the promise to the fathers was dependent upon the resurrection of the dead.

The promise referred to by the apostle was the promise made to Abraham and to his seed, namely, "The promise that he should be heir of the world."‡ And that this was not a promise to mortal men of a temporal inheritance, is made clear in the 11th chapter of Hebrews. Here we learn that those to whom the promises were made "all died in faith, not having received the promises [or as the "Diaglott" renders it, "The promised blessings.], but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The promise was, as we have seen, the earth as an everlasting inheritance. The promise to Abraham was, the apostle says, that "he should be heir to the world." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."§ So then every one who belongs to Christ is heir of this world, the dominion promised to Abraham and to his seed, which is Christ. Not "this present evil world," sin-cursed and marred by violence, but the new earth of which we read in Isa. 65: 17 and 2 Peter 3: 13, and which is, according to His promise, to come forth from the fires of the last day, purged of sin and restored to its Eden beauty. And this promise will be realized, not by governmental action, not by acts of legislative bodies or decrees of civil rulers, but by the power of God, who has promised to call from their graves all those who have died in the faith of this promise, that they may share in its fulfillment.

The promise and the manner of its fulfillment are graphically described as follows, in the "Resurrection of dry bones," Ezek. 37: 1-14:—

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

The promise was not to literal Israel, but to spiritual Israel: "Neither because they are the [literal] seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." "And so all Israel shall be saved."*

So then the kingdom of God is an everlasting kingdom, and its subjects are to be men and women saved by divine grace, and changed to immortality in that hour foretold by our Lord, wherein "the dead shall hear the voice of the Son of God; and they that hear shall live,"† and come

* Luke 1: 32, 33. † Dan. 2: 44. ‡ Ps. 37: 29, 38.

§ 1 Cor. 15: 51, 52. ¶ Acts 23: 6. * Acts 24: 14, 15. † Acts 26: 6, 7. ‡ Rom. 4: 13.

§ Gal. 3: 16, 29. * Rom. 9: 6, 8; Gal. 3: 29; Rom. 11: 26. † John 5: 25.

forth clad in immortality. "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." † C. P. B.

Why Not Accept the Responsibility?

THE *Independent*, of Dec. 28, in its editorial résumé of "The Year Among the Churches," has this paragraph:—

The controversy over Sunday opening, in connection with the World's Fair, which had been going on during the previous year, became very animated as the time for the inauguration of the Fair approached. The Fair authorities dallied with the question, not having finally decided it up to the time that the Fair was opened in May. During the first Sundays of the Exposition the grounds were closed; later they were opened in defiance of the general opposition of the Christian sentiment of the country, and also of the prohibitory action of Congress. The matter got into the courts, both Federal and State. On a technical point, the decision of the Federal Court was given in favor of the managers. From the State courts an injunction was issued to the managers, forbidding them to close the gates on Sunday. In the meantime the managers had ascertained by experience that the public did not care to patronize the Fair on the national rest-day, and that the gates could only be kept open at a loss. Anxious to have the injunction modified so as to permit them to close on Sundays, they found the way to do so curiously blocked. Therefore the Fair was kept open seven days in the week until its close. The experience in this case, however, proves conclusively that the Christian public does not want to have general expositions open on Sunday. The workman, for whom a Sunday Fair was advocated, preferred to preserve the day as a day of rest, and showed no inclination to favor the invasion of his one weekly rest-day.

The *Independent* is correct enough as to its facts, as far as they are stated, but the experience in this case does not warrant the deductions drawn. In the first place the case is imperfectly stated. The managers did not find that "the public did not care to patronize the Fair" on Sunday, nor that the gates could only be kept open at a loss on that day. The only loss which occurred to the management of the Fair because of Sunday opening was involved in the return of the appropriation which Congress conditioned on Sunday closing. The experience of the comparatively small attendance at the Fair on Sundays did not prove that the "public did not want to have general expositions open on Sunday." The only thing that it proved was that the general public would not attend in large numbers when a considerable proportion of the exhibits were covered and many whole buildings closed. The covering of these exhibits and closing of these buildings, was secured by the influence and concerted action of the American Sabbath Union and its allies; and not from the promptings of the individual conscience of the exhibitors. Why should the writers for the religious press and preachers in the popular pulpits attempt to deceive themselves and their constituency in this thing? They all know that the reduced attendance at the Fair on Sunday was not, on the part of the mass of the people, because of any religious conviction or conscientious sense of duty. The common people went by tens of thousands to other city parks, and out of town resorts, on Sunday, and indulged in much more questionable amusements than attendance at the Fair. Why not acknowledge this openly and accept themselves the responsibility, where it really lies, of having, by skillful devices of politics, influence and boycott, succeeded in keeping the crowds away from the Fair on Sunday?

The result of the contest in regard to

the Sunday closing of the World's Fair has proved nothing except the capacity of the representatives of popular religion to secure a semblance of subservience to their creed as regards Sunday from the people, however, unwillingly, and that in this the prophecies as regards Sunday, and the influence of the popular churches in developing through false Protestantism a similitude to the papacy, is fast being fulfilled.

W. H. M.

Protection.

In the early days of the United States Government it was thought wise to protect the infant industries of the nation from the rivalry of other powers. Laws were formed to compel the foreign manufacturer to pay a heavy duty or tariff on all articles brought into the country which could be made here. Free trade was not allowed. No one claims that this is doing as we like to be done by; but it has been justified on the ground of expediency. Political parties are now contending over the policy purely as a selfish matter. They do not go into ethics very deeply, but each side claims to advocate the matter in the way to enrich the American citizen. One thing is certain, many of the "infants" have grown remarkably strong, and as huge monopolies have become a menace to the maternal breast. Frantic efforts are now made to break the bands, but it is too late. Political ruin is the price any party must pay that makes the attempt, and the whole nation will suffer with it. This is the situation to-day. Money is plenty in the banks, crops are abundant, men are eager to work, but the "infant" declares that the factory will be closed till he is assured of his protection.

In religious matters a similar condition exists. Laws were early made to protect American piety. Especially was the "American Sabbath" an "infant" to be carefully watched and fed. Its free trade rivals are the so-called "Jewish Sabbath" and the "continental Sunday." Restrictive laws against these were made. He who would observe the Jewish Sabbath must pay a duty of 100 per cent. of its value, or 16 $\frac{2}{3}$ per cent. of his entire capital in time. The "continental Sunday" was not uniformly taxed. Sometimes it came in free through neglect of the custom house authorities; at others it had to pay heavy damages. But how about the "infant"? Oh! that has grown very large and wears No. 12 boots. It has become the hugest monopoly of the age. Even those who once nursed it are afraid its antics will bring disgrace upon them. They are reminded that if the bottle is not promptly filled they will not get back to Congress. The "infant" is cross. He wants feeding, and he wants it quick. He don't know enough to reason, and he will yell while you try to soothe him. Such is the great "American Sabbath" that this nation has adopted.

Uncle Sam might better have remained an old bachelor than to have accepted the apostate Church and the care of this infant. But it is too late. "Give!" "Give!" is the constant cry of mother and child. More protection for Sunday is demanded, even though men go to jail rather than become food for its ravenous stomach. Call out the troops, ring for the policeman, run for the constable, the infant religion is out in uniform and must not be trifled with. Never mind the people, but protect the great "American Sabbath."

H. E. ROBINSON.

Christianity and Equality.

THE equality of all men is a fundamental principle of the gospel of Jesus Christ. Not that all men are equal physically or intellectually or even morally; but they are equal in that they all stand on a common footing in their relation to their Creator. God is no respecter of persons. They are equal in that they all have the same rights; for rights are God-given. God gave his Son to die for all men, that *whosoever* believeth in him might not perish, but have everlasting life. John 3; 16. All souls are of equal value in his sight. He paid the same price for one that he did for another.

But while God is no respecter of persons, we find that man, whom he has created, is a respecter of persons. The Majesty of heaven, the Creator and Upholder of all worlds, treats with equal regard the most humble and the most exalted of our race; but puny, finite man presumes to make a distinction among his fellows, and even those who profess to be his followers are often not behind the rest in ignoring the rights of those whom fortune has surrounded with the least favorable circumstances of birth, education, or nationality.

The Matabele savage, for example, although it is his fortune to be born into surroundings and circumstances which cause him to grow up an ignorant, uncivilized denizen of his native wilds, is none the less for that a member of the human family, and possessed of those rights which are inherent in every man by birth. In his relation to God, he stands upon the same footing as that of his more fortunate fellows in civilized lands. God has no more respect to the person of one than of the other. He gave his Son to die for both alike. And the power of divine grace will work the same transformation in both, and fit both alike for the inheritance of the children of faith. The body of the ignorant savage, no less than that of his enlightened, civilized brother, may become the temple of the Holy Spirit. Yet the latter presumes to deal with the former as if God had given him no rights whatever, and as if his standing, in the sight of God, was entirely different from his own. He invades his country, despoils him of his property, kills him if he tries to prevent it, and divides his territory and portions it out among the victors, with no more thought of its native possessors and their rights than as though they were but "the cattle upon a thousand hills." And he does all this in the name of justice; yes, even sometimes in the name of Christianity.

But the principle which actuates him in such work is the very opposite of Christianity. Christianity is unselfish. It makes a man the servant, not the master, of his fellows. It does not prompt a man, when he beholds some wrong, to commit a greater wrong in order to make it right; but it prompts him to go to the wrong doer, not with rifles and Maxim guns, but with the spirit of Christ, and endeavor to reclaim him from the evil into which he has fallen. It does not palliate a wrong because it is done to one who happens to be uncivilized. It teaches the brotherhood of man, and that each man is his brother's keeper. It puts him under obligation to both Jew and Gentile, not to override and rob and slay the latter, but to bring to him the glad tidings of that gospel which is the power of God unto salvation.

Paul, the great apostle to the Gentiles,

and one of the most illustrious followers of Jesus Christ, has left on record for us his own view of himself by declaring himself to be "less than the least of all saints," and "nothing." Eph. 3:8; 2 Cor. 12:2. This is the view which every Christian will have of himself when he is living as near to his Lord as was the Apostle Paul. And this is the secret of the realization of equality among them. This is the only way in which it can ever come. When each one sees himself to be the least of all, no one will put himself above any of his fellows, no matter what may be their race, color, or the misfortunes which have dragged them down.

Let it be understood, therefore, that nothing that is not done for the welfare of those who are its recipients, is prompted by the spirit of Christianity, or should have the sanction of Christian men and women.—*Present Truth, London, Eng.*

Christ and the Sabbath.*

THE SABBATH BLESSING.

THE Lord blessed the Sabbath, and it became a rest day for man, a day for spiritual rest. The Lord blessed the seventh day, sanctified the seventh day, hallowed the seventh day. We read in Gen. 12:2 concerning Abram: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." The blessing of God put upon any person or any thing is for the purpose of making that person or that thing a blessing to some one else. That is always so; it is so in Christian experience. The blessing that God gives to us is not exclusively for us, but he designs that, in blessing us, we shall be a blessing to others. Just so when he blessed the seventh day, he designed that the seventh day should be a blessing to others. Wherever Abram went, he was a blessing to the people with whom he was associated. In exactly the same way wherever the Sabbath comes it is a blessing to those who know the Sabbath. Those who were acquainted with Abram were blessed because of their acquaintance with him, because God had blessed him to make him a blessing to others. Those who are acquainted with the Sabbath which God has blessed, share in a blessing because God made it a blessing by putting his blessing upon it. But is it not true that man is blessed upon every day of the week?—Certainly. The record says, "And God blessed them." Gen. 1:28. A blessing was placed upon man at the very beginning, and then God blessed the seventh day. Thus man, already blessed, came to the Sabbath, which had been blessed, and so he enjoyed, and can still enjoy, a double blessing upon the Sabbath.

Now let us see in what that blessing consists. The idea of Sabbath is rest. That is the meaning of the term. Turning to the record in Exodus, thirty-third chapter, we find that Moses requested the Lord not to send him and the people up unless he went with them. So the Lord says, fourteenth verse, "My presence shall go with thee, and I will give thee rest." Who was it that went with the children of Israel?—"And they drank of that spiritual rock that went with them, and that rock was Christ." Whose presence was it, then, that was to give them rest?—It was the presence of Christ. With this

agree the words of Christ himself in Matt. 2:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It does not make any difference when it is, whether it be before the first advent of Christ; or since that time, the presence of Christ gives rest. That is the promise, "I will give you rest." My presence shall go with you and give you rest, and that is the Sabbath idea, *rest*. It is Christ's presence which gives rest that constitutes the very idea of Sabbath-keeping. It was the presence of Christ in the day that was the special blessing of the day. It is the presence of Christ in the Sabbath that makes it a Sabbath day, a rest day, that is, spiritual rest. When the Saviour invited those to come to him that were weary and heavy laden, and he would give them rest, he did not mean simply physical rest; he meant that they could rest in him. But it is impossible to rest in the Lord unless the Lord rests in us.

But go a little further. Not only is it stated that he rested on that day, and blessed that day, and made it a rest day for man, a time for spiritual refreshing, but it is said that he hallowed the day; that is, that he made that day holy. The very thing that made it a Sabbath, hallowed it, made it holy. And two or three scriptures very familiar will show this plainly. Refer again to the experience of Moses at the burning bush; when the Lord called to him out of the bush, he said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The day before that time the ground around that bush was not particularly holy ground. It is true that God is everywhere; and it is true, in that general sense, that everything is holy as belonging to the Lord, but that particular portion of the earth was no more holy the day before that occurrence than any other particular portion, but just as soon as Christ revealed himself there—as we have already learned that it was Christ at the burning bush—that place became holy because of his presence. So the other event to which attention has been called, in Joshua, the fifth chapter, when the Prince of the host of the Lord appeared to Joshua, he said: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." It seems likely that that was a place where Joshua retired for secret prayer. It is more than likely that he had visited this place before, and no such word had come to him, but here was the personal presence of the Prince of the host of the Lord; Christ himself was there, and the presence of Christ made that ground holy, and Joshua was commanded to loose the shoe from off his foot, because it was holy or hallowed ground. Peter says, in speaking of the transfiguration, the record of which we have in 2 Peter 1:18, "And this voice which came from heaven we heard, when we were with him in the holy mount." The mount of transfiguration was called holy because Christ in his divinity was manifested there. We have a very marked illustration of this at the time when the law was rehearsed by Christ on Mount Sinai. Bounds were placed about the mount, and the people could not pass beyond them. That mount previous to that time was not specially distinguished from other mountains in that neighborhood; but when the Lord himself, Jesus Christ, the agent in creation, the agent in redemption, came down there in

person, and proclaimed anew to the world the law of God, by his own voice, his presence there made that mount holy. The mount was bounded off by lines that separated it from the other parts of the surrounding country. There was no particular difference between that portion of the country and other portions surrounding it, except this, that on that particular mount Jesus Christ himself descended in person, and his presence made that mount holy. If any one stepped beyond the boundary, into that mount made holy by the presence of Christ, it was certain death to him. Here was a particular portion of the country entirely separate and distinct from the adjacent country. Men could walk about as usual, but when they came to that boundary, they must stop. That was in a special way God's land. To step over the line was to step upon holy ground.

Now, just as the presence of Christ at the burning bush made the ground holy, just as the presence of Christ with Joshua made the ground holy, just as the presence of Christ on Mount Sinai made that ground holy, so the presence of Christ, which constitutes the seventh day a rest day, which makes it a Sabbath, a spiritual rest, makes that day holy. And just as there was a particular portion of the ground made holy in all these other cases, just so there was a particular portion of time made holy. The children of Israel could go about their own pursuits; they could walk about as usual outside of that boundary, but the one who treated that mount, thus marked off, the same as he treated other portions of the surrounding country, forfeited his life.

It is none the less true to-day that the presence of Jesus Christ has made holy a particular portion of time, the seventh day, the Sabbath, and so the Scripture says: "If thou *turn away thy foot* from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. It is none the less true that man may go about as usual, may attend to his usual avocations on six days of the week, but when he comes to that boundary line which marks off the time that Christ has made holy by his own presence in it, if he knowingly steps over that line, and treats that time just as he treats the other time, he does it at the risk of his own life. It is true that "because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil," but this does not lessen the force of the conclusion. The Lord has indicated his mind in this matter, and he will "give every man according to his ways and according to the fruit of his doings."

It is the presence of Christ that makes holy, and his presence has been put into a particular portion of time in a special manner, and that portion of time has been bounded off, separate and distinct from other portions of time. When the children of Israel came up to the boundary of Sinai, they knew it. God did not leave them in ignorance of the boundary line between the common and the sacred. God has not left us in ignorance. He has appointed means that we may know when we come up to that portion of time which he has made holy by his own presence in it, and by his own blessing upon it. But just as the presence of Christ at Sinai made that mount holy, just as his presence in the Sabbath makes that holy, just so the presence of Christ in the individual makes him holy. The Sabbath was de-

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

signed as a constant reminder of the work of God through Christ in redemption. Without holiness no man shall see the Lord. We are commanded, "Be ye holy, for I am holy." But we cannot make ourselves holy. There is one thing that always makes holy, and that is the presence of Jesus Christ. When Christ dwells in our hearts by faith, we are made holy by his presence, and this is the blessing of Sabbath-keeping. That is Christian experience; that is the Christian life. When Christ dwells in the heart by faith, he by his presence makes the believer holy.

DOUBLE BLESSING ON THE SABBATH.

But is it not true that we have the blessing of God and the presence of Christ on other days besides the Sabbath day?—Most certainly it is. But there is a difference between the blessing of God upon man and the blessing of God upon the day. In the beginning, speaking of the creation of man, the Word says, "And God blessed them." When it came to the seventh day, and God in Christ rested from his work, he then blessed the seventh day. Now, there is the blessing upon man, and that blessing has continued for every one who will receive it until the present time; there is the blessing upon the day, and that blessing has continued upon that day, and is there now.

But God in Christ never blessed any other day. He blesses man upon every day, but he has blessed only one day, and that is the seventh day. So when man, upon whom the blessing of God already rests, comes to the seventh day, upon which a blessing rests, there are two blessings, and both of them for man; and so it is possible upon the seventh day of the week to enjoy a blessing which cannot be enjoyed upon any other day because it is not there. When the Sabbath goes by us, the Sabbath blessing goes along with it. God's blessing is still with us upon the first day of the week, his blessing remains upon us wherever we go, his blessing remains upon the Sabbath wherever it goes; and when it comes around to us again, the blessing is still upon it, and it has a blessing in addition to the blessing that God has given us. This is the blessing of the Sabbath; this is the blessing of Sabbath-keeping.

But not only is it said that God in Christ blessed the Sabbath day and hallowed it, but he sanctified it. Notice what it is that sanctifies. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." Ex. 29:43. What is it that sanctifies?—It is the presence, the glory of God in Christ. And just as God dwelling in the tabernacle sanctified it, so Christ in the believer sanctifies him.

THE SABBATH A SIGN OF SANCTIFICATION.

Now read Eze. 20:12: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Or, as another translation reads, "I am Jehovah, their sanctifier." And in connection with that read Ex. 31:13: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Another translation gives that clause in this way: "I, Jehovah, am sanctifying you." Now, of what is the Sabbath to be a sign to us as it

comes week after week?—It is to be a sign that "I, Jehovah, am sanctifying you," and every succeeding Sabbath marks the progress of that work of sanctification. We receive the blessing of God on one Sabbath; the next one comes, and if we have been growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, the blessing of the next Sabbath is an added blessing. It teaches us more and more of the power of God in creation and in redemption. We add to our experience, and it is a sign continually, "I, Jehovah, am sanctifying you," making you holy. Thus it appears again that the blessing of the Sabbath is the blessing of sanctification.

(To be continued.)

A Splendid Revolution.

[It will be remembered by our readers, that two or three years ago the American Secular Union put a plank in its platform indorsing Sunday laws for "scientific and economical reasons." This was accomplished under the presidency and leadership of Dr. Westbrook. It will be also remembered how the National Reform combination exulted over this surrender of the Secular Union to their principles. Well, there has been lately a revolution in the Secular Union. Mr. Westbrook has been retired from the presidency, and with him also his Sunday-law plank from the platform of the union. In their late annual convention, Mr. Westbrook offered a paper defending his Sunday-law theory, but the union refused to hear it. It seems that Mr. Westbrook resented this, and like the other National Reformers, charged the union with "anarchy." The rest of the story is well told in the following communication which we have received from Mr. Samuel P. Putnam, which we willingly print, and congratulate the members of the American Secular Union upon this splendid revolution which has cut them loose from the National Reform combination.]

I THINK the officers of the American Secular Union were perfectly justified in not reading the speech of Mr. Westbrook, since it squarely opposed the principles of the union. Did not Westbrook once upon a time call down Charlesworth for the reason that he was going *beyond* the Nine Demands, though not *against* them? Where is the intolerance, then, of not reading a speech that is opposed to these demands upon which the union is founded?

The union and federation are opposed, and all true Liberals must be opposed, to any kind of Sabbath or Sunday laws. We want no laws on the subject whatsoever, any more than we want laws to regulate our sleeping, or our eating, or our drinking. This is not anarchy, as Mr. Westbrook charges. It is simply the democracy of Paine and Jefferson, of the Declaration of Independence and the Constitution of the United States. It is simply the rights of man. Can't Dr. Westbrook see that if the government has a right to enforce a secular Sunday, it has the same right to enforce a religious Sunday? It then becomes not a question of principle, but of the wish of the majority. Does Westbrook mean to maintain that the minority has no rights which the majority is bound to respect? I wish Dr. Westbrook would discuss *principles* and not *wants*. No matter what the majority of the people *want*; the question is what have they a right to enforce by law?

I affirm that as a matter of fact the opening of the World's Fair was in accordance with the wishes of a large majority of the people of the United States, and there is plenty of testimony on this point, given by A. T. Jones in the AMERICAN SENTINEL and our own Freethought journals, and in the public press generally. As a matter of fact there were two million signatures in favor of opening to less than five hundred thousand against it.

But to get at the gist of the argument: I will grant that two thirds of Congress, of the National Commission, of the Local Directory, and of the exhibitors, home and foreign, wanted the Fair closed on Sunday. I will give Westbrook all the majority he desires, and then ask, Would this majority of two to one have any right to close the gates of the World's Fair on Sunday? I answer simply, No; and I challenge Dr. Westbrook to meet me on that point, the question of the right of the matter and not merely the wishes of the people.

I met this question fairly and squarely before the congressional committee, and showed that government had no more right to enforce a holiday than a holy day. I am willing to throw out the whole question of religion—although, practically, it cannot be thrown out—but let the issue be, not the enforcement of a religious day, but of a holiday.

I absolutely deny that government has any right to enforce a holiday. It has no right to command people not to work—in other words, to enforce idleness—for in order to enforce a holiday, the government must enforce idleness. It must say to all the people on this day, "You shall not work; if you work, we shall arrest you; if you work, we shall fine you; we shall put you in prison and in the chain-gang, and send you into exile."

That is the logic of the whole matter, and there could be no greater tyranny in the universe than a law that shall say to the people, on fifty-two days of the year, "You shall not earn your bread, you shall not labor for your families, you shall sit in idleness. Though the corn grows, you shall not hoe it; though the grass waves, you shall not cut it; though the wind sweeps, you shall not set sail with merchandise; you can take rum and tobacco and go on a jamboree, but you shall not work; you are compelled by law to enjoy yourselves, but if you labor, then you commit a crime." All business and traffic must be stopped. Only excursion trains can run on Sundays. There may be picnics and church fairs, and kissing bees, . . . there may be all sorts of pleasure parties but no toil. No matter how much a man needs work, he must not do it. The State stands over him with a whip-lash, and says, "Now if you don't quit work and go to play I'll lick you."

That is the position of Westbrook, and it is more nonsensical than the position of the Church itself—a position that grants everything that the Church desires; a position that would make human society rotten to the core; a position as dark and terrible in its consequences as the logic of the Inquisition; a position that necessarily violates the conscience, the rights, the freedom, of every one in the land who voluntarily keeps Saturday as a day of rest, compelling him to keep involuntarily another day at an expense of hundreds of dollars a year.

Will Dr. Westbrook meet this question fairly? Put the religious aspect entirely aside, ignore utterly the existence of the Church, take it as a matter of purely secular legislation, and I will show that Dr. Westbrook is a tyrant, and that his so-called "secular Sunday," enforced by law, is at heart as cruel, unjust, and destructive of all right as the "religious Sabbath." They have different names and different aspects, but at heart they are the same despotism. To say that the wishes of a majority are to be the source of all law is

all that the Church has ever claimed of secular authority, for no church has ever been in favor of religious legislation when in the minority. But grant this principle—that the majority can do as it wishes with no regard to the rights of the minority—and the foundation of every claim of the Church is established.

But even if there were no church to take advantage of this principle, what an atrocious assumption it is, anyway; and in this particular matter of Sunday legislation, what an exasperating infringement of human rights! The idea of a government saying to the people, "You shall not work, you shall be idle. Play, if you will, but if you do any labor you shall be fined, imprisoned, and harnessed with the vilest criminals—the murderer, the thief, the ravisher—for by our 'secular Sunday laws' you are equally criminal with them and deserving of punishment." That is the logic of Westbrook. Where is the difference between it and all the outrageous persecutions of the past?

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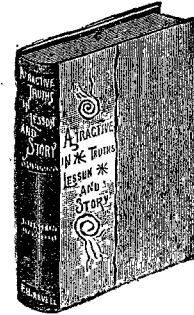
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NEW YORK, JANUARY 11, 1894.

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THE Washington, D. C., *Evening Star*, notes the fact that "Rev. Wilbur F. Crafts, of Pittsburg, has resigned his editorship in the *Christian Statesman*, located there, with a view to returning to the pastorate, or supervising a national bureau of reforms at Washington."

THE *Patriotic American*, a new American Protective Association paper, has been launched on the tempestuous sea of polemic journalism at Camden, N. J. It is published by the Patriotic Tract Society, and its editor is John H. Buckley. Judging by the initial number, the *Patriotic American* is destined to wield considerable influence wherever it circulates. So far as it shall do battle for correct principles and upon correct principles we wish it success.

THE *Leroy Journal*, of Leroy, Ill, prints the following item:—

A well-known Advent woman, residing in this vicinity, spent last Sunday sewing and doing other work which should have been done week-days instead of the desecration of the Sabbath of our Lord. Such a vile sin as this should not be tolerated in a Christian community.

Were it not that the law of Illinois is more tolerant than the *Leroy Journal* and its paragraphers, it is evident that this dreadful "Advent woman" would soon be behind prison bars.

ISAAC BAKER and Milton Bryan, the Seventh-day Adventists imprisoned in Queen Anne's County, Md., for Sunday work, were released on the 23rd ult. We were misinformed as to the release of Mr. Bryan at a previous date. The technical sentence was "until the fines and costs" should be paid. As neither the fines nor costs were paid a formal order of release was necessary; and as no judge could be found to sign it, they remained in jail more than the usual thirty days required in such cases.

MORE than eighteen hundred years ago the divine Saviour of men, in foretelling the signs that should precede the close of human probation and his second coming, said (Luke 21:25, 26) that there should be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Have not these words been remarkably fulfilled during the year just closed by almost innumerable disasters on sea and land, and by world-wide financial disaster without

any adequate or assignable cause? And is not the following extract from the *New York World*, of January 4, a most significant commentary upon the latter part of the text quoted?

Europe is restless and apprehensive. It is not the shadow of the man on horseback nor the quarrels of the nations "snarling at each other's heels" that worry England and fill the continent with dread. It is something mysterious, deadly, threatening, that causes the great powers to forget for a moment their jealousies and rivalries and to unite in a great crusade against the stealthy foe that threatens the very groundwork of modern society. The drilling of great armies is checked for a time, while the police search nook and corner for the hidden bomb.

The word of the Lord is: "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away, till all be fulfilled.*" Shall we not heed the warning?

THE *Independent*, of this city, has this concerning the persecution of Adventists in Maryland:—

The *Signs of the Times*, a Seventh-day Adventist paper, wants to know what we think of the fact that three men should now be lying in jail in the Commonwealth of Maryland for "doing bodily labor on Sunday" in obedience to the dictates of their own conscience and their religious faith—one of them having been discovered plowing in his own field, a second setting out tomato plants in his own garden, and a third chopping wood at his own door. We answer that if it be true, as our contemporary tells us, that these were men who conscientiously observed the seventh day as their Sabbath, and who, in doing this work, disturbed nobody else, and were discovered at it only by persons spying out for the purpose of inquisition, then it is an outrageous injustice, an offense against freedom of worship, and ought not to be allowed by the laws of a reputable State.

This is well as far as it goes; but why must one be conscientious before being permitted to labor on Sunday? Why prohibit voluntary labor on Sunday more than on other days? If the day must be recognized by the law as differing from other days, why put it on a basis different from Thanksgiving day, Christmas, or the Fourth of July? These are in law simply *dies non*. This is as far as civil authority has any right to go; and it is as far as civil rights demand that it shall go. Nobody demands that before one be permitted to work on the Fourth of July he shall have patriotically observed another day. No legislature would think of enacting a law that everybody *must* feast upon Thanksgiving, except such as shall be able to prove that they have eaten turkey and cranberry sauce the previous day. Nobody ever heard of a law requiring everybody to make gifts on Christmas, except such as have given each of their children a present upon their respective birthdays. In short, no holiday except Sunday is hedged about with statutes forbidding labor or amusement; and the only possible reason why Sunday should be an

exception is its religious character, and the mistaken and mischievous notion that it is the duty of civil government to legislate in behalf of ecclesiastical institutions. The whole idea is radically wrong and pernicious.

ABLEGATE SATOLLI has declared that "what Rome has done for other countries she will do for the United States." Not a bit of doubt of it; it is just what we have dreaded all the while; but it does seem to be inevitable. Spain, Italy, and Mexico, are awful examples of what Rome has done for other countries; and now she pledges herself to do the same here! And yet the people will not be aroused to their danger; and men calling themselves Protestants gladly join hands with papists in their iniquitous work!

Those "Catholic Mirror" Articles.

WE have made an effort to obtain a supply of the numbers of the *Catholic Mirror* in which the articles on the "Christian Sabbath," recently republished by us, appeared, but are informed that the desired numbers have been entirely exhausted. The *Mirror* has, however, issued the same matter in pamphlet form, 36 pages, price, ten cents. We have secured a supply of these pamphlets, and are prepared to fill orders at the publishers' price. If you want this pamphlet, order soon, as probably only a small edition has been printed. The price is somewhat high, but the articles are valuable, as setting forth, *authoritatively*, the position of the Catholic Church on the Sabbath question.

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

VOLUME 9.

NEW YORK, JANUARY 18, 1894.

NUMBER 3.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,
No. 43 BOND STREET, NEW YORK.
Entered at the New York Post-Office.

EDITOR, ALONZO T. JONES.
ASSOCIATE EDITORS, CALVIN P. ROLLMAN,
WILLIAM H. MCKEE.

THE *Christian Statesman* is the only official organ that the National Reform combination has ever had.

IN that paper, August 31, 1881, it was announced, in behalf of the National Reform movement, that they would "gladly accept" the coöperation of Roman Catholics "in any form in which they may be willing to exhibit it."

LATER, December 11, 1884, the *Christian Statesman*, editorially, announced that—whenever they [the Roman Catholics] are willing to coöperate in resisting the progress of political atheism, we will gladly join hands with them.

NOT long afterward Leo XIII. issued an encyclical, in which he commanded that— all Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church.

THE National Reform Association was organized for no other purpose than to have the Constitution and legislation of the United States Government modeled on such principles as would place "all Christian laws, institutions and usages upon an undeniable legal basis in the fundamental law of the land." It is thus clearly seen that the aims of the National Reform Association, and the aims of the papacy, upon the Constitution and legislation of the United States Government, were identical.

IN December, 1888, the National Reform combination secured the aid and alliance of the American Sabbath Union. At that time "Rev." Wilbur F. Crafts was practically the American Sabbath Union, and the American Sabbath Union was he; and thus it continued for more than a year. But during that year, by the diligent agency of Mr. Crafts, the long desired coöperation of the Roman Catholics with the National Reform combination, was secured.

ON the first day of December, 1888, Mr. Crafts wrote a personal letter to Cardinal Gibbons, asking his support to the demand which was then being made upon Congress for a national Sunday law. December 4, the cardinal replied, announcing himself as "most happy" to add his name to those of others who were "laudably contending against the violation of the Christian Sabbath," etc. And December 13, 1888, on this letter Mr. Crafts presented before a United States Senate committee "Roman Catholics represented by letter of Cardinal Gibbons appended, 7,200,000."—*Senate, Mis. Doc. No. 43, Fiftyeth Congress, 2nd Session, p. 18.*

DURING the autumn of 1888, Mr. Crafts had been especially active in getting the Knights of Labor, under the leadership of Mr. Powderly, to indorse the demand for a national Sunday law. He became so enthusiastic in this matter that at the general assembly of the Knights of Labor, at Indianapolis, in November, 1888, he let himself out in this fashion:—

Having carefully read and re-read your "declaration of principles" and your "constitution," and having watched with interest the brave yet conservative shots of your Powderly at intemperance and other great evils, I have found myself so closely in accord with you that I have almost decided to become a Knight of Labor myself. If I do not, it will be only because I believe I can advance your principles better as an outside ally.—*Journal of United Labor, Nov. 29, 1888.*

This effort was continued through 1889, and later.

IN November, 1889, the first "Congress of Catholic Laymen of the United States" was held in Baltimore, "to celebrate the one hundredth anniversary of the establishment of the American hierarchy." Either during this congress or only shortly before, Mr. Crafts held a "correspondence and conference" with the managers of the congress to secure the coöperation of Catholics with "Protestants" for Sunday observance by law. Accordingly, a paper was read in the congress by the editor of the *Catholic Universe*, of Cleveland, Ohio, in which it was said:—

What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy. . . . We can bring the Protestant masses over to the reverent moderation of the Catholic Sunday.

And when the platform was announced and enthusiastically adopted, which ex-

pressed the results of the congress, one of the "planks" that was "received with the greatest demonstrations" of approval, and which, with the rest, was adopted "without discussion" and "without a dissenting voice," was the following, which we give in full:—

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

Immediately following this Mr. Crafts announced in a public and printed address, with satisfaction, that—

the National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of coöperation with Protestants in Sabbath reform. . . . This does not mean that the millennium is to be built in a day. This is only a proposal of courtship; and the parties thus far have approached each other shyly.

And when it is borne in mind that at that time Mr. Crafts himself was for all practical purposes, the American Sabbath Union, its meaning becomes more pointed for our present purpose, which will be seen presently.

THE National Reform American Sabbath Union Roman Catholic combination succeeded in 1892 in drawing the National Government into the governmental establishment of the Catholic Sunday, "the Christian Sabbath," out of respect for the "Christian religion" and for "the salvation of this nation." The aim of Leo XIII. to have "the constitutions of States and legislation modeled on the principles of the true church," having thus been accomplished, Satolli was immediately sent over and permanently established here as the pope's personal representative, to personally superintend the further progress of the Government in the way of "the principles of the true church." And now, seeing and knowing the meaning of Satolli's permanent official and officious presence here, Mr. Crafts, who, as editor of the *Christian Statesman*, now represents the whole National Reform combination on its "Protestant" side, having done all this and still going on doing all he can in the same line—he now curiously and in-

nocently, though most pertinently inquires editorially, with direct reference to Satolli and the Catholic Church in the United States, "Are we cherishing a viper?"

EDITORIALLY, in the *Christian Statesman* of October 28, 1893, Mr. Crafts asks this most pertinent question, and in this and another editorial in the *Statesman* of December 9, 1893, proceeds at considerable length to answer his own question in a way that is extremely interesting in view of the record which we have reproduced in the preceding notes. Everything he says of the papacy is true enough. But when his knowledge of the papacy, which is thus set forth so clearly, is set alongside of his own actions in forming alliances with the papacy, it fairly sets him and the National Reform combination in an attitude as iniquitous and as treacherous as the very papacy itself. That the people may see this as clearly as may be, we shall reproduce also as much as space will allow of this phase of the subject, that both phases may stand side by side.

THE first sentence in Mr. Crafts' and the *Christian Statesman's* answer to the question, "Are we cherishing a viper?" is this:—

The most powerful organized enemy, civil liberty, has ever contended against, is the papacy.

True enough, Mr. Crafts; and yet, knowing this, you formed an organized alliance with this "most powerful organized enemy of civil liberty," instead of contending against it. On a pretense of *liberty*, civil and religious, you yourself took the lead in forming an organized alliance with this, as you know, "most powerful organized enemy of civil liberty," and you did it that you might present before Congress a united front in your united demand that our national Government should put itself in the position of the protector and defender of the "Christian religion" and its institutions, chiefly the Catholic Sunday, "the American Sabbath." You succeeded, and having thus "shaped legislation on the principles of the true church," Rome steps in and takes the superintendency of the cause for the future. And now, after all this, you, of all men, you raise the query, "Are we cherishing a viper?"! Yes, of course you are; and you were, all the time, in 1888 and 1889, in your "correspondence and conference" with Cardinal Gibbons and the Catholic congress, to secure an alliance with it to influence the United States Congress to enter upon a course of religious legislation. Of course you are, and you *have been*, cherishing a viper. And by your cherishing, the viper has been warmed back into active life, and now begins to sting to death both yourselves and the Republic; and now get rid of him if you can!

MR. CRAFTS' second sentence is this:—

For over a thousand years there has not been an hour when this ecclesiastical organization was not a menace to the political liberties of the civilized world.

True enough, Mr. Crafts. And this being so, what was this ecclesiastical organization in that hour, December 1, 1888, when you wrote with your own hand that request to Cardinal Gibbons, the then head of this ecclesiastical organization in the United States, asking him to join you and your fellows in your demand upon Congress for a national law in behalf of religion?

This being true, what was this ecclesi-

astical organization in that hour, December 4, 1888, when Cardinal Gibbons sent his response to your letter, expressing himself as "most happy" to join you in your "laudable" work?

This being true, what was that ecclesiastical organization in that hour, December 13, 1888, when you stood before the Blair Committee of the United States Senate, in that magnificent Senate hall, and with your own hand and in your own words presented not only the cardinal's letter but with it and on the strength of it presented the whole solid body of this ecclesiastical organization (7,200,000) in the United States, as joined with you in your efforts to have the Government of the United States committed to the guardianship of religion? According to your own words this ecclesiastical organization was, *in that hour*, "a menace to the political liberties of the civilized world," and therefore a menace to the political liberties of the Government of the United States; and *you knew it*. Then, what were *you yourself* in that hour, as you stood there as the representative of the National Reform combination—what were you and your combination, in your efforts there, in that hour, but equally with this other ecclesiastical organization and through it, "a menace to the political" and religious "liberties" of the American people and "the civilized world"? You know that in that same hour I stood before that same Senate Committee to oppose you and your combination, including this other "ecclesiastical organization," because you and it, and *it through you*, were at that hour a menace to the political and religious liberties of the American people, and of the civilized world. You stood there to help forward this wicked thing in its menacing purposes toward the political and religious liberties of the civilized world. I stood there uncompromisingly to oppose it. Which was in the right? You stood there cherishing that "viper." I stood there to keep the evil thing forever chilled into dormancy so far as our beloved land is concerned, by maintaining the principles established by our governmental fathers for this very purpose. If you and your combination had been doing all the time what I was doing that hour and what we have been doing all the time, would you now be raising the interesting and important query, "Are we cherishing a viper?" Would you?

MR. CRAFTS goes on to answer his question at the following rate:—

She has organized and consummated conspiracies which have horrified all after ages, in her efforts to secure universal supremacy over mankind. . . . There is not an offense against human rights and liberties but may justly be charged against the papacy. Then there is the fact that both ignorance and superstition result from her supremacy. . . . By her half-heathenish system of Christianity she has held the millions under her authority in the greatest darkness, mental and spiritual. . . . There is absolutely no excuse for the degraded condition of the masses in papal lands, both on this continent and in Europe; and the only reason for it is to be found in the ecclesiastical system which has enthralled them, mind and soul. The papacy has not changed. She cannot change. The fundamental doctrines of her system forbid it. She is so constructed that she must insist on absolute supremacy over men and nations.

This is all perfectly true. And yet, Mr. Crafts, you and your National Reform combination, for years sought and finally obtained, a close alliance with this "half-heathenish system of Christianity" for wholly heathenish purposes—for religious-political purposes. And her principle of *absolutism*, which is the very life of her

ecclesiastical system, you yourself persistently sanctioned in your crowding all the Catholics of the country into the support of your schemes, because *the cardinal* had approved it. And you not only thus sanctioned that principle, but you confirmed it in words when you wrote and printed this:—

The [cardinal's] letter is not equal in value to the individual signatures of the millions he represents; but no loyal Catholic priest or paper, or person will oppose what has been thus indorsed.—*Senate Misc. Doc. No. 43, Fiftieth Congress, 2nd Session, p. 13, note.*

Oh, knowing all this which you have said, and yet doing all this which you have done, it is perfectly evident that the "Christianity" which you and the National Reform combination represent, is, in every principle, as certainly half-heathenish as is the papal itself?

IN view of that which we have before shown as to Mr. Crafts' connection and dealings with Mr. Powderly and the Knights of Labor, the following from the editorial of Dec. 9, 1893, is worth considering:—

The retirement of Mr. Terence V. Powderly from the head of that great organization, "The Knights of Labor," has called forth a great deal of newspaper comment. There is one thing that has impressed us for years that seems not to have been noticed in this connection. Mr. Powderly is a Roman Catholic. Those who watched the growth and developments of the organization have not forgotten how diligently the cardinal and the bishops of the church courted it. "The grand master" did not seem adverse, either, to the advances made by these dignitaries. The blessing of a pope or the presence of a cardinal was an event in the annual meeting. It looked at one time as though "the Church" had captured the organization and might proceed to arm and drill it as she is doing with so many of her "benevolent associations."

And yet being "impressed" with all this "for years," you, yourself, Mr. Crafts, spent some of those very years in drawing into alliance with your religio-political combination, Mr. Powderly and the organization of which he was the head. Knowing that Mr. Powderly was a Catholic, that the organization of which he was the head was largely Catholic, that it was diligently courted by the cardinal and the bishops of "the Church," and that Mr. Powderly was not only "not adverse" to this courtship, but was in direct and official connection with the cardinal,—knowing all this "for years" you, yourself, spent years in diligently courting this organization. So diligently did you do this that you actually went so far as to make a proposal of marriage by declaring that you had "almost decided to become a Knight of Labor" yourself, as in 1889 you made "a proposal of courtship" to the papacy itself direct in that "correspondence and conference" connected with the Baltimore congress.

AGAIN, the editorial says:—

For some reason the world is not ready to accept the explanation the Roman Catholic Church puts on her own actions. It may be a great injustice, but it is a fact that the declarations made by the popes and cardinals for the last few hundred years is taken at a great discount.

But, Mr. Crafts, you did not make any such discount. You, yourself, received a declaration from Cardinal Gibbons that he was "most happy" to add his name to yours and others in your "laudable" enterprise. And instead of taking it "at a great discount" or any discount at all, you took it at such an infinite increase that whereas the cardinals declaration was that he added only *his* name, you made his one name count for 7,200,000 names. There is not any *very* "great discount" about that.

AGAIN this editorial says to the papacy:—

Americans are suspicious of your church. The mass of the people of this country do not believe you are to be trusted with power of any kind.

Yes, *Americans* are suspicious of the papal church. But, Mr. Crafts, your record as a National Reformer does not show that you have been at all suspicious of that church. On the contrary you have acted toward it as though it were the most trustworthy thing in heaven or on earth. Now a question to you, Mr. Crafts: In view of this record of yours, in principle, in purpose, in action are you an American or a papist? Again, in view of this record of yours, it is evident to every candid mind, that *you* are not one of the people nor is your National Reform combination a company of people who "do not believe that the papal church is to be trusted with power of any kind." On the contrary, you and your fellow-workers, both men and women, have spent your most diligent efforts, for years, with the aid and alliance of the papal church, to get this Government committed to the support of religion and thus clothe the ecclesiastical with civil power here. You succeeded at last. And then too, you, yourself, set to this viperous ecclesiastical tyranny, the wicked example and the baleful precedent, of calling for armed troops to enforce upon the people at the World's Fair the observance of the Catholic Sunday which you had got Congress to set up as the "Christian Sabbath." And now you find the papal "ecclesiastical organization," which you knew had, for every hour of "more than a thousand years, been a menace to the political liberties of the civilized world"—now you find this ecclesiastical organization in the place and wielding the power which you yourselves hoped to possess. Thus by your very lack of suspicion of the papal church, you have succeeded in clothing her with the greatest power of the world, when you knew all the time that she was not "to be trusted with power of any kind."

AND finally, from the editorial of Oct. 28, 1893, we quote as the climax, the sum, and the first condemnation, of all this infamous intrigue, the following:—

The government that cherishes the papacy is cherishing a viper that will some day sting it to the heart.

That is true. And you, Mr. Crafts, and the *Christian Statesman*, knew it all the time. And yet you went to that viper, which had been flung out into the cold by our governmental fathers, as the venomous thing which it is, which they had flung out into the cold to perish, you picked it up, you took it to your bosom, and warmed and cherished it, and, through the success of your religio-political intrigue upon the Government of the United States, the glory of the world, you brought it back to full and active and venomous vigor. You hoped that the hood which you thought you had slipped upon its head would remain, and that you might thus ever use it as a sort of pet in your house for your amusement or service. But, behold, you find that you failed really to hood the thing at the start, and that *now* you can't. You find that you have nourished it back to such active and vigorous life that it has taken possession of the house. And now you, *you* raise an alarm against cherishing a viper! Now you give warning that whosoever cherishes and warms a viper it "will some day

sting" him "to the heart." But who cherished this viper and warmed it back to life? Who picked up and brought into the house, and cherished back to active and vigorous life, this viper which has now taken possession of the American house and which will certainly sting the household to death?—Oh, the National Reform combination did it. And the chiefest instrument of that combination, did it. And the chiefest instrument of that combination, in the doing of it was you, yourself, "Rev." Wilbur F. Crafts.

And now, in view of this awful record and present consequences of it, and the fearful results which are yet to be wrought by it, we can only in pity, and in the sorrowful tones of our Saviour, when he saw such things going on in his day, exclaim concerning the whole National Reform combination: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." A. T. J.

NOTE.—Since the foregoing was written, we have received the *Christian Statesman* of December 30, 1893, containing Mr. Crafts' valedictory, announcing the end of his connection with that paper, and also the end of his "five years of Sabbath reform campaigning." From his record, as truthfully set forth in the foregoing notes, it is plain enough that this valedictory to five years of *such* campaigning is very appropriate, seeing that in these five years and by this campaigning he has done about as much mischief to the American Republic and people as it would be possible for one mortal man to do in the same length of time.

In his valedictory, Mr. Crafts remarks of himself:—

It has been said that Frederick proved himself "the Great," by saying, "I made a mistake." On that basis I could prove myself doubly great by confessing, "I have made two mistakes,—or more."

Yes, Mr. Crafts, you have undoubtedly made "two mistakes" in this five years' career—the first one when you originated the American Sabbath Union, and the second when you accomplished the alliance of the National Reform combination and the papacy. And by the same token you are most worthily entitled to the dignity which you have suggested and which we cheerfully accord to you, and in accordance with which we sincerely write,—

Wilbur, the doubly great ———.

Vale, and we remain as ever,

Truly,

ALONZO T. JONES.

Sunday Laws vs. True Religion.

A SOCIETY has been organized in this city for the purpose of securing among Hebrews a better observance of the ancient Sabbath. Commenting on this fact, the *Mail and Express* says:—

It has been offered as an explanation, if not an excuse, for Jewish dereliction in this respect [the observance of the Sabbath] that they have become so assimilated to our American habits and customs that they have gradually fallen into a sort of passive observance of the Christian Sabbath. It is no doubt more the result of the long-continued observance of the Christian Sabbath enforced by law, so far as trade and traffic are concerned, connected with the business and social inconvenience of two rest days in each week.

We cannot accept this result as a compliment. There are unquestionably a large number of Jews who have become Christians, and when this change of faith is the result of sincere conviction we cannot refuse our sympathy and fellowship. But it is equally true that our own example in this matter of Sabbath observance is none too good. It is to be feared that many of our Jewish friends have been seduced from their religious fidelity by our moral and religious recreancy and degeneracy.

To take from any man a religious belief in which he has been sincere and devoted, without giving him something more satisfactory as a substitute, is both cruel and wicked. It is therefore much better for the Jew to yield a loving and reverential observance of his own Sabbath than to lapse into a spirit of sheer worldliness and simply accord a reluctant and legally enforced observance of the Christian Sabbath, for which he has no reverence, and in which he can have no religious interest while holding to the faith whose precepts he violates.

The Jewish Sabbath, faithfully observed, as in the past; one of the busiest days of the week, taken voluntarily from trade; with stores, shops, and ledgers closed; the synagogues thronged and resounding with prayer and praise, has always impressed us with the strength of religious convictions and the force and beauty of religious devotion.

These are remarkable utterances for a paper which has for years championed legislation, the very purpose and effect of which is to do the very thing which the *Mail and Express* says "is both cruel and wicked." The man who closes his store on the "Jewish" Sabbath loses the business of the busiest day of the week. This, however, some Jews and all Sabbath-keeping Christians in trade, do voluntarily. But here the law steps in and requires them to lose the next day also in order that Sunday keepers may not be "compelled" to keep their stores open on Sunday also! Thus the State discriminates in favor of the so-called Christian Sabbath (which is, in fact, the papal Sabbath—the badge of the authority of the Roman Catholic Church) to the amount of 16½ per cent; that is the man who voluntarily closes his store or shop on the Sabbath, is required by the civil law to pay tribute to the papacy to the amount of one-sixth of his remaining time, by observing also the Sunday, the Sabbath of the "Mother of Harlots and Abominations of the Earth." And the *Mail and Express* defends such legislation and demands the rigid enforcement of such laws!

But note particularly the closing paragraph of the quotation from the *Mail and Express*:—

The Jewish Sabbath, faithfully observed as in the past; one of the busiest days of the week, taken voluntarily from trade; with stores, shops, and ledgers closed; the synagogue thronged and resounding with prayer and praise, has always impressed us with the strength of religious convictions and the force and beauty of religious devotion.

Would not a similar voluntary sacrifice on the part of Sunday keepers make a similar impression? and would not the religion represented by those who made such voluntary sacrifice be the gainer by it in moral influence? But where is the chance for it when the civil law stops the wheels of commerce on that day and commands the laborer to rest in order that Christians may obey the demands of their religion, that is that Christians may be Christians indeed? Is it any wonder that the "Christianity" which must be hedged about with civil law to preserve it against the assaults of greed, fails to command much respect from the adherents of other faiths? All so-called Sabbath laws, except the one divine law of the Sabbath, are not only of papal origin and for the maintenance of a papal institution, but they foster hypocrisy and deceit and put a premium on selfishness. Their purpose is to fill the churches, and they, in a measure, accomplish their purpose by filling the churches with hypocrites—men and women who have not the courage of their convictions and who would not live their religion or observe their so-called Sabbath, were they not by the civil law shielded from loss in so doing.

C. P. B.

Protection to Religion.

THE idea that Christianity must be "protected" by the State is so common in these days, that even the Baptists, who have always been in the front ranks of the advocates of religious liberty, are falling into the error. Thus, in noticing a pamphlet from the pen of Sir Theodore Hope, formerly of the Council of the Governor General of India, the *Freeman* says:—

Sir Theodore is dissatisfied with the amount of support given by the State to Christianity in India. We are glad he does not advocate the establishment of the Church of England in that part of the British Empire. So far as we are concerned, we should be glad if the State ceased to show the least favor to any church or clergy, but dealt out to all the same measure of protection in the exercise of undoubted rights and of the religious freedom to which every subject of the British crown is entitled. At the same time we agree that the State should provide the ministrations of religion for those of its servants that are withdrawn from their homes and placed in localities where, without such provision, they would be deprived of these ministrations. But in the appointment of chaplains or ministers in these instances no denomination should enjoy advantages or suffer disadvantages more than any other denomination. Beyond this the State should not go, and within these limits the State should act with caution.

"Protection" is necessary for false systems of religion, for they could not exist without it. Since they originate with man, of course they must be upheld by human power. A religion without power, is no religion at all; and a religion that does not come from God, and does not have him to support it, must necessarily derive its power from the State. The very fact that a religion asks and receives the protection of the State, shows that the State is above it; for the greater never seeks protection from the less. That which is protected is weaker than that which protects.

This obvious fact also shows that when men ask for State protection of Christianity, they have lost sight of its divine origin. They must have forgotten that the gospel is the power of God unto salvation, or else they could not ask human protection for it. For the State to offer its protection to Christianity, or for ministers of the gospel to ask for it, or even to consent to receive such protection in behalf of Christianity, is an insult to its Founder.

There is but one thing that the religion of Christ asks from men, and that is that they should put themselves under its protection. It is not in the world asking favors, but giving them.

Who can read the second Psalm, and then talk about State protection of anything pertaining to the gospel of God? Let us read: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands assunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

This shows that the kingdom of God has nothing to fear from earthly rulers. All the powers of earth in combination cannot destroy it; their thoughts of injuring it are nothing but vanity. But if they have no power to injure it, neither have they any power to protect it. For example, a great power like that of England, would laugh at a declaration of war against it by some petty tribe in Africa; what an absurdity it would be, therefore, for it to ask the protection of that same petty tribe. That is the way the case stands with the religion of Jesus Christ and earthly governments, only the difference is infinitely greater. Therefore the

Lord says, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth." Instead of ministers of the gospel asking for the protection of kings, they are instructed to offer to all men, including kings, the protection of God, if they will receive it.

A word as to the duty of the State to provide the ministrations of religion to those who are withdrawn from their homes. It can indeed provide the ministrations of religion to such ones, but it cannot provide the ministrations of the Christian religion. The State cannot give that which it has not; and the State has not the gospel, for the gospel is the power of God. Therefore whenever the State goes into the business of providing the ministrations of religion, it can at best provide nothing but a modification of Christianity,—a form of godliness without the power.

What then shall be done for those who are withdrawn from their homes and placed where there are no churches to which they can have access? The answer is, Let the true ministers of Christ seek them out, and minister to them, if they will receive such ministration. Christ came to seek and to save that which was lost, and it is the duty of his followers to do likewise. If men in such places do not wish the ministrations of religion, then they are not to be forced to receive it by the State. Christ came to proclaim liberty; and freedom to accept the gospel, means freedom to reject it; and this Christ gives to every man. But no minister can adequately proclaim the liberty wherewith Christ makes men free, when he has so limited an idea of that liberty that he thinks it needs the protection of the civil power.—*Present Truth, London, Eng.*

Church and State and the Hawaiian Question.

1. Is there any phase of the Hawaiian question into which the Church and State principle enters? 2. Has republicanism a divine right? 3. Will the United States become the moral and religious arbiter of the world? 4. Is this the mission of our Government? 5. What is the nation's present duty?

In answer to the first question it is sufficient to cite an extract from an article in the December number of the *North American Review*, entitled, "Our Present Duty," by the Hon. William M. Springer:—

The pretext for this intervention (with the government of the Hawaiian Islands) is based upon the alleged fact that the government of the queen of the Hawaiian Islands was a "semi-barbaric monarchy resting on no solid or moral foundation, dead in every thing but its vices, coarsely luxurious in its tastes and wishes, constantly sending out impure exhalations, and spreading social and political demoralization throughout the islands." This is the indictment made against the monarchy by the late minister, Mr. Stevens, who, after leaving the islands, further assails the government to which he was so recently accredited as a diplomatic representative, by charging that the queen has sustained scandalous and immoral relations with one of her ministers. This being the alleged condition of the government of Hawaii, an appeal is made to the moral sentiment of the American people to justify the overthrow of that government and establish in its stead what its friends and supporters have denominated "a Christian government," by which we may assume, is meant a government whose administrators profess the Christian religion.

It may be freely said that this is but one, and among the first, of the perplexing diplomatic questions which the Government of the United States will be called upon to settle, now that she has enlisted herself in the crusade of the nineteenth

century, first, by denominating herself a "Christian nation," and then, by her "Christian" legislation in ordering the gates of the World's Fair closed on Sunday, to preserve the sanctity of that day.

While important considerations, other than the moral phase of the Hawaiian question, arise, it is nevertheless true that one of the main, if not the main prop of Ex-Minister Stevens' plea for annexation, rests upon morality or "Christian civilization," as any one will readily conclude by reading his "Plea for Annexation," in the December number of the *North American Review*. The opening sentence of this plea is:—

A grave question is now before the American people, the wrong solution of which will deeply affect the moral standing of the United States before the world; followed by the question, "Will the American nation stand by its century's record in favor of republican government and of free Christian civilization, or will it repudiate its past by using its power to murder its offspring and to stamp out the reforming work of pure and noble men and women who have made the Hawaiian Islands what they are, thus following the once infamous example of the Austrian Hapsburgs in stifling the noble aspirations of Italy and Hungary?"

So, according to Mr. Stevens, the grave question before the American people in regard to the Hawaiian annexation, is its "moral standing," and whether it will maintain its record in favor of "free Christian civilization," or follow the "infamous example of the Austrian Hapsburgs." The truth of the relation of the Austrian Hapsburgs to Italy and Hungary was whether Austria or Italy should be its own pope and oppress the other; and whether Hungary should maintain national Protestantism or whether the papal house of Hapsburgs should domineer. So they went to war over these questions and Austria gained supremacy over Italy for the time being, and put down Protestantism in Hungary.

Now, shall the United States "stifle the noble aspirations" of Hawaii by letting her alone, or shall she compel her to become "Christianized"? While Mr. Stevens himself would follow the "infamous example" of the Hapsburgs, in persuading the United States Government to enforce "Christianity" upon Hawaii, which is the papal principle and ought not to be supported, yet is it not a difficult question for the United States to settle and be consistent with the position to which she has committed herself in national compulsory Christianizing? Isn't Stevens' plea consistent with our nation's recent conduct in religious legislation? And isn't she bound to listen to his plea or repudiate this religious legislation to which she has committed herself and shake herself clear of it? Can she not see that in transforming her republican and liberty-loving character to that of a religious despot, she has taken a long step downward toward decay and ruin, and that she has committed herself to a course which will inevitably lead her to destruction?

As further evidence that morality is one of the mainstays of Mr. Stevens' plea for annexation, read the following extract from President Cleveland's message to Congress on the Hawaiian question, which shows that he not only recognized the moral side of Stevens' plea, but even regards it the most prominent and places it first in characterizing that plea. Speaking of Stevens, he says: "He addressed a long letter to the Secretary of State, in which the case for annexation was elaborately argued on moral, political and economical grounds." It is rather significant that the President does not, in this

message, antagonize this phase of Stevens' plea.

The national Government has not granted and may not grant Stevens' plea, on the basis of morality or on any basis, but she is bound to meet questions of this very nature at every turn she makes henceforth.

The question as to whether the American nation will "stand by its century's record in favor of republican government," introduces our second question, "Has republicanism a divine right?" Let Hon. Mr. Springer answer in the forcible language of the same able article referred to:—

There is no divine right of republicanism in this world, any more than there is a divine right of kings. The divinity in all these matters is in the right of the people to govern themselves. . . . Our own right to self-government is no more sacred than the right of the handful of ignorant Hawaiians in the Sandwich Islands to govern themselves. If they prefer a monarchy, feeble and inefficient though it may be, it is their business; and not ours.

But, now, since the Government has decided that the *individual* has no right to govern himself in matters of religion, but that he must obey the dictates of this "Christian nation," does it not logically and inevitably follow that the same principle will permeate her diplomatic attitude toward other nations? If this be a "Christian nation," then, since it is republican, is not republicanism Christianity? And if this "Christian nation" can enforce Christianity, can it not enforce republicanism? This is a logical result of the assumption of this nation that it is Christian, and hence can regulate Christian practices.

Will the United States become the moral and religious arbiter of the world? Hon. Mr. Springer has the following to say:—

But it is claimed that the provisional government is one composed of Christians, and that they are representatives of advanced civilization. The United States, being a Christian nation, should sympathize with and render moral and material aid in sustaining that government; and it is alleged that we have no right to consent to its overthrow. It may be conceded, for the sake of argument, that the provisional government is composed of Christians, and that it more nearly corresponds to our ideas of a just government than does the government of the monarchy; but, as suggested before, this is foreign to the controversy. We have no more right to interfere on this ground with the government of Hawaii than we have to interfere with the government of China or Japan or Turkey, none of which are Christian or administered by Christian statesmen, and none of which, we have a right to assume, are any more just to the subjects of such government than is the monarchy of Hawaii to its subjects.

Such a claim would make the United States the moral and religious arbiter of the world; would constitute us self-appointed crusaders, going about the earth pulling down and destroying alleged heathen and semi-barbaric monarchies, and establishing Christian governments and civilization in their stead.

This language is clear and forcible, and the argument is invincible, yet it cannot be accepted by the United States Government, because it has already assumed the right to interfere with the Christianity of the *individual*, and in order to be consistent with itself it must assume the right to interfere with *governments* or *nations*, and hence cannot accede to Mr. Springer's argument, whatever weight it might have had upon Congress before it enlisted in this religious warfare. Congress cannot ignore Mr. Stevens' plea. Having adopted the papal principle, it cannot reject a measure based upon it, without repudiating this principle and retracting its course directed by it. Unless it does retract its course it is destined to become a moral and religious arbiter whenever diplomatic questions arise involving the services of one.

Is this the mission of our Government?

President Cleveland says in the message referred to:—

If national honesty is to be disregarded and a desire for territorial extension, or dissatisfaction with a form of government not our own, ought to regulate our conduct, I have entirely misapprehended the mission and character of our Government and the behavior which the conscience of our people demands of their public servants.

Hon. Mr. Springer says:—

This is not the mission of our Government. Whether the government of Hawaii was a just one, a moral one, or an efficient one, is a matter which does not concern the American people. We have no more right to overthrow a monarchy in Hawaii because it does not conform to our ideas of a just government, than we have to overthrow a monarchy in Canada or Great Britain, or Russia or Turkey, or Spain or elsewhere. If we have any concern as to the imperfection of these so-called barbaric governments, we may send our missionaries to them to convert them to our religion or send our statesmen among them to convince them of the superior advantages of our form of government. But to send our naval forces to the ports of other governments, to land them upon their soil, and to allow them to be used for the purpose of overthrowing, in connection with foreign subjects or aliens, the established government would make our Christianity a fraud and our boasted republicanism a mockery.

What will she do?

W. E. HOWELL.

Study the Texts Again.

THE *Christian Reformer*, formerly the *Political Dissenter*, has in its issue of January 6, this editorial note, which we give entire:—

The AMERICAN SENTINEL, in commenting on the recent National Reform Convention, says that Rev. W. F. Crafts, who discussed "The Kingship of Christ," forgot to mention, or did not know, that while the Kingship and Saviourship are frequently mentioned in close connection, the two offices do not in fact run contemporaneously. It is when Christ comes again that he comes King of kings and Lord of lords. Christ is now a priest upon his Father's throne." Will the editors of the SENTINEL please study again the passages of scripture which speak of Christ's exaltation? The time is yet to come when all things shall yield obedience, but he is now Lord of all. "He must reign till he hath put all enemies under his feet." The SENTINEL thinks he will not reign till this is done. Like Melchisedek he is a priest upon his (not his Father's) throne. Melchisedek was king of Salem while he was priest of the most high God.

Our most serious objection to this note is that it squarely contradicts the Scriptures. In Rev. 3:21 we have recorded the words of our Lord himself, telling us what throne he now occupies: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Again in Heb. 8:1 we have this testimony: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." This is positive but it is not all there is directly on this subject. Zech. 6:12,13 is equally conclusive: "Thus speaketh the Lord of hosts, saying, Behold the man [Christ] whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord [the Father]: even he [Christ] shall build the temple of the Lord; and shall bear the glory [of the Lord, the Father], and shall sit and rule upon his [the Father's] throne; and he [Christ] shall be a priest upon his [the Father's] throne: and the counsel of peace shall be between them both."

The present position of Christ cannot be mistaken by the devout student of the Scriptures. He is a priest upon his Father's throne; "and the counsel of peace" is "between them both." Says the apostle: "We have not an high

priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Thus it is seen the throne occupied jointly by the Father and by the Son is the throne from which mercy or grace is dispensed. It is plainly called "the throne of grace." And as there can be no throne without a kingdom, the text in effect asserts a *kingdom* of grace. In this kingdom Christ is a priest-king "after the order of Melchisedek." But Christ has not yet entered upon the possession of the dominion promised him as the seed of Abraham (Gal. 3:16 and Luke 1:31,32). The Jews would have taken him by force to make him king; and now National Reformers are attempting the same thing in effect, namely, to themselves seize civil power in Christ's name and to rule in his stead. But Christ has himself told us (Matt. 25:31-34), when he will take the kingdom: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Evidently the editor of the *Christian Reformer* should "study again the passages which speak of Christ's exaltation."

C. P. B.

Christ and the Sabbath.*

THE SABBATH NOT A BURDEN.

GOD never intended that the Sabbath should be a burden to any one, but rather a blessing; and he will now make it such to all who honor him in its observance.

We read of the testimony that the Father bore of Christ when he was here upon the earth (Matt. 3:17): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Another translation gives this version of this text: "Lo a voice out of the heavens, saying, This is my Son, the beloved, in whom I did delight." Read, in connection with that, the prophecy of Isa. 42:1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." This is a prophecy of Christ. So, when Christ came, the testimony was, "This is my Son, the beloved, in whom I did delight." Now read that familiar Scripture in the fifty-eighth chapter of Isaiah, the thirteenth verse: "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."

Another translation brings out the idea in a little plainer way, although not changing the sense at all. It says: "And hast cried to the Sabbath, 'A delight.'" Our version says, "And hast called the Sabbath a delight;" this translation says, "And hast cried to the Sabbath [called

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

out as the Sabbath came], 'A delight!'" and to the holy of the Lord cried out also, "Honored!" Put these texts together. The prophecy in Isa. 42:1, speaks of Christ as God's delight; and when Christ came, the record is in Matt. 3:17, "This is my Son, the Beloved, in whom I did delight." When the Sabbath comes, we are instructed to call out to it, to cry to it as it comes, "A delight!" Why?—Because he in whom the Lord did delight, the delight of the Lord, the delight of the soul, is in the Sabbath. Jesus Christ is in the Sabbath, and so when the Sabbath comes, we are to call to the holy of Jehovah, "Honored!" It is the holy of Jehovah. And Christ was the holy child Jesus, and it is the holy day because Christ is there in the day. And the Scripture says that if we do call to the Sabbath, "A delight!" and to the holy of Jehovah, "Honored!" "then shalt thou delight thyself in the Lord." Why?—Because the Lord, who is the delight of the soul, is in the Sabbath.

And so we shall delight ourselves in the Lord on the Lord's day. That makes the Sabbath a glorious thing. At every step of the way, when it is properly understood, the Sabbath is suggesting Christ and his work for us. At every point it is Christ and his power; it is the creative power pledged for our redemption. It is the sign of Christ to bless, to give rest, to make holy, to sanctify. It is the sign of Christ, the delight of the soul; it is the sign of Christ, the Holy One. It is the sign of Christ, whom we are to honor. As the Sabbath suggests at every point, Christ as Creator, as Redeemer, as Saviour, and as we are to honor the Son even as we honor the Father, it is therefore impossible that one should honor Christ when he knowingly dishonors Christ's day. For that reason no people can exalt Jesus Christ as the people who honor him in the observance of the day which he has blessed and sanctified. Therefore, there is no way in which we can exalt Jesus Christ from first to last, as Creator, as Redeemer, as Saviour, when we knowingly and willfully trample upon the seventh day, the day which he has blessed and sanctified.

THE SABBATH A SIGN OF GOD'S POWER.

Notice what a close connection there is between the power of God as manifested in creation and the Sabbath idea. The ninety-second Psalm is a psalm, or song, for the Sabbath day. That is the title of the psalm. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." How is it that the Lord makes us glad?—Why, when we behold his works, and behold his power in those works, we remember that that power is pledged to us for salvation. And so we triumph in the works of his hands, and it is indeed a psalm, or song, for the Sabbath day, because that day reminds us of the power of God in Christ manifested in creation, and with that comes the blessed assurance that he who has created has also redeemed. The Creator is the Redeemer. The power in creation is the power in redemption.

The Sabbath always has been, and al-

ways will be, a sign of the power of God manifested through Christ. The reason given in the commandment for setting apart the seventh day as the Sabbath, is, that "in six days the Lord made heaven and earth, . . . and rested the seventh day." The Sabbath day, therefore, is a sign of creative power. This sign of creative power always calls our attention to the One who made the heaven and the earth; and it is true that if the Sabbath had always been kept, there never would have been any false religion or idolatry; for the minds of men would have been constantly kept upon the true God, the Creator of the heaven and the earth, as revealed in Jesus Christ.

And the Sabbath is the one sign to men of this creative power of God whenever it is manifested. There is a striking example of this in the experience of the children of Israel: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" Deut. 4:32-34. Mark the inquiry. You ask from one end of heaven to the other, and you go back to the very day that man was created, the first display of creative power, and inquire whether there has been from that time to this present time such a display of the power of God as was seen in the deliverance of the children of Israel from Egypt.

A moment's thought will show that it was creative power then displayed. This people were delivered by signs and wonders, which were a display of creative power. It took the same power to change Aaron's rod into a serpent when it was cast down before Pharaoh as it did to create the serpent in the first place. It took the same power to bring darkness over all the face of the land—darkness that could be felt—and yet have light in the dwellings of the children of Israel, as it took in the first place, when God said, "Let there be light," and there was light. It took the same power to divide the waters of the Red Sea, that the children of Israel could go through on dry land, as it did in the first place when the waters were created. That is, there was at that time a display of the creative power of God. So, after the children of Israel had been delivered by such creative power, the Sabbath obligation was repeated, and the Lord said: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. Some make the mistake of thinking that the Sabbath was merely a sign to the children of Israel of their deliverance from Egypt, and has nothing to do with any other people. The fact is simply this: In the first place, the Sabbath was the sign of creative power. When the children of Israel were delivered from Egypt, that same power wrought for their deliverance. When the same God uses

the same power, he calls attention again to the same sign as the sign of that power; and so to the children of Israel after their deliverance, the Sabbath was a sign of God's creative power manifested through Christ in making the heaven and the earth, and it was also a sign of his creative power in delivering them from the land of Egypt.

But the deliverance of the children of Israel from the land of Egypt is but a type of the deliverance of the Christian from the power of sin. The Israelites could not observe the Sabbath while in bondage. God delivered them by his own creative power, and thus opened the way for them to keep his Sabbath. He then called attention anew to the Sabbath as the sign of that power which had delivered them, and upon which they were to depend in all their experiences through to the promised land.

(To be continued.)

Who Pays the Taxes?

THE following is a complete list of the religious denominations owning property in the State of Ohio, together with the value of their holdings. These figures are from the *Allied American*, of Cleveland, Ohio, and are significant when we realize that this property, amounting to nearly forty-two millions of dollars, is exempt from taxation:—

Church of the New Jerusalem.....	\$ 103,500
Cumberland Presbyterian Church.....	60,500
Reformed Episcopal Church.....	33,709
German Evangelical Synod of N. America	886,200
German Evan. Protestant of N. America...	438,800
Amish Mennonite Church.....	17,850
Apostolic Mennonite Church.....	1,200
Reformed Mennonite Church.....	6,350
Mennonites Brethren in Christ.....	6,100
Brethren or Dunkards (Conservative).....	158,365
Brethren or Dunkards (Progressive).....	30,709
Wesleyan Methodist Church.....	46,500
Independent Churches of Christ in Chris- tian Union.....	114,350
Reorganized Church of Latter-day Saints..	43,000
General Synod Lutheran.....	1,039,950
General Council Evangelical Lutheran....	483,100
Synodical Conference Evangelical Lutheran	409,975
Joint Synod of Ohio Lutheran.....	839,272
Norwegian Evangelical Lutheran.....	3,000
German Augsburg Synod, Lutheran.....	26,800
Immanuel Synod, Lutheran.....	25,500
Independent Congregational Lutheran....	122,000
Reformed Church in America.....	8,100
United Presbyterian.....	697,550
Salvation Army.....	875
Advent Christian Church.....	20,500
Seventh-day Baptist.....	3,000
Brethren in Christ.....	14,100
Moravian Church.....	37,400
Roman Catholic Church.....	7,395,640
Mennonite Church.....	34,450
Old Mennonites.....	5,765
Defenceless Mennonites.....	2,800
African Methodist Episcopal Church.....	318,250
Church of God.....	99,550
Society of Shakers.....	5,600
Society of Separatists.....	3,000
Communitistic Societies.....	8,000
Reformed Church in the United States....	1,128,275
Christian Reformed Church.....	19,500
Orthodox Jewish Congregational.....	67,000
Reformed Jewish Congregational.....	636,225
Society of Friends (Orthodox).....	202,250
Society of Friends (Hicksite).....	61,350
Society of Friends (Wilberite).....	24,900
Reformed Presbyterian in the U. S. A....	55,600
Reformed Presbyterian in North America..	36,500
Associate Church of North America.....	6,800
Spiritualists.....	3,350
Presbyterian Church in the U. S. A.....	5,754,350
Welsh Calvinistic Methodist Church.....	111,575
Disciples of Christ.....	1,462,250
Christians or Christian Connection.....	392,500
Evangelical Association.....	491,975
Primitive Methodist Church.....	2,400
Seventh-day Adventists.....	25,450
Methodist Episcopal Church.....	8,749,970
Congregational Churches.....	2,044,525
Protestant Episcopal Church.....	2,069,787
Methodist Protestant Church.....	441,000
Free Methodist Church.....	29,900
Evangelist Missionary Church in America	800
Universalist Church.....	344,800

Unitarian Church.....	80,000
African M. E. Zion Church.....	13,000
Free Will Baptists.....	149,359
Old Order Brethren (Dunkards).....	44,000
Churches of God in Christ Jesus.....	21,500
Regular Baptists (North).....	2,543,888
Primitive Baptists.....	88,090
Old Two Seed Baptists.....	400
United Brethren in Christ.....	1,198,870
United Brethren in Christ (Old Const.)....	237,940
Plymouth Brethren III.....	100
Christian Scientists.....	14,000
Independent Congregations.....	22,800
Total.....	\$41,993,257

Of the sum total of this property and its exemption from its just share of taxation, the *Kansas City American* says:—

What an enormous sum! How many laborers would have to bunch their property to equal that figure if each one was worth \$2,000? You will be surprised at the number. We find it would equal the holdings of 20,997 laboring men. Think of it! Nearly 21,000. If each State equalled the Ohio record there would be nearly \$2,000,000,000 worth of untaxed Church property in the United States, which would equal the holdings of more than 1,000,000 laboring men; of more than 500,000 merchants or of more than 1,000,000 farmers. While some of the States are not so unfortunate, some of them are even worse off, and from the above figures we believe the people will soon have to cast about for a remedy, or awaken some day and find the country in the same condition England was at one time, in the same predicament that Mexico and France were, and in the same position every country has found itself which has granted Church property immunity from taxation. In such countries the Church grew richer and the people poorer until the government found it necessary to confiscate the holdings of the church in order to perpetuate or lengthen its own existence.

True the trouble in those countries was due to the insatiable greed of the Roman Catholic Church; and you may say there is no immediate danger from that church in this country. . . . Let us review the table published in the *Allied American*.

We find there are seventy-six denominations in the State of Ohio holding \$41,993,257 worth of property, and that the Roman Catholic Church holds more than one-sixth of the whole amount. In other words, the Roman Catholic Church holds \$7,395,640 or more than the Immanuel Synod (Lutheran), the Presbyterian Church (in all its branches), the Salvation Army, the Seventh-day Baptists, the Norwegian Evangelical Lutheran, the Orthodox Jewish, the Primitive Methodist, the Reformed Jewish, the Christian Scientists, the German Augsburg Synod (Lutheran), and the Spiritualists—more than all these combined. The Roman Church owns more property than the Wesleyan Methodist, the Reformed Episcopal, the Congregational Churches, the Protestant Episcopal, the Methodist Protestant, the Free Methodist, the A. M. E. Zion, the Free Will Baptists, the Regular Baptist (North), the Society of Shakers, the Society of Separatists, and the Reformed Church in America. In fact, the Roman Church has more property in Ohio than sixty-four of the seventy-five denominations reported. The holdings of these sixty-four denominations only aggregate \$6,837,280, while the total holdings of the Church of Rome reach the enormous figure of \$7,395,640. Of the ten remaining denominations the Church of Rome is possessed of more property than one-half of them combined. To be plain, the Church of Rome owns \$7,395,640 worth of property and five of the remaining denominations own but \$6,497,817 worth. She has more than three of the five remaining denominations and \$138,480 worth more than one-half of the combined holdings of the remaining two denominations, and excelled by but one.

In the face of these figures what sane man will contend that there is no danger to the country if the hoarding of the Roman Catholic Church is allowed to go on unchecked; in fact, if we continue to pay her a premium to accumulate and hold vast and valuable tracts of land? The weaker denominations will not object to their property being assessed, but Rome will fight for immunity from taxation to the end. She will resort to anything in order to defeat men who may be nominated for office who favor the taxation of Church property.

A few years more of crafty scheming by the Church of Rome, a few years of inactivity by Protestants, and the liberties which they pretend to prize so highly will be a mere faint recollection. Liberty will be defined *obedience*; religious toleration will be measured by the Inquisition; and free speech will mean "that which the church authorizes." Would this suit you?—It would not. Then your duty is plain. Take care of your birthright.

But will the American people heed the warning? Will they take care of their birthright? Will they?

The evil complained of is a gigantic

one; but is Rome alone at fault? How about the larger amount of untaxed property held by the Methodist Episcopal Church? And why is nothing said about that immense sum? If, as is intimated by the *American*, the willingness to pay taxes decreases in direct ratio to the increase of the value of the exempt holdings, the Methodists must be more unwilling to pay their just share of the taxes than are the Catholics. And if the evil, as is also intimated, is proportional to the value of the exempted property, is not the Methodist Episcopal Church in Ohio, the greater sinner? But we do not think that the evil is to be determined in any such way. The principle is wrong. One of the denominations named has officially admitted this, namely, the Seventh-day Adventists; and at their General Conference, in Battle Creek, Mich., last March, they passed a resolution declaring in favor of the taxation of Church property, and expressing their willingness to bear their just proportion of the burden of supporting civil institutions. Will the Methodists be as truly Protestant?

Some Pertinent Questions.

THE *New York Voice*, very religious, and fanatically prohibitive, is nevertheless in some degree amenable to reason and in a measure susceptible to the promptings of the spirit of justice. Referring to the persecution of the Adventists in Maryland and other Southern States, it says:

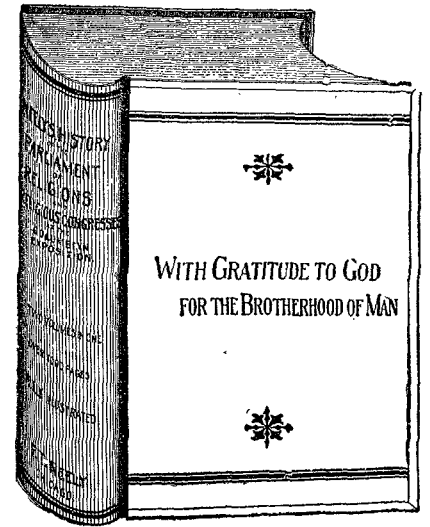
These people are, we assume, sincere in their religious beliefs, and they are said to be unusually orderly and law-abiding. It is a serious question whether the Sunday law should not be flexible enough to grant such men, who conscientiously observe another day as the Sabbath, the right to engage in work in their own fields, where they disturb the religious devotion of nobody else.

It is a serious question indeed, but we wish to ask Rev. Mr. Funk whether those only who believe in *some* holy day have any rights on Sunday? If the Free-thinker who engages in work in his own fields, where he "disturbs the religious devotion of nobody else," is to be fined or imprisoned, while for the Adventist, who takes Saturday for his holy day, the law is to be made "flexible enough" to secure him immunity if he works on Sunday, what becomes of the equality of citizens before the law? What becomes of religious liberty when one man's belief gives him opportunities which the lack of that belief denies to his neighbor? What has *belief* to do with work or play on Saturday, or Sunday, or Monday, except in so far as the individual has scruples which impel him to voluntarily abstain from either or both? What constitutional right has law to make any inquiry regarding the religious belief of the American citizen? Will Mr. Funk answer these questions? One thing, at least, he should tell his readers, and that is that the Adventists have never asked for the suspension of the Sunday laws for their benefit because they keep Saturday. They demand their unconditional repeal as being not only unjust but a factor of Church and State union, and therefore unconstitutional.—*Truth Seeker*.

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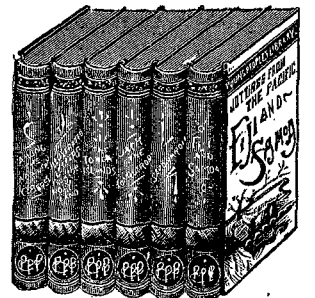
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THE Kansas City *American* is authority for the statement that "it has been very thoroughly proven that at least 80 per cent. of the 85,000 stands of arms furnished by the Government to church academies in this country are furnished schools under the control of the Roman Catholic Church."

A BILL has been introduced into the Kentucky legislature designed to destroy the American Protective Association. It prohibits the organization or continuance of societies whose object is to discriminate between Christians on account of their religion. The penalty is a fine of \$500 to \$1,000 or imprisonment from six to twelve months, or both. But why prohibit discrimination only as between *Christians*?

LAST week we inadvertently credited to Ablegate Satolli a declaration of Pope Leo XIII., namely, that "what Rome has done for other countries she will do for the United States." The error was not vital. In either case it is an authoritative declaration of Rome's purpose concerning this country, and should alarm every patriot and every Christian. Rome has degraded both mentally and morally every country in which she bears sway, and she is already doing the same thing here.

THE *Denver American* an American Protective Association organ, notes the fact that the "Protestant ministers in St. Louis have begun the serious agitation of a serious question,"—namely, the taxation of Church property, and expresses the hope that such a measure will become a law, not only in Missouri, but in every State in the Union. The *American* is reckoning without a vast number of so-called Protestants, popish in principle, who practically demand State aid to religious institutions in the shape of exemption of ecclesiastical property from taxation.

THE *Sabbath Recorder* is chasing rainbows and sees roseate hues in the moral sky. It thinks that persecution for conscience' sake is becoming less and less common. "A man in New York," says our contemporary, "was arrested last month for selling a two-cent shoe string on Sunday, and thrown into jail to await trial for his crime. But these instances are extremely rare as compared with the wicked assaults upon the liberties of good people in the earlier history of our country." The *Recorder* is simply mistaken. Such instances are increasing very rapidly,

and he is an optimist indeed who cannot see that ere long every man who refuses to worship the papal beast by doing homage to the papal Sunday will be subject to just such assaults upon his liberty. The *Recorder* should not close its eyes to the inevitable as foretold in prophecy. Nor is this a pessimistic view. "All things work together for good to them that love God;" and when the powers of darkness seem about to triumph finally and forever, it is written that "at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

A SEVENTH-DAY Adventist on Norfolk Island, South Pacific Ocean, was recently summoned to appear before the "spiritual court" to answer to the charge of *cooking on Sunday!* the venerable day of the sun, the "Christian" Sabbath of the papacy. News also comes to us from Canada of arrests for Sunday work by Adventists, painting a wagon tongue, etc. The exaltation and enforcement of Sunday is not confined to the United States; for it is written: "All that dwell on the earth shall worship him [the papal beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

"RABBI WILLNER, of Baltimore," says the *Catholic Review*, "is opposed to the project of public denominational schools, yet he sees the injustice of making the system practically Protestant. 'There has been,' he says, 'much one-sidedness in the discussion of the school question. The cry that the Catholics want to rule the country is only a bugbear. As a matter of fact the schools are not non-sectarian. This is utterly wrong. The proposed amendment to our Constitution is incompatible with Bible reading, the singing of Christian songs and the prominence given to Christianity in our schools. Those who are in accord with these should not throw stones.' Yes, so long as the Protestant translation of the Bible is read, the Protestant version of the Lord's prayer is recited, and Protestant hymns are sung, the public schools are gloriously non-sectarian in the minds of some of the self-constituted protectors of 'American institution.' The Catholics and the Jews must not complain. If they do they are branded as unpatriotic."

There is certainly much truth in what the rabbi and the *Review* say; but the weakness of the Catholic position is in the fact that when the Protestant features complained of are eliminated from the schools, unless replaced by distinctively papal features, the schools are at once "godless." It is the case of the lamb and the wolf over again. What Rome wants is mutton.

Whether the schools are above or below on the stream matters not to Rome; they muddy the water for her in any event, unless under her control. Rome is determined to dominate the public schools at any cost; but instead of making them secular, as they ought in justice to be, she will make them papal as they ought not to be.

THE Supreme Court of Pennsylvania has rendered a decision that in that State the boycott is sometimes lawful. This prepares the way for the religious boycott foretold in Rev. 13:16, 17: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The beast is the papacy. The Sunday is set forth by Rome herself as the badge or mark of her authority. The mark in the right hand is outward homage to this papal institution. The mark in the forehead is the consent of the mind, deliberately choosing the Sunday of the beast rather than the Sabbath of the Lord.

SOME of the American Protective Association papers are publishing a cartoon representing Uncle Sam asleep in his chair, while papal ecclesiastics are rifling his safe, destroying the Constitution, tearing to pieces the Declaration of Independence and burning such books as Swinton's History. There is much truth in the picture, but it lacks one important feature: apostate Protestantism in the person of National Reformers and American Sabbath Unionists should be pictured as holding a sponge saturated with chloroform, to Uncle Sam's nose, while his house is being pillaged. Without this feature the delineation of current history is incomplete.

IN a small town in Mississippi lives a Seventh-day Adventist school teacher, who is in the habit, on Sundays, of assisting his wife to do the family washing. This practical expression of conjugal affection on the first day of the week, seems to have shocked the religious sensibilities of the mayor of the town much as Sunday kissing is fabled to have affected the ancient New England authorities. The mayor has declared that the example which this thoughtful husband is setting must be suppressed, even if he has to arrest him himself.

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"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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WHAT IS NOW the position and work of the Catholic Church in the United States?

THIS is a question worth careful inquiry, and watchful attention on the part of every one who would not be deceived by this "mistress of witchcrafts and mother of abominations."

THE Government and people of the United States having been sold and delivered, by the National Reform American Sabbath Union combination into the hands of the papacy, it is well for the people to study and understand how the new claimant looks upon her new accession, and what she proposes to do with it.

WE have given in these columns the published purpose of Leo XIII., that "what the church has done in the past for other nations, she will now do for the United States;" and the command of Satolli from Leo to the Catholics of the United States to "bring your country into immediate contact with that great secret of blessedness—Christ and his church;" and also the hope of that church "to missionize the entire land in half a decade of years," and that "the nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved."

SEEING her purposes so plainly stated, it is well to see what steps have been, and are being, taken to accomplish them. It cannot be expected of course that we should tell all of this in one number of the SENTINEL; not only because there is more than could be given at once, but because it is a constantly active and rapidly growing work. However, we pledge ourselves to watch the thing closely, and to point out as faithfully as is possible the developments of this everlasting "menace" to the political and religious liberties

of mankind, which has been so firmly seated in the American saddle by the officious governmental tinkering of Bishop Coxe and others, and of the National Reform American Sabbath Union combination.

THERE were some developments at Cardinal Gibbons' late jubilee, which are worthy of particular note; but which we have not seen mentioned in any paper, outside of the Catholic papers which published full reports of the proceedings. At that celebration Archbishop Ireland delivered a panegyric upon Cardinal Gibbons in which he linked Leo XIII., and the cardinal together as the links which are to bind together "the church and the age," and himself gave the definition of his expression, "The church and the age," thus: "*Rome is the church; America is the age.*" With this specific definition there will be no difficulty in seeing the archbishop's meaning in the extracts which we shall present.

SPEAKING evidently of the cardinal the archbishop said:—

I indicate the opportunity for the great and singular churchman. His work is to bridge the deep valley separating the age, to clear off the clouds which prevent the one from seeing the realities of the other, to bring the church to the age and the age to the church.

With Rome as the church, and America as the age, it is clear that the archbishop's speech is in the direct line of Satolli's instructions from Leo to the Catholics of America to bring their "country into immediate contact with" "the church."

THE archbishop continues:—

I preach the new, the most glorious crusade. Church and age! Unite them in mind and heart, in the name of humanity, in the name of God. Church and age! Bring them into close contact; they pulsate alike; the God of humanity works in one, the God of supernatural revelation works in the other—in both the self-same God.

And of course for all the purposes of this design, this "crusade," and of those engaged in it the pope is this god who works in both "the church and the age."

THIS is more clearly indicated in another place in the archbishop's speech, as follows:—

Surely, much yet is to be done before the union of age and church is complete, but the work has begun

and has progressed in a surprising degree. Let us pray that Leo may live yet many years, and that when death at last comes Leo's spirit may yet dominate in the Vatican, and all will be well. Meanwhile, in America, let Catholics of America cluster around him, inhale his ideas and work with him, as Americans should work, in energy and earnestness. We are especially favored by him. *He lives among us* in an especial manner, having sent to us his chosen representative, who makes Leo known to us as no other could; whose words, whose acts, prove to us daily how truly Leo is the pontiff of the age. Monsignor Satolli, the church and the age! *Rome is the church; America is the age!* And Monsignor Satolli's command to Catholics of America is: "Go forward, on the road of progress, bearing in one hand the book of Christian truth—Christ's gospel—and in the other the Constitution of the United States."

NEXT the archbishop turns personally to the cardinal and defines his place, thus:—

I have spoken of the providential pope of Rome. I speak now of the providential Archbishop of Baltimore. How oft, in past years, I have thanked God that in this latter quarter of the nineteenth century Cardinal Gibbons had been given to us as primate, as leader, Catholic of Catholics, American of Americans, a bishop of his age and to his country; he is to America what Leo is to all Christendom. . . . A particular mission is reserved to the American cardinal. . . . America is watched. The prelate who in America is the representative of the union of church and age is watched. His leadership guides the combatants the world over. . . . The ripples of Cardinal Gibbons' influence cross the threshold of the Vatican. . . . The historic incident of the Knights of Labor, whose condemnation Cardinal Gibbons averted by personal interview with Leo, was one of the preparations to the encyclical on the Condition of Labor.

The work of Cardinal Gibbons forms an epoch in the history of the church in America. He has made known, as no one before him did, the church to the people of America; he has demonstrated the fitness of the church for America, the natural alliance existing between the church and the freedom-giving institutions of America. Through his action the scales have fallen from the eyes of non-Catholics, prejudices have vanished. He, the great churchman is the great citizen. Church and country unite in him, and the magnetism of the union pervades the whole land, teaching laggard Catholics to love America, teaching well-disposed non-Catholics to trust the church.

NOR is this all theory, nor simply the grandiloquence of a set panegyric. For before that celebration was over there was furnished an object-lesson, which, whether it was pre-arranged or not, was seized upon and made to tell for all the occasion was worth, and in Rome's hand it is worth a great deal. The next night after this speech was made, a great banquet was held in honor of the cardinal and the oc-

casion. At that banquet the Vice-president of the United States sat at the right hand of the cardinal. And in response to loud calls for a speech at the table, the archbishop made use of this situation to the following effect:—

I do not know whether or not you appreciate the full value of the union you see typified here to-night, the union of the Catholic Church and America, the fraternity between the church and the non-Catholics of the nation. The Vice-president of the United States comes here and takes his seat alongside the cardinal. This spirit of fraternity between Church and State, thus typified, is the result of the work of our American cardinal. . . . In this freest of democracies it was his providential mission to prove that the Catholic Church is at home. . . . Of this our cardinal is proof to all men, to all the world. . . . I wish for him many years of life for the sake of the church and the sake of the country—that he may go to work even more vigorously, bringing into closer contact the old church and the new democracy.

At the same table the cardinal took occasion to make again the statement which he has taken particular pains to make as often as possible lately, that he "would be sorry to see the relations between Church and State any closer than they are at present," and for fear that "the State might want to have something to say as to the doctrines we teach." Yes, the relations between the State and the Catholic Church are always perfectly satisfactory so long as the State will support the church and enforce her dogmas—in other words so long as the church can use the State and run it in her own interests. But when the State presumes to take a hand in the affairs of the church—that is a thing the church is always very "sorry" to see. That this is the cardinal's idea here, and not the American idea of the total separation of religion and the State, is made plain by other words in the same speech in which he gives the religious characteristics of governmental affairs in the United States as follows:—

Our common law is taken from the common law of England, which is thoroughly permeated with the spirit of Christianity. Where is the Christian Sabbath better observed than it is here? The proceedings of our national and State legislatures are opened with prayer; and still another evidence of our respect and regard for religion is the fact of our setting apart a day each year for special thanksgiving; the President of the United States and the governors of the States calling upon the people by proclamation to return thanks for the blessings they have enjoyed.

Now all these statements concerning the close relations between "the church," "Christianity," "religion," etc., and America, the United States, etc., are made and repeated upon every possible occasion for a definite and set purpose. The spirit of aggression and usurpation is the very life of Romanism. And all these are but the first soft, purring steps in the carrying forward and toward the final and complete accomplishment of the aims and orders of Leo, through Satolli, to bring this "country into immediate contact with that great source of blessedness," the Catholic Church. These statements, which taken alone, and merely by themselves, might appear quite harmless, when taken in view of the definite orders of Leo, the presence of Satolli, and the very spirit of life of the papacy which is aggression and usurpation, then they every one have in them a world of meaning. These statements are made and often repeated for the purpose that they shall be hereafter used as the foundation upon which to build upon, position and decided movements in matters of interference in governmental affairs and use of governmental power. And then when these later movements

shall have been made so openly that their evident purpose can be clearly seen by all, and any protest is raised, she will calmly point to these statements and claims so often made in the presence of all *without any protest*; and then she will say that silence when these statements were so often and so openly made was consent that they were true, and those things being thus confessedly true the later and open movements follow as the natural consequence. Upon this ground she will impudently claim as of divine and natural right, that which she has usurped from beginning to end, and will coolly observe to all who then resent it, that they ought to have let their voices be heard at the beginning; but that having by silence already and so long consented, now it is too late; possession has been acquired and it is too late for dispute.

THIS is precisely what this is done for, and this is the use that will be made of it in later situations. This is the working of this Romish spirit from the beginning of her existence. Concession in order to exaction; insinuation in order to usurpation; aggression in order to domination; *everything* in order to absolute possession for purposes of unmitigated oppression—this is the history of Rome and Romanism from the beginning, and this is and will be, her disposition and her course in connection with the United States Government to-day and forward.

AND her position and power here as well as her opportunities, are seen and remarked even from beyond the borders of this country. Not long ago Mr. John P. Hopkins was elected mayor of Chicago. And a dispatch from Montreal to Chicago Dec. 22, 1893, runs as follows:—

MONTREAL, Canada, Dec. 22.—The French Canadian Catholic press of Montreal and Quebec is very enthusiastic over the election of John P. Hopkins, the Catholic Mayor of Chicago. Prominent French-Canadians in Chicago telegraphed Senator Tasse that 6,000 French-Canadians voted for him and assured his election. *La Minerve* adds that the election of a Catholic in Chicago is a great event.

The position of the mayor of Chicago, it says, is equivalent to that of many leaders of States, seeing that the city expends \$38,000,000 annually, as much as the whole of Canada. Though the late Mr. Harrison did much to give the Catholics their due share of patronage, much still remains to be done.

It would be a mistake to believe that the United States is a tolerant country enough for Catholics. They merely have the crumbs of patronage. This is quite evident when we remember that the ten millions of Catholics in the United States have not a single representative in the Cleveland Cabinet, *though it owes its existence to them.*

Note what a world of meaning is in the last words of this quotation—that the Cleveland Cabinet "owes its existence" to "the Catholics in the United States." This is true. There is no doubt of that. But that and other things of equal importance being true, and this showing the use that is to be made of these things, adds emphasis to the point which we make on the statements which we have herein reproduced from Archbishop Ireland and the cardinal at the jubilee celebration. Yes, there is not the least doubt that the relations between the State and the Catholic Church in the United States are close enough to suit the cardinal and for all practical purposes—for the present. And in view of the things here presented we simply ask every American, "Will not the papacy in the United States bear watching both for the present and the future?—for the present preparatory for the

future, and for the future in view of the present?"

A. T. J.

NOTE.—The quotations from Archbishop Ireland and Cardinal Gibbons are all found in the *Catholic Times*, of Philadelphia, October 21, 1893.

Roman Catholic "Loyalty."

"It seems utterly useless," complains the *Catholic Standard*, "for American Catholics to protest that the charges brought against them by the American Protective Association are calumnies; that Catholics are not disloyal to the Government of the United States," etc. The SENTINEL is not an American Protective Association organ, nor is it in sympathy with the methods of that organization; but it cannot see that any great injustice is done the Catholics, nor is it a misrepresentation to say that Roman Catholics are necessarily disloyal. Not that they are necessarily at the present time in open hostility to the Government, but that the papal system so enthalls its votaries that their highest allegiance is due, not only in religion but in civil duties as well, to the Roman hierarchy. This has been repeatedly demonstrated; but the most recent example is France. There for years the attitude of the papal church was one of hostility to the Government, until only recently the pope bade his minions support the republic. Instantly the whole body of the French Catholics became supporters of the Government. But did they become loyal? Certainly not; for were the pope to so bid them they would tomorrow become hostile again.

However well satisfied a Roman Catholic may be with government, however well his liberties may be guarded, his rights guaranteed, if "the church" so bids him he must assume an attitude of hostility to that government. The pope claims the right to depose kings and to set up kings, and to absolve from their allegiance to any given government a whole people. It is this preposterous claim that makes Rome the enemy not only of religious liberty but of civil liberty as well.

The essence of Protestantism is the right of private judgment subject only to the divine law. The essence of popery is submission to the pope. The divine law commands obedience to civil rulers in all civil things, and obedience to God in all things religious. This is a principle of universal application and admits of entire loyalty both to divine and human government, for it is an unchanging rule and one of universal and uniform application. The papal rule is, however, no more stable than is man himself, for it makes the pope, who is only a man, and the man of sin at that, the arbiter and judge in both civil and religious things. Hence, a vassal of the pope can be only provisionally loyal to any civil government, his loyalty being always conditioned on the will of his supreme master, who assumes the right to depose kings and to set up kings.

C. P. B.

A Papal Ally.

THE *Catholic Review* notes with evident satisfaction the fact that in an interview given a reporter of the *Baltimore Sun* recently, Right Reverend Bishop Penick, General Agent of the Protestant Episcopal Church for its work among the colored people in the United States said:—

It has been interesting and gratifying to watch the

drift of the controversy on State aid for parochial schools, and through it feel the loyal heart-beat of the intelligence of the country for our institutions. Being a Protestant, I hold in common with other Protestants that denominations should keep their hands off of the public school funds. But owing to the fact that for some time past my studies have been much occupied with the drift of the young life of the land toward criminality, I do most heartily feel with the Roman Catholics in their desire to have their children instructed in things deeper than mere secular knowledge. When we know that in 1850 we had but one criminal to 3,500 population, and to-day we have one to about every 645 of us, surely the demand for moral training seems to be sufficiently loud to startle all who love their country and their children.

This is so; but another thing is also so, namely, that a very large proportion of these criminals have been "educated" in popish schools and instructed by popish priests. And yet it seems that the bishop is ready to go down into Egypt for help.

Sunday Fishing and the Law.

THE Court of Appeals has decided, four to three, that all fishing on Sunday in this State is contrary to law and a penal offense, whether done in open waters or in private ponds.

This is in accordance with the attorney-general's recent ruling that the game and fish commissioners have nothing to do with the enforcement of the statute against Sunday fishing, because that statute was not enacted for the preservation of fish, but for the preservation of the Sabbatarian character of Sunday.

Now why should not this law be repealed? It exists solely for the purpose of enforcing the religious observance of a day, and under our system and idea of government the State has no proper business to prescribe that or any other religious observance. It is not the function of government in a free country which rejects the idea of State and Church union to say what days any man shall or shall not "keep holy." It is the business of the State to protect all men equally in their perfect religious liberty and beyond that to keep its hands off.

Sunday fishing is in no sense disorderly. It is the quietest and most peaceful of occupations. Its prohibition cannot be justified upon any ground of necessity for the protection of anybody's peace.

To many thousands of very hardworking people an occasional Sunday's fishing is the only possible outing of a healthgiving, refreshing character. To forbid it by law merely because the theological notions of some persons condemn it is to impose one man's conscience upon the conduct of another without reason or right.

The law ought to be abolished.—*N. Y. World.*

Degenerate Sons of Noble Fathers.

ONCE, the Baptists were the defenders of religious liberty in this country. When it was sought to establish the Church of England in Virginia, Baptists opposed it. And when it was proposed to levy a tax for the support of "the Christian religion" they opposed that also, because the same power that could establish Christianity to the exclusion of all other religions, could with the same ease establish any sect of Christianity to the exclusion of all other sects.

But times change and Baptists change with them. Then the Baptists were a small sect struggling for existence, and had but recently felt the hand of persecution. In Virginia their ministers had been arrested as "disturbers of the peace,"

simply because they had held meetings at which rude fellows of the baser sort had made disturbance. Holding and teaching doctrines and practices contrary to the prevailing doctrines and practices was the real offense. The "disturbance" was only a pretext. It is even so now. Adventists are, in various places, arrested and imprisoned, nominally for working on Sunday; but really for teaching and practicing contrary to the opinions and practices of their neighbors. And Baptists justify this persecution and demand that it shall be continued!

The *Standard*, a Baptist paper published in Chicago, has in its issue of December 7, an article by Rev. W. H. Geistweit, and also an editorial note on this subject, which fully justify the statement that Baptists are proving recreant to their principles and are belying their record as defenders of soul liberty. Mr. Geistweit says:—

Is the enforcement of the Sunday law religious persecution? Some ignorant people talk that way. In deed, it so happens many supposedly intelligent people argue in that direction. Let me answer it by asking another question: Is the trial of a thief religious persecution? Certainly not, you answer. But isn't the commandment "Thou shalt not steal" in the Bible? Keep in mind this view as I try to answer the first question more directly. The government, for the good of society, declares that a man shall not steal; it doesn't declare it, primarily, because thievery is a sin against God; it is a law for the good of the whole family. This Government, the people who mold sentiment, which crystallizes into law,—declares that for the good of society, and the welfare of the country, the wheels of business shall stop on the first day of the week; it is not intended, primarily, that men shall obey the law because it is a religious thing; the good of the whole family is aimed at. And just as a violation of the law against thievery is a crime against the family, so a violation of a Sunday law is a crime against the family. Its religious aspect has no foothold in the government's view. To arrest a man for working on Sunday, for keeping open his saloon or store, is not religious persecution. If our Government should pass a law naming Wednesday as a day of rest, for the good of the family, as law-abiding citizens we should not work on that day. We might observe any other day, the first, or seventh, as our conscience dictates, but that does not give us license to break a law which in the opinion of the Government is for the good of the whole family. The Seventh-day Adventists work harder on Sunday than on any other day in the week, to show their contempt for the religious aspect of the day. But they are law-breakers, not necessarily against God, but against the laws of the country in which they live. I have looked for this view of the case, and am surprised to see so little made of it. But it seems to me that this is the very kernel of the whole matter. The maintenance of a civil law cannot be ascribed to religious persecution. Yet that cry is always raised when you come to discuss the Sunday question. The Government, under the Constitution, says: "You may think as you please, you may pray as you please, you may be a Trinitarian, or a Unitarian, or an infidel; you may have as many holy days as you please; but to save this Government, to perpetuate it for the common good, to save it from anarchy and bloodshed, it is deemed wise to say to the wheels of industry "stop." One day in seven is necessary to good citizenship; if you go contrary to it, you are a law-breaker, and should be punished for it.

The fallacy in his is in confounding civil and religious things. Laws for the protection of property are demanded in the interests of natural rights. But laws for the protection of Sunday are demanded solely in the interests of a religious dogma. The "good of society" is simply a pretext. Were Sunday not a religious institution we would hear nothing of Sunday laws. Nobody ever heard of an enforced holiday. It is only holy days that are forced upon people by law.

But the real animus of the article is most clearly seen when we remember that it was written from a State which makes legal provision for ordinary labor on the first day of the week by those who observe another day. But notwithstanding this, this professed minister of the gospel, and a Baptist, brands as "law-breakers"

who "ought to be punished" Seventh-day Adventists who work on Sunday!

There was a time when in Massachusetts they had a law which required that for the good of society all parents should have their children sprinkled. Baptists refused to obey that law and were whipped. Was it not religious persecution? Certainly; but it was supported by arguments very similar to those now urged in defense of Sunday laws. The neglect of infant "baptism" and the vows which accompanied it, it was urged would tend to immorality and irreligion, and thus the very foundations of society would be sapped. The argument was just as good and just as valid as is the argument made in support of Sunday legislation.

Another law of Massachusetts was that everybody should on Sunday reverently attend divine services. Certain Baptists failing to recognize the services of the Established Church of the colony as "divine services," refused to attend, and when forcibly taken to the meeting-house refused to remove their hats, or to otherwise manifest a reverence which they did not feel. For this they were cruelly whipped. Was this religious persecution? Certainly; and yet degenerate sons of noble Baptist fathers declare that the imprisonment of Adventists for Sunday work is not religious persecution, and attempt to justify Sunday legislation! And the *Standard*, a representative Baptist paper, commends this spirit and this demand, saying of the article from which we have quoted that it "makes clear the real significance of the attitude assumed toward violators of law, even when this attitude is assumed in the name of Christianity itself. Separation of Church and State does not mean the leaving of society to go to perdition, while discussing theological abstractions from the pulpit, or singing hymns in prayer-meetings." Roger Williams and a host of noble Baptist martyrs would blush for such representatives of Baptist principles. C. P. B.

Here's Great Detective Work.

To the Editor of the Herald:

I read the following in the *Herald* to-day:—

Morris Lichenaun, of No. 220 Bowery, was arrested Sunday by Detective Sloan for selling him a shoestring for two cents in Park Row. Lichenaun was held in \$100 bail in the Tombs to stand trial for violation of the Sunday law.

There is justice for you! There is "detective work" worthy of the name! Sloan ought to have a higher place. A man who can accomplish such results without endangering life or limb should be promoted at once. Think of it! Such a hardened wretch as this Lichenaun must be, secretly, perhaps, and with malice aforethought, to assail the peace and safety of the great city of New York—the city which once boasted Tweed and which now boasts a still greater, Tammany—by selling a shoestring in the street on Sunday!

What training Sloan must have gone through beforehand to enable him to cajole this sin-steeped, godless, Sunday-breaking vender of shoestrings to deliberately transact business—yes, Mr. Weller, business to such an extent—on the "American Sabbath"!

What piety, what sincere, Sabbath-keeping piety, must have filled the soul of this detective as he walked softly out in the hush of the sacred city on its sacred

day with two consecrated cents in his pious pocket with which to tempt Lichenaen to the great wickedness which the *Herald* reports so graphically! How proudly he must have led the criminal toward the Tombs, conscious that he was saving the commonwealth of New York, and its holy city, from the terrible results of the base machinations and the unholy purposes of a man who dared to go in the streets and place himself where he could be tempted to do this horrid thing—tempted, too, by the agent of the government he assailed!

Think again how sacred that money was when it rested in the pious pocket of Sloan. Was it a "punched" dime, and did he get back eight cents in good money, and a shoestring, too? And what devil's price of blood it was the moment it touched the itching, sin-stained palm of the depraved seller of shoestrings!

Let it not be said henceforth that New York City is not governed—aye, governed in the interests of religion and morality. Let no man hereafter dare to doubt the future triumph of the "American Sabbath" when such feats as Sloan's can be accomplished and men live to tell the tale. When such things can be, the wicked "continental Sunday" must go to a seat which is not in the front row.

But the magnanimity of that judge! Out on bail for such a crime, and such paltry bail, \$100 against two cents! There was never such a thing in history before. Surely "the quality of mercy is not strained" when such a pestilential fellow as Lichenaen can come again next Sunday if he will and hold his tempting bait before the eyes of officers and citizens and whisper amid the holy hush of cabs and cable cars, "Shoestrings; shoestrings." *O tempora, O mores.*—*New York Herald*, Dec. 27, 1893.

Christ and the Sabbath.*

WHAT SABBATH-KEEPING IS.

We have already learned that the Sabbath rest is a spiritual rest, and it is therefore impossible for one to keep the Sabbath unless Christ, whose presence gives rest, dwells in his heart by faith. Every case of conversion is a display of the creative power of God in calling out of darkness into light, in delivering from the power of darkness and translating into the kingdom of his dear Son; and the true Sabbath is a sign to every Christian of the creative power that has thus wrought for his deliverance, and which is to uphold him through all his varied experiences, as he journeys toward the eternal kingdom. As the Israelites were enabled to keep the Sabbath after they were brought out of Egypt, so the Christian, who has been delivered from the bondage of sin, can enjoy the spiritual rest, which is the true idea of Sabbath-keeping.

So the Sabbath is a sign to every Christian of the creative power of God in his deliverance from the power of sin. It is a sign to him of the blessing of God in turning him away from his iniquities. It is a sign to him of the presence of Christ to make him holy. It is a sign to him of the presence of Christ in him to sanctify him. That is to say, it is a measure of the working of that creative power in his individual experience.

But the real purpose of God in creation will not be fully carried out, until all who

receive Jesus Christ have been created anew, until the body has been fashioned anew, "that it may be conformed to the body of his glory," until the new heavens and the new earth are made. Then, with the new heavens and the new earth, with the body conformed to his glorious body, and with the character of God in Jesus Christ wrought in them by faith, the earth will be peopled with a righteous people, just as God intended in the first place, and just in pursuance of his original plan of creation. And so in the new earth the Sabbath will remain, the sign of God's power in a completed creation. And thus we read in Isa. 66:22, 23: "For 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." And so onward through all the ages of eternity, the Sabbath will always be the sign of the creative power of God.

What, then, is the Sabbath?—It is the memorial of the power of God manifested to the world through Jesus Christ, not only in the creation of the heaven and the earth, but in the re-creation of the individual. What, then, is Sabbath-keeping?—It is Christian experience. What, then, is the Sabbath blessing?—It is the blessing of sanctification by the power of God working through Jesus Christ. What, then, is Sabbath-keeping?—It is the sign to the individual Christian of his own Christian experience. It is to him the measure of the working of that creative power of God in Jesus Christ, that he may be renewed in the image of God, that he may be made a perfect man in Christ Jesus. What, then, is Sabbath-keeping?—It is the sign to the Christian that he trusts for salvation in the power that created all things. What, then, is Sabbath-keeping?—It is the sign to the Christian that his hope, his confidence, are entirely in Jesus Christ, who is the Creator and Redeemer. What, then, is Sabbath-keeping?—It is the sign of his growth in Jesus Christ. What, then, is Sabbath-keeping?—It is all and in all to the Christian.

When it is understood what the Sabbath really is and what Sabbath-keeping is, there is not a person who desires Jesus Christ, there is not a person who longs for the blessings and the rest that there are in Jesus Christ, who would hesitate one moment as to what day it is. It is *what* it is rather than *when* it is that we must consider, because when we study *what* it is, we shall at the same time find out in the most emphatic way *when* it is. One day will do just as well as another in which to rest physically, but there is only one day on which we can keep Sabbath; there is only one day that has the blessing by the presence of Christ in this way. Come to the Sabbath blessing; come to Sabbath-keeping.

THE SABBATH SATAN'S OBJECT OF ATTACK.

It being evident that the Sabbath is designed to turn men's minds toward the true God and Jesus Christ as the agent in creation and in redemption, it follows that if any movement is to be made to defeat the plan of God in the salvation of man, in the re-creation of man, the first thing to be done is to turn men away from the Sabbath, the reminder of Jesus Christ as the only Saviour. If men's minds can be

turned away from Christ, they will fail of salvation. Christ's power is the only power sufficient to save. If men can be led to trust in any other power, they will be disappointed in all hope of salvation. Therefore the most certain way to defeat the plan of God in Christ for the salvation of men, is to turn men's minds away from Christ; and the first thing to be done, then, is to turn men's minds away from that which reminds them of Christ. Therefore, if the Sabbath can be hidden, if men's minds can be turned from the Sabbath, and the meaning of the Sabbath, a successful move has been made in turning men away from the plan of salvation in Jesus Christ.

There is one being who has made it his purpose for these many years to oppose the work of Jesus Christ for the salvation of the human race. Created an angel of light, made an anointed cherub, standing in the immediate presence of God, one on whom the light of the glory of God shone in a most remarkable and special manner, Lucifer, filled with envy that he was not made equal to Christ, and that the honor which belonged to Christ was not given to him, rebelled against God. His heart was filled with pride and envy, and he turned against the government of God. In spite of every offer of mercy, he persisted in rebellion until his own course cast him out of heaven. Since that time Satan's purpose has been to defeat the plan of God for the salvation of men. Having lured man into sin that he might involve him in the same penalty with himself, he has sought to keep man away from God's plan to save him. He has sought to induce the human family to put their trust in him and his power, instead of in Christ and his power.

The root of the trouble which caused Satan to be cast out of heaven, which brought rebellion into the government of God, and which has resulted in this earth being cursed by sin, was simply this: that Satan, given this exalted position in the presence of God, was not yet satisfied, but envied the position occupied by the Son of God, and desired that the honor which was bestowed upon Jesus Christ should be bestowed upon himself. God had given him an exalted position, yet it did not satisfy his ambition, and he sought the place occupied by Jesus Christ. Persisting in this, and refusing to give up his own way and his own selfish ambition, he was necessarily cast out of heaven. From that day he has worked on this same line. He has stirred up just that same feeling of self-exaltation in the hearts of the human family, and all these centuries, he has not given up that one plan and project of his, which is that, if possible, he should occupy the place which belongs to Christ; that, if possible, the homage due to Christ should be paid to himself instead of to Christ. And from that time to this he has tried to put himself in the place of Christ; he has tried to turn men away from God as manifested through Jesus Christ.

SUN-WORSHIP AND SUNDAY.

Our worship is due to God as revealed in Jesus Christ, since he is the Creator, and to pay that homage to any other person or thing is idolatry. All idolatry is instigated by Satan in his efforts to turn men from the true God, and is in essence a worship of Satan as opposed to the worship of the true God. The most ancient and widespread form of idolatry was sun-

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

worship. Under one name or another, and represented by different symbols, the sun was worshiped by all the heathen nations of antiquity; and as this worship took the lead, the day devoted to this worship—Sun's day, or Sunday—was a special day in the heathen calendar; and there is a reason for all this.

It is said of God that he "only hath immortality, dwelling in the light which no man can approach unto." And again; "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment." Ps. 104:1-2. Light—an outward representation as it were, of God in Jesus Christ—light was created on the first day of the week. "And God said, Let there be light; and there was light, . . . and the evening and the morning were the first day." Gen. 1:3, 5.

And so men's minds were turned away from God, who dwells in light and who covers himself with light as with a garment, to the light, and the light bearer, and were led to worship the sun. We have traces of this all through the Scriptures. "If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge; for I should have denied the God that is above." Job. 31:26-28. The manner of worship was to salute the images of the sun by kissing the hand; and Job, as the proof of his loyalty to the true God, appeals to the fact that he never worshiped either the sun or the moon.

When the children of Israel were delivered from Egypt, and were on their way to the promised land, they were instructed, above all things, to have nothing to do with this form of idolatry. "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God." Ex. 34:12-14. The "groves," or "Asherim," as they are called in the Revised Version, were sun images, lofty pillars of any material.

So universal was this worship, that when the children of Israel were on their way to Jerusalem, to the annual feasts, as they passed by, they would see upon the hills these groves, indicating sun-worship, and they sang this psalm on the way: "Shall I lift up mine eyes to the hills? whence should my help come?" Then came the answer: "My help cometh from the Lord, which made heaven and earth." Ps. 121:1, 2 (margin). How thoroughly this idea of sun-worship was in-wrought into everything! And the reason is clear. Shall I lift up my eyes to the hills? that is, shall I engage in idolatry, sun-worship? From whence cometh my help? My help does not come from any such source as that. Those are the false gods. My help cometh from the Lord who made the heaven and the earth, that is, the Creator; and the Sabbath all the time was the sign to them of that Creator and his power to save, as opposed to any power that might be claimed for the false gods which did not make the heaven and the earth.

The sun was worshiped toward the east, and so worshiping toward the east was the greatest abomination. We have reference to this in the eighth chapter of Ezekiel.

After showing to the prophet a variety of abominations that had come into the worship, on the part of the children of Israel who had departed from the true God, we read in the fifteenth and sixteenth verses: "Then said he unto me, Hast thou seen this, O Son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the alter, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." And that was the climax of all the abominations that the prophet was shown.

So particular was God to guard his people against even the semblance of sun-worship that he ordered his tabernacle to be pitched with the door toward the east; then, when they came into the temple of God, as the door was open toward the east, they turned their backs on the sun and turned their faces toward the true God.

They turned their backs on the sun and sun-worship, and they looked to the Lord. That was his invitation: "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." But when they worshiped toward the east, they turned their backs upon the law of God in his temple, in his tabernacle; they then cast the law of God behind their backs. So, every time we turn away from the true Sabbath, we turn our backs upon the law of God, and our faces toward the false gods.

(To be continued.)

Romanism in the Public Schools.

WHILE others have been talking of dividing the public school funds, the Roman Catholics of Subdistrict No. 1, Marion Township, Mercer County, Ohio, have seized the school and devoted it to the sectarian ends of that church. The fact that the law is dead against them seems to have been ignored for fifteen years, during which time Catholic Readers, Catholic Church History, and the Catholic Catechism have been taught by teachers paid by public money. For many years the local priest has had charge for a quarter of every Thursday, and exercised and reviewed the school exactly as though it had been Catholic. Moreover, it has been regularly dismissed on every Catholic holiday. All this, and more, has been brought out by the official report of Inspector D. F. Daniels to State School Commissioner Carson. The report concludes:—

After a careful investigation I believe the charges laid against the management of said district are true; that a considerable portion of the money expended for tuition has been misapplied as alleged; that abuses exist in said district that call for immediate correction; that the real welfare of the children, irrespective of sectarian affiliation, requires a complete divorce of church and school, and a rigid enforcement of the same laws to which the people elsewhere accord a ready obedience.

Isn't it a shame to interfere with them? Of course Methodists, or Baptists, or any Protestant or Jewish sect, would not be suffered to use the public schools to propagate their faith. But then their faith is heresy. Heretics have no rights. Moreover, Satolli says that "the Catholic education is the surest safeguard of the permanence throughout the centuries of the

Constitution, and the best guide to the Republic in civil progress." Of course Satolli knows. Why not, then, turn over to him the whole system of public instruction? Otherwise the Constitution will not be "permanent throughout the centuries," and the Republic will lack "the best guide in civil progress." For does not Satolli also say: "The more public opinion and the Government will favor the Catholic schools, more and more will the welfare of the commonwealth be advanced"? Such being the case, we submit that Subdistrict No. 1 should be approved and not censured; and Inspector Daniels should be bastinadoed! Incurrigible heretic! Moreover, how unreasonable to compel Satolli, Cardinal Gibbons, and the Catholics generally, to resort to the slow process of circulating petitions throughout Maryland to secure from the reluctant legislature a division of the school funds, which process has already been extended to New York, and will be, it is said, to all the States! Rather should a spontaneous impulse seize the breasts of all in authority to make over the schools to Rome, and set the seal of everlasting and most loyal submission by kissing the pope's great toe!—*Western Christian Advocate.*

Civil Law Cannot Save Sunday.

REV. DR. J. H. KNOWLES, in *Mail and Express* (New York), says:—

The present is an age of intense social agitation, a time when all divinely ordained institutions are tested even to their very foundations. The holy Sabbath, especially, is in imminent danger. Many who bear the Christian name have admitted the secular spirit into the home and church on the Lord's day; some have suffered habits of self-indulgence to impoverish their religious nature; in some cases the excitements of worldly pleasure dissipate serious thought; while in not a few God's blessed Word is no longer relished on the Sabbath on account of the preoccupation of the modern Sunday paper.

We may well ask, What is the right basis of action in attempting to remedy these evils? Shall we fly to civil law and plead for protection against Sabbath evasion?

Shall we seize human weapons? Do we hope to stem this mighty current by human skill and force? The holy Sabbath rests upon moral, not upon mere positive, injunction. All moral injunctions are to be regarded by us as perpetually binding; as accompanied by penalties whenever disregarded; as accordant with reason, and as answering to that mental and physical constitution which God has given to man.

We may, therefore, despair of finding relief in any method which overlooks the moral. Force is powerless. More than this. Human force, however, helpful and necessary in certain exigencies, may provoke needless hostility and precipitate evil results whenever moral questions are denied their moral basis. The Sabbath—God's designated day for holy rest and worship—is to be upheld by assigning moral reasons, by seeking through divinely wrought convictions to preserve its sanctity, and not by the authority of civil statutes.

It is not enough to rely on "moral" forces unless the term is made to include, as the only basis of success, *religious conscience*. It would seem as though men like Dr. Knowles would see the utter hopelessness of the efforts to secure reform by law, however devoutly they may believe in Sunday. The Sabbath, the Sabbath idea and Sabbath-keeping must rest on God's Word and the divine law. Anything less is "sinking sand." Every effort to accomplish the observance of Sunday, or of any other day, as a Sabbath by civil law, sinks it deeper in the mire of holidayism. If the Bible plainly upholds Sunday, the issue can be trusted by that standard. If it does not—as it certainly does not—all other efforts only cultivate disaster.—*Sabbath Outlook.*

Righteousness by Faith and Not by Civil Law.

THE standard of righteousness as held by Protestants in general is the same, namely, the ten commandments. The Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians, Unitarians and others in this country hold with us the same standard by which righteousness is determined—the ten commandments. (See catechisms and creeds of the different churches.) This same standard of righteousness is held to by nearly all the Christian churches in the world, at least in theory if not in practice.

But how this righteousness is obtained, is where the difference of opinion arises. Our position is that righteousness is obtained only by faith in Christ, and faith alone. While nearly all the above named denominations hold to the same in theory; yet many of them in words and in fact deny it. This is emphatically true of National Reformers. Said Jonathan Edwards in a speech before a National Reform Convention in New York City Feb. 27, 1873, "We want State and religion, and we are going to have it. It shall be that so far as the affairs of State require religion, it shall be religion—the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land 'an undeniable legal basis.' We use the word *religion* in its proper sense, as meaning a man's personal relation of faith and obedience to God." Mr. Edwards then believed in State and religion combined, for he said: "So far as the affairs of State require religion, it shall be the religion of Jesus Christ." It is plain from this statement, that in order for a man to have righteousness in the eyes of the State, he must conform to the standard of righteousness set up by the State religion; and as it is the business of the State to define and enforce its righteousness upon the people, it follows that the people get their righteousness from the State and not from Jesus Christ. Again, as the State is made up of men and they make and define the righteousness of the State, then it is a man-made righteousness which they get and not the righteousness of Jesus Christ. Moreover, as all our (man's) righteousness is as filthy rags; they get from the State filthy rags and not the righteousness of Christ. Furthermore, as all things that are not of faith are sin, (Rom. 14:23), and the man who gets righteousness from the State does not exercise faith in Christ, because the State stands between him and Christ, he gets sin instead of righteousness and nothing but sin. The further impossibility of obtaining righteousness by legislative enactments may be seen by considering a few passages of scripture. Rom. 3:23, "For all have sinned," "And all are unclean." Job 14:4. How can man then, by combination and civil law, produce a clean thing out of an unclean? As well might we expect to gather figs of thorns, or grapes from brambles, as to think of getting righteousness out of, or by means of, any code of laws enforced by human enactments. Righteousness is of God by faith in Jesus Christ unto all them that believe. Rom. 3:22. This is of the heart and life and not in outward observance. Is it possible for any human law to change the heart of man? As well might the Ethiopian change his skin, or the leopard his spots, as for a nation to make men righteous; no matter if the nation calls itself Christian, it is still wicked.

It is further evident that no man can get righteousness by even keeping the law of God. The reasons for this are the same as in the other case, man is carnal and the law is spiritual; consequently he must be created a spiritual being. This new creation is wrought by faith in Christ. It is in this way that a man becomes righteous, and in no other way. The Apostle Paul learned this lesson when he said, "What things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:7-9.

The one who is made righteous by faith in Christ Jesus, and who retains him in his life will be himself just like the law of righteousness in Christ, the ten commandments, so that the things contained in the law will be done in him. "For," says the apostle, "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. So the work is all of God in Christ. Said Christ, "Without me ye can do nothing." It is said of the remnant church, Rev. 12:17 and 14:12, that "they keep the commandments [righteousness] of God and the faith of Jesus." This last clause tells how it is that they keep the righteousness of God, by simply keeping "the faith of Jesus," which in turn makes them righteous and keeps them so. This is righteousness by faith and nothing else is.

H. J. FARMAN.

A Sanctified Bully.

As it is by professors of religion that persecution is brought upon observers of the seventh day, so it takes professors of religion to defend it. The following is copied from the *Christian Advocate* of Detroit, Mich., of December 2, 1893:—

The Seventh-day Adventists of Battle Creek are reported as about to scatter to the four winds for the purpose of being persecuted and oppressed by the dreadful people of this world who believe in keeping the Lord's day and not the Jewish Sabbath. Now, if these saints will behave themselves on Sunday, as well as on other days, we will venture that they will not suffer much. But if they are going to be offensively boisterous and loud on the Christian Sabbath, as is too frequently their custom, they will deserve the legal penalties whether they receive them or not.

The foregoing betrays a spirit of which no one need have very much reason to be proud. The *Advocate* has heard of the persecution of the observers of the seventh day, or it would not mention it. It, therefore, very well knows that those who have been arrested and imprisoned were not making themselves "offensively boisterous and loud," but had to be searched out before it could be ascertained that they were doing any work whatever. But it has no inquiry to make, as to whether a wrong may not have been done, no word of condemnation for the manifest partisanship and injustice that has been exhibited, but only a sneer for the people, a misrepresentation of the facts, and an intimation that they do not receive, even yet, what they deserve! It was out of just such choice spirits as the writer of the paragraph under notice, that the blackest inquisitors of the Dark Ages were made; and should they be called for again, it seems there is suitable timber ready for

the office. We know not what profession the writer of the foregoing paragraph makes, but we know from his language what he is: he has simply thrown off the mask, and stands before the world in the attitude of a self-righteous, self-sanctified bully.—*Advent Review and Sabbath Herald*.

In an appeal to its Freethought constituency the *Truth Seeker* says:—

We cannot afford to have any more religious legislation by Congress. Already too many precedents have been established. This country was dedicated to freedom, and it was decreed that Church and State should be separate. It cannot be denied by any honest and intelligent person that the ship of State is rapidly drifting from her secular moorings out into the rock-torn waters of ecclesiasticism. We must at once bring her back to her safe anchorage or meet wreck and death in the near future.

But we shall have more religious legislation by Congress. Eighteen hundred years ago the prophet of God foretold that in this country would be formed an image to the papal beast. This has been done. The Government has surrendered to the united churches; the power is now in the hands of a religious hierarchy as relentless as ever Rome was—a hierarchy that has boasted that it holds the Congress of the United States in its hands—and it now only remains for it to fulfill the remainder of the prophecy of Rev. 13:15-17. The *Truth Seeker* does not believe the word of God, but it cannot deny the facts as they unfold. Our contemporary thinks the rising tide of governmental ecclesiasticism will yet be stayed by a revival of the love of liberty now latent in the American breast; but it is a vain hope. Only the power of God can break the hold that apostate Protestantism and Roman Catholicism has on this fair land, and that power will not be put forth until the time comes for the fulfillment of the promise of the Father to the Lord Jesus Christ: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

THE New York *Herald*, of the 12th inst., contained this bit of local news:—

Captain John Drum, of the Tenth infantry, has been assigned to duty as professor of military science and tactics at the College of St. Francis Xavier, in this city.

An order to that effect issued from the Adjutant General's office, Washington, and signed by Secretary Lamont, has been received by the Rev. T. J. Campbell, S. J., president of the college. It is as follows:—

WAR DEPARTMENT,
WASHINGTON CITY, JAN. 4, 1894.

By direction of the President and in accordance with section 1,225, Revised Statutes, as amended by the acts of Congress approved September 26, 1888, and November 3, 1893, Captain John Drum, Tenth infantry, is detailed as professor of military science and tactics at the College of St. Francis Xavier, New York City, and will report in person for duty accordingly.

DANIEL S. LAMONT, Secretary of War.

St. Francis Xavier's College thus affords additional evidence that it is an eminently practical and progressive institution.

"Eminently practical," is a good term to describe a religious school that requires the services of a military instructor; it is certainly more practical than pious. Doubtless the military training to be given in this "eminently practical and progressive institution" is to be put to a very practical use in the not distant future. Military drill and armament are not designed by the papists of this country to be simply ornamental. They are for use.

"THE czar and the pope," remarks an exchange, "have exchanged autograph letters on the religious situation. It is believed that the disposition on the part of Russia and the Vatican to reestablish a religious *entente* is firmer than ever." It is said that when rogues fall out honest men get their dues; but what happens when tyrants are made friends? If the future is to be judged from the past no good can come to true Christians by any understanding between the pope and the czar. It was over the arrest and trial of Christ that Herod and Pilate were made friends; and our Lord's crucifixion immediately followed.

AN Albany judge has decided that the law of this State does not give the police authorities power to require the closing of saloons on Sunday. The decision is:—

There is no law, notwithstanding the opinion of the Chief of Police and the police commissioners, that prevents a man from keeping his saloon open on Sunday. There is no law which prohibits a man from keeping his front door open or prohibits three, four or five, or a dozen people sitting in the saloon.

There must be exposure. Men have the right to sit there and amuse themselves quietly in any way they see fit, so far as they do not violate the law by being disorderly or drinking. The doors can be locked or unlocked. A man's saloon is his castle as much as his store or home. It is not within the power of the police to slip into them. It is not their business.

Of course this does not touch the question of selling liquor on Sunday, but only the power of the police authorities to require the actual closing of the room in which liquors are sold. It shows, however, the great flexibility of the Sunday law where the liquor interests are involved.

But while a man may actually keep his saloon open on Sunday, and there enjoy himself with his friends, he may not fish on Sunday in this State, even in his own private pond; for so the Court of Appeals of the great State of New York has decided. "This," remarks the *World*, "is in accordance with the attorney-general's recent ruling that the game and fish commissioners have nothing to do with the

enforcement of the statute against Sunday fishing, because that statute was not enacted for the preservation of fish, but for the preservation of the Sabbatarian character of Sunday."



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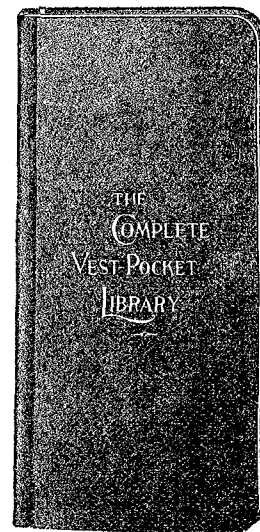
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Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.

MICHIGAN.

C. F. PORTER, D. D. S.

INDIANA.

Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.

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I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.

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Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds.

NEW YORK.

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We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety.

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OHIO.

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We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand."

D. W. McCOURT.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich



NEW YORK, JANUARY 25, 1894.

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

THE *Christian Reformer* asks, "Shall we have a political dissent society?" Certainly, if you want it; there is nothing to hinder that we know of.

It is stated that the advocates of legally enforced Sunday rest claim to have petitions representing 10,000,000 adults in favor of the suspension of Sunday mails.

AN exchange says that Sunday mails are now to be attacked "with all the available forces of Sabbatarianism." Not so; Sabbatarians do not object to Sunday mails. It is Sunday keepers who war against Sunday mails.

"THE Rev. A. W. McCullough, of Indiana, Pa.," says the *Christian Reformer*, "has prepared a printed schedule of Scripture lessons for use in our common schools. They are selected from the gospels and cover a term of twelve weeks, with a lesson for each day."

IN about a month from now Elder W. A. McCutchen and Professor E. C. Keck, a Seventh-day Adventist minister and a Seventh-day Adventist teacher, will be placed on trial in Gainesville, Ga., for Sunday work. If convicted, they can be punished by fine in any sum not to exceed \$1,000, imprisonment not to exceed six months, or work in the chain-gang not to exceed twelve months. *Any one or more of these punishments may be imposed at the discretion of the court.*

WE have been criticised several times for calling the papal church, simply, the "Catholic Church." The following anecdote will serve to illustrate our use of the word "catholic" as applied to a church, which, by her own usage, in calling herself the "Holy Roman Catholic Church," confesses that she is not catholic in the true sense.

There was, many years ago, in the city of Boston, an old colored man, who gained a livelihood in winter by the sale of what he called "hot meat pies." One very cold day a farmer came to town with a load of wood. Thoroughly chilled and feeling that something at once hot and nourishing was just what he needed, and being attracted by the old man's cheery cry of "Hot meat pies," he purchased one; but lo! when he bit into it he discovered that it was frozen. He at once exclaimed, "You rascal, you said this pie was hot!" But the old man was equal to

the occasion, and answered, "No boss; I said 'twas a 'hot meat pie.' Dat's the name ob dem, boss. Dat's what I calls 'em, boss." The appellation "Hot meat pies" was simply a name and not a description of the old man's pies. It is even so with the word "catholic," as applied to the Romish church; it does not describe that church; it is simply a name.

THE *Catholic Mirror* of the 13th instant is out with a long article denouncing as religious persecution the imprisonment of Sabbatarians in Maryland for Sunday work. It is rather late in the day for Roman Catholics to cry out against governmental enforcement of religion. The writer of the article in question may be candid enough in what he says, but the whole system is at fault. The imprisonment, by so-called Protestants, of men for refusal to do homage to the papal Sunday, is simply the logical outcome of papal principles. No doubt individual papists revolt at the injustice, but the system is responsible for it. This will be more and more apparent as the iniquity develops in this country.

THE *Herald and Presbyter* remarks that "all Romanists are not so candid as the great Ultramontane editor Veuillot, who wrote, 'When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine.'" There are not a few so-called Protestants who might make a like confession were they so disposed. Even in "free America" religious liberty has its metes and bounds, and the line is not drawn at the demands of civil justice either. Much that is called religious liberty is at best only religious toleration; and tolerance is necessarily a denial of inalienable right. The assumption of the right to tolerate is an assertion of the right to prohibit.

It is said that a bill has been prepared and will be introduced in the Iowa legislature as a substitute for the present prohibitory law. It provides that the council of a city or town may grant to a corporation of not less than twenty-five resident freeholders an exclusive franchise for the term of ten years for the sale of liquors. Prescribing how the corporation shall be managed, etc., it provides that after a five per cent. semi-annual dividend is paid, the remainder of the profits shall go to the city or town, to the school district and to the Young Men's Christian Association! But what of it? The fines for Sunday work in Georgia go for the support of Sunday schools; why not license money as well go for the support of the Young Men's Christian Association? Or why not give it direct to the dominant church? or to the church making the largest number

of converts during the revival season? This would be eminently practical for it would mightily stimulate Christian (?) effort.

"IN Philadelphia," says the New York *Christian Advocate*, "an elderly citizen of excellent repute, in a public address, is reported to have said that in his opinion 'the world is growing better morally, religiously, and physically; in fact, better every way *except politically.*' This opinion, continues the *Advocate*, "must be *wrong* either in the main proposition or in the exception." It is wrong in everything but the exception. "Evil men and seducers" are waxing "worse and worse" according to the testimony of the Word of God. And as foretold in the same Word even the churches are filled with those "having a form of godliness but denying the power thereof."

"Vick's Floral Guide," 1894.

"VICK'S Floral Guide" has always seemed to us to be as near perfection as a publication of that description could well be made, but the "Guide" for 1894 certainly surpasses all its predecessors, and is indeed "a thing of beauty." But beauty is not its only good feature; it contains descriptions that describe, not mislead; illustrations that instruct, not exaggerate. This year it comes to us in a suit of gold. Printed in eight different colors besides black. Colored plates of Chrysanthemums, Poppies and Vegetables. On the front cover is a very exquisite bunch of Vick's New White Branching Aster, and on the back is the New Double Anemone; 112 pages filled with many new novelties of value as well as all the old leading varieties of flowers and vegetables.

We advise our friends who intend doing anything in the garden this year to consult Vick before starting operations. Send 10 cents to James Vick's Sons, Rochester, N. Y., for Vick's Guide, it costs nothing, as you can deduct the 10 cents from first order. It certainly will pay you.

"THE World in the Church" is a pamphlet of 104 pages, by Rev. John Sawyer, D. D., of the M. E. Church, South. It is an excellent commentary on such texts as 2 Tim. 3:1-9, and should be in the hands of every one who feels any burden to warn the professed Church of Christ of her fallen condition. The Pacific Press, 43 Bond Street, New York, will fill orders for this pamphlet at the publisher's price, 25 cents. Don't fail to secure a copy at once.

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

VOLUME 9.

NEW YORK, FEBRUARY 1, 1894.

NUMBER 5.

American Sentinel.

PUBLISHED WEEKLY BY THE
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EDITOR, ALONZO T. JONES.
ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

THERE is abroad a general disposition to apologize and make excuses for, and to flatter the papacy.

THIS is not to be wondered at on the part of what is called the *secular* press of the country, as that is practically controlled, directly or indirectly, by the papacy.

BUT it is a mystery how religious papers, professedly Protestant, can shut their eyes to the encroachments of the papacy, and labor to convince themselves and the public that the papacy is not what it used to be, but is enlightened, modernized, and even *Americanized*.

MYSTERY, though it be, however, it is an undeniable *fact* that the religious papers, professedly Protestant, which stand as the leading Protestant papers of the country, do labor diligently and constantly to convince themselves and the public that the papacy is not what it *really* is.

TRUE, they find it a difficult task which they have thus set themselves, in the face of the numerous bold movements which the papacy is making in her old-time and native spirit before all the people, but yet heroically do they stick to the task and seem determined to accomplish it not only in spite of the difficulties, but in spite of the papacy itself.

THERE is a considerable number of these papers, but the chiefest one, and engaged most earnestly in this difficult and mischievous business, is the *Independent* of this city. It has been thus engaged a good while, but as the papacy grows more bold and its native spirit becomes more openly apparent, the *Independent* seems the more determined to convince itself and others that all these things only mark the further progress of the papacy in

enlightenment, and in its modernizing and Americanizing tendency.

FOR instance, last October, there was sent by the Catholic hierarchy an official and authoritative communication to the "editors of Catholic newspapers," commanding them to "learn to be obedient and submissive to superiors;" that "neither they themselves nor those who assist them should attack ecclesiastics, and above all, bishops;" and that "above all, let the name of bishops be sacred among Catholic writers, for to them reverence is due because of their high office and dignity. Nor let them think themselves privileged to examine, critically, what divinely appointed pastors, in exercise of their power, have established," etc. This the *Independent* printed, and then commented upon it, as follows:—

We should like to know upon what meat these our bishops feed that they have grown so great as to be above criticism by the press. Obedience and submission to superiors is right within the limits of administration, but opinion cannot be thus controlled nor the expression of it limited. A bishop has a right to govern his diocese, but he has no right to pretend that he never makes a mistake or cannot be criticised. We should like to know why a Catholic editor should not have the "privilege to examine critically what divinely appointed pastors have established"? Divinely appointed pastors can establish very unwise things. We are interested to know what those ecclesiastical penalties are by which editors are to be prevented from criticising a bishop's method of administration. We suppose the most effective method will be for the bishop to pronounce his censure upon the journal and forbid his people to subscribe to it. That has been tried in Cincinnati with great success. But it is not the American way of doing things, and we do not believe it is the Christian way of doing things.

And yet, in the very same issue, October 26, 1893, and in the editorial columns, too, the *Independent* says this:—

Archbishop Ireland and Bishop McGolrick appeared last week in Chicago on the platform of the Woman's Christian Temperance Union. The nearer we come together the better we will like each other.

Archbishop Ireland and Bishop McGolrick were, with the others, the authors of that communication of arrogance and superiority, addressed to editors of Catholic newspapers, which the *Independent* mildly criticises, and then, almost in the same breath, declares of these same men: "The nearer we come together the better we will like each other." Yes, after swallowing such a dose of papal superiority as that,

we should think you would. No doubt the more of it you can have the better you will like it all.

ABOUT the same time that the foregoing instance occurred, there occurred also another which is well worth mentioning. The committee of the Inquisition in Rome put upon the *Index Expurgatorius* certain books and writings—that is, it condemned and outlawed them so far as its power now goes. Among these condemned writings was a series of articles by a certain Catholic, which had been printed in three numbers of a leading magazine. When the notice of the condemnation of these writings was published, the *Independent* said of it:—

We now translate the directions given to the faithful in reference to these books:

Therefore, let no one of whatsoever rank or condition dare in future either to publish or to read or to keep these above-mentioned condemned and proscribed works; but let him deliver them over to the local bishops or to the inquisitors of heretical doctrine, under the penalties which have been prescribed in the index of Forbidden Books.

We understand, then, that any Catholic who has a copy of these numbers of *The Nineteenth Century* is under immediate obligation to mail them to the bishop of his diocese. He is not allowed to keep a perfect file of the volume for 1892 and 1893 under the penalties prescribed. Mr. St. George Mivart has, since the publication of this act, obediently signified his retraction of the opinions advanced in the articles but now condemned as unsound teaching. He has proved himself quite childlike. These articles have been printed in part in a good many Catholic papers, and we do not doubt that they are in the possession of many priests and laymen. We have some curiosity to know how far this injunction to send the interdicted writings to the bishop and no longer to read them has become a dead letter.

We are in earnest when we say that we want to know whether this edict is a dead letter in the United States. We have had beautiful addresses in Chicago from Cardinal Gibbons and Bishop Keane and Archbishop Ireland and dozens of other distinguished and representative Catholics, telling us about the liberality of the pope and his sympathy with free institutions, his love for republics and the freedom of the American Catholic Church. WE BELIEVE IT ALL.* And yet what are we to do with such an edict as that which we have just translated out of the original Latin? Citizens of the United States, American Catholics who love liberty, are forbidden by an excellent gentleman in Rome [the pope] either to read or to have in their houses three different numbers of *The Nineteenth Century*? This is not fiction, it is fact. A dozen or so of his advisers have passed upon those articles and they say that American Catholic citizens shall not read them. Now what liberty is there about that? Why is it not downright spiritual tyranny? How does it agree with the beautiful sentiments which we have heard?

* The emphasis in this quotation is ours.—ED. SENTINEL.

Is it really expected that this edict will be obeyed? Will Bourke Cochran and will Dr. Burtzell immediately send to Archbishop Corrigan their copies of these three numbers of *The Nineteenth Century*, or of any of the Catholic papers in their possession which have reprinted the articles? We are confused. We are puzzled. We do not know how to work out a problem in which one of the factors is, Two equals three.—*Independent, October 5, 1893.*

But, dear *Independent*, how can you keep from being confused and puzzled with "a problem in which one of the factors is, Two equals three," when you yourself create that factor in the problem by insisting, in the face of all mathematical evidence and principle, that two *does* equal three?

ANY one who will give to papal "figuring" the true value of the factors that enter into all her problems, will never be either confused or puzzled. To the extent of its power the papal Inquisition is now precisely what it always has been. The papacy itself is to-day precisely what it always has been. "This is not fiction, it is fact." This announcement of the Inquisition demonstrates that. And if to-day the papacy had sufficient power in the United States over others than her own membership she would enforce this inquisitorial decree upon all, "of whatsoever rank or condition," whether they be Catholic or not. Of course, "we have had beautiful[?] addresses in Chicago" and many other places, "from Cardinal Gibbons and Bishop Keane and Archbishop Ireland and dozens of other distinguished and representative Catholics," and from the *Independent*, and the *Christian at Work*, and the *Evangelist*, and other distinguished and representative "Protestant" papers, "telling us about the liberality of the pope and his sympathy with free institutions, his love for republics," etc., etc., etc. But we do *not* believe a single word of it all. Every word of it all is only a papal lie.

"THE liberality of the pope"!!!! Yes, yes, and the "green cheese" of "the moon." "His sympathy with free institutions"!!! is taffy for "broad-minded" "liberal-ideaed" "advanced" "Protestants." "His love for republics"!! Oh, yes, now we have struck it. The pope loves republics. Especially does he love the American Republic. He has actually told us so himself. He has sent Satolli over here as his personal representative, not only to tell us so again and again, but to show to us how much the pope loves the American Republic. Yes, indeed, the pope loves this Republic. There is no doubt of that. The lion loves lambs, too. And even the spider loves flies. And Pope Leo XIII. says of America and its people: "I love them, and I love their country. I have great tenderness for those who live in that land, Protestants and all."—*Chicago Herald, September 5, 1893, p. 9.*

AGAIN: A few weeks ago a Catholic circular, originating from Baltimore, was distributed, raising and agitating the question of the apportionment of the public school fund to the denominational schools in proportion to membership, and stating that this question would be brought before the Maryland legislature this present winter. About the same time a bill to the same purpose was framed by a Catholic, to be presented in the New York legislature, which is now in session. It was given out, as from Archbishop Cor-

rigan, of this city, that the "Catholic authorities" were in no wise responsible for this New York bill. But, Dr. Michael Walsh, editor of the *Catholic Herald*, and sponsor of the bill, says that "the bill has been examined by the cardinals and clergy at Rome and is approved by them," and that it has also been submitted to and practically approved by the leading clergy and the most prominent men in the Catholic Church in this country." The *Independent* wrote to Cardinal Gibbons, asking him about the Baltimore circular, and whether he or Satolli had signed it. The cardinal answered that neither he nor Satolli had signed any such circular, and further that he was "certain that no such circular has any existence except in the imagination of people ever open to suspicion." As the circular had been described in the daily papers and been published in Catholic papers, the *Independent*, thinking there might be some "misapprehension" on the part of the cardinal as to what its first letter meant, sent a second letter, enclosing a copy of the circular, to which the cardinal replied that it "did not emanate" from him and was not published with his "authorization," but had appeared without his "knowledge and consent."

Next, the *Independent* sent out a letter to the archbishops and bishops of the Catholic Church in the United States, asking (1) whether it is the policy of the Catholic Church to favor the division of the public school fund; and (2) whether they, personally, would countenance such division. In its issue of January 11, 1894, the *Independent* publishes the replies of thirty bishops and archbishops to these questions. Of these thirty replies only *one* says plainly that he is opposed to it; *two* are indefinite; *six* are clearly evasive; while all the other *twenty-one* are in favor of it—some with conditions and others rabidly and unconditionally. And one of these gives the words of Cardinal Gibbons that: "This [Catholic] education our children cannot have in the public schools, therefore we wish to have our own schools; and as we cannot, without the help of the State, we desire a share of the public school fund to enable us to have such schools."

Now, from this whole record, it is as clear as day that this Baltimore circular and this New York bill, and the agitation raised by them, are all gotten up only as "feelers" by which to test the public pulse upon this question, which is fraught with the most vital consequences to the Government and people of the United States. As it seems they have found that the time is not yet ripe for its success, they will doubtless let the matter drop for a while to be sprung again as soon as possible, and so, little by little, work the thing along till they can make it win. And yet, as plain as all this is to anybody who will see, the *Independent* puts forth these words on the subject:—

We should divest ourselvss as far as possible of the prejudice which believes that they are in the habit of masking their real intentions and moving in mysterious ways.

BUT why do we need to present any more, or even these, evidences that the papacy is to-day the same politic, deceitful, crafty, "mistress of witchcrafts" and "mother of abominations" that she ever was? Why should we seek by these evidences to point out the willing blindness of such papers? when we have the plain and positive statement of Cardinal Gibbons, lately published broadcast in the

daily papers, that the papacy is to-day precisely what it always was. Here are his words:—

You must remember that the Catholic Church is the oldest institution in this country. Here, as in the old world, with the passage of time, everything else has changed. Her organization, her principles, her doctrines, her rites, are precisely the same to-day as they were when Columbus first landed. The forms of government have altered, new nationalities with new customs and new ideas have come. . . . But the teachings, the procedure, the forms, the structure of the Catholic Church, are identically what they were when the first Catholic priest raised the cross on American soil.—*Catholic Times, October 21, 1893.*

Since Columbus first landed on American soil the Inquisition was carried on to its fullest extent in every one of its horrible methods. Since that date Martin Luther and all Protestants and Protestantism were absolutely condemned and outlawed in the world. Since that date multitudes of Protestants have been persecuted to death, thousands of them being burnt to death, by the "procedure" of the Catholic Church. All this terrible record of the papacy has been made since Columbus first landed on American soil. Cardinal Gibbons declares that she is in all things "precisely" and "identically" the same to-day that she was then. There is not the least doubt that this is the absolute truth. And by the same token all these "beautiful expressions" as to the liberality of the Catholic Church, and the love of the pope for Protestants, are sheer papal lies.

In view of this and the other evidences which we have now presented, which are open and apparent and known to all, what can possibly be the cause of this apparently willful willingness on the part of professed Protestants to make the papacy appear to be what it certainly is not, and what it says itself that it is not? The only conceivable explanation of it that we can find is, that these professed Protestants have so degenerated that they have become so entirely like the papacy in structure, in aim, and in spirit, that they themselves see that they and the papacy are precisely alike; and being therefore incapable of seeing or admitting that they are wrong, they decide at once that the papacy has changed and become enlightened and modernized and Americanized. And the evidence upon which they convince themselves that this is certainly so is only that she is so exactly like themselves that there is no perceptible difference, and therefore it must be so and is so.

The Scripture showed long ago that in this country there would arise a living image of the papacy, and when things have come to the pass, that the leading Protestant representatives cannot themselves find any material difference between themselves and the papacy, it is evident that the Scripture is fulfilled. Rev. 13: 11-17.

A. T. J.

For Sunday Cars in Toronto.

THE fight for Sunday cars is still on in Toronto, but not on any correct principle. The following from the *Toronto World* of January 15, gives the situation:—

Citizens Kelly and Hendry continue to give a good 'bus service in Queen Street West. Yesterday seven 'buses were on this route and as usual did a good business. Citizen Kelly says the street is crowded with people at all hours of the day and it is no trouble at all to pick up a 'bus load of people. It takes twenty-one men and twenty-eight horses to give the service. The same number of men working electric cars, and no horses, would afford accommodation for ten times as many people. The 'buses are now a fixture, and men and horses will continue to be used until the cars are put on. Next summer the principal argument in

favor of Sunday cars will be that they will reduce the number of men employed on Sunday and do away with a large amount of horse labor on Sunday. Next summer will see three times as many men working on Sunday as there will be any occasion for, and hundreds of horses will be impressed into seven days' work that ought to be resting on Sunday. Sunday cars will be introduced as much to reduce Sunday labor as because the people want them.

This is a virtual abandonment of the only correct principle on which the fight could have been made, namely, on the inalienable right of people to work and travel on any day, without let or hindrance. The plea now made is a practical acknowledgment of the paternal theory of government. Toronto may get Sunday cars but its people will not get liberty.

The Limits of Civil Authority

From the Standpoint of Natural Right.

THERE seems to be in this country at the present time an urgent need of a better understanding by the public, upon the subject of the boundaries of the domain of popular government; for there are indications of an ignorance upon this point which cannot fail to be attended with grave wrongs to individuals and evils to the State. The principle that "the majority must rule," is the correct one, but is not of universal application. There is danger that it may be extended altogether too far; for it must be evident to all, that the majority cannot prescribe rules for the minority in everything, no matter how small that minority may be. If it can, there is no such thing as individual rights, for that which is subject to the will of a majority is not a right. A right is something which, in its very nature, is inherent in the one possessing it, independent of the will of all other persons. Otherwise it would be but a mere privilege, such as a superior might grant to an inferior, and take away again at his pleasure; and the saying would be true that "might makes right." But it is one of the fundamental principles of our Government, that "all men are created equal." It is not the prerogative of any one to be lord over any other, to prescribe rules by which he must live. They are equal in this, that all have an *equal* right to think and act as suits their inclinations. But this right is limited by the fact that all are equal, which forbids each to do anything that would encroach upon the rights of his neighbor. For that which would interfere with the rights of others is not a right. Rights cannot conflict. Rights run in parallel lines, never crossing, never clashing.

All individuals have rights. The Declaration of Independence declares that "all men are created equal," "and are endowed by their Creator with certain unalienable rights;" that among these are "life, liberty, and the pursuit of happiness;" and the same great truths are embodied in the fundamental principles of English and American law. (See Cooley's Edition of Blackstone's Commentaries, book 1, and introduction.)

"Life, liberty, and the pursuit of happiness," are general terms, but it is not left for governments arbitrarily to define the limits to which these rights extend. There is a natural limit already fixed for each and every individual, and that limit, as has been said, is the line which bounds the rights of his neighbor. The rights of one must not be made to conflict with those of another. It may be generally stated by saying that every man has a

right to do whatever he will, provided that in so doing he does not interfere with the like right of any and every other person.

These rights are a necessary consequence of the fact that all men are created equal. This fact gives to each one equal authority, and leaves no one with any natural authority over and above another. No man gets his rights and liberties from his fellows, but from his Creator, who, as the Declaration of Independence says, endowed him with them; and therefore only his Creator can rightfully take them away. Otherwise than this, he can be deprived of them only by forfeiture for misconduct.

The purpose of governments, as the Declaration of Independence asserts, is to protect these rights,—the rights of the individual. Governments are not instituted merely to run themselves, to become rich and great and powerful at the expense of the individuals composing them, and to perpetuate themselves regardless of the wishes of the governed; but to protect each individual in the enjoyment of his rights. The individual could not well protect himself against all others, so each delegates his right in this respect to certain ones chosen to make laws and preserve peace and order, and who are backed up by the power of the people who choose them. This is what constitutes government in its republican form,—the delegation of the power and authority of the people, the individuals, to their representatives. And this is done, directly or indirectly, by means of an election, in which each individual has an equal voice. The people do the governing, and those chosen to office are but the servants of the people, to carry out their will, and not in any sense rulers over them.

Governments should, therefore, exercise themselves in doing what they are instituted to do; *viz.*, protect the people in the enjoyment of their rights; and outside of this they have no legitimate authority whatever; for governments, in their popular form, are but the expression of the will of the majority. The majority can and must rule in the sphere which governments are instituted to fill, in prescribing the manner in which the purpose of the government—the protection and preservation of individual rights—shall be carried out, whether that government be municipal, State, or national. Beyond this the majority has no right to go. And let it be remembered that while popular governments represent the will of the majority, they are instituted to *protect the rights of the minority,—the individual.* The moment therefore that the government undertakes to regulate an individual's conduct in matters which do not concern the rights of others, it begins to do just the opposite of that which it was instituted to do, since it begins to invade, not protect, the rights of the minority.

When, therefore, we hear it said that Mr. A. or Mr. B. must stop doing as he does, because in this country the majority must rule, it is proper to stop and inquire whether his conduct pertains to that upon which the majority have the right to speak. If his conduct is an infringement upon the rights of his neighbors, if it is an infringement of the will of the majority in that which concerns the equal rights of all citizens, it must be regulated by their will. But if not, the individual is within the sphere of his own rights and liberties, so far, at least, as his fellow-men are concerned, and no one has the right to

molest him, however foolish or unwise his conduct may appear to others. He is outside the lines which mark the limitations of majority rule. L. A. SMITH.

The Limits of Civil Authority

From the Standpoint of Divine Obligation.

THERE are other considerations, not touched upon by the writer of the foregoing article, which, however, must have great weight, especially with the Christian.

Man's first and highest allegiance in all things is due to his Creator; therefore the domain of conscience is one which human government, whether of one or of many, has no right to invade. No man can surrender his conscience to the keeping of another, and maintain his loyalty to God; but as a responsible moral being, he must remain loyal to his Creator at whatever cost, even at the sacrifice of life itself. In such cases the word of the Lord is: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." God's word is, "Thou shalt not go with the multitude to do evil." This places every man on his own responsibility, and shows that a question of duty toward God, a question of conscience, is a question with which majorities and minorities have nothing to do.

The first and great commandment in the divine law is supreme love to God. The test of love is obedience: "If ye love me," says the Saviour, "keep my commandments." And again we are told in the divine word that "by this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments." Hence, the commandment to love God is in effect a command that we obey him. And this the divine law says alike to every man. "We know," says the apostle, "that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."

But while God demands man's first and best affections, he throws the safeguards of his law around his creatures, and to each moral being he says, "Thou shalt love thy neighbor as thyself." But at an early period in the history of the race, man rebelled against the law of his Creator. The divine injunction of equal love for fellow-creatures no longer afforded the protection necessary, and so God ordained that men should organize for the protection and securing of their own natural rights. This we call civil government. But this in no way supersedes the divine government; it does not in any measure release the individual from obligation to obey the divine law. It simply provides a way whereby men may compel their fellows to yield to them that which is their due.

Notwithstanding the ordinance of civil government, God is still the great moral Governor; to him every soul is responsible; to him every free moral agent must give account. To permit any power whatever to come between the individual and God, would destroy individual responsibility toward God. If it were the province of the State to enforce the law of God, the individual would naturally seek to know not the will of God but the will of the State. The effect would be to put the State in the place of God, just as the

papacy puts the pope in the place of God. On the other hand, had God not committed to man the conservation of his own natural rights, one of two things would have happened; either vengeance for transgression against human rights would have been so swift and certain as to defeat the very object of God in making and in leaving man free to choose or refuse his service, or else punishment would have been so long delayed as to afford no protection to those in need of it. Civil government, as it exists, is an absolute necessity for a race of social free moral agents, in a state of alienation from their Creator.

It is evident from the facts stated that there never can be any conflict between legitimate civil authority and the claims of the divine law. And yet the fact remains that there have been many and serious conflicts. Civil governments have frequently required of their subjects that which the divine law forbids, and have forbidden that which the divine law requires. Why is this? The answer is that those in power have either wilfully or ignorantly exceeded their legitimate authority. Were this not true, it would have been the duty of Shadrach, Meshach, and Abednego to have fallen down and worshiped the great image set up by Nebuchadnezzar in the plain of Dura, and God would not have delivered them out of the furnace into which they were cast. It would likewise have been Daniel's duty to have refrained from asking any petition of any God or man for thirty days, save of the king only, when so commanded by his earthly sovereign; and God would not have sent an angel and closed the mouths of the lions into whose den he was cast for his disregard of civil authority. But God did deliver Shadrach, Meshach, and Abednego, and he did vindicate Daniel's course, thus declaring in an unmistakable manner, and in thunder tones, that he alone is Sovereign of the conscience, that to him alone is unqualified allegiance due, and that he alone is the moral Governor.

Nor are the instances cited isolated cases in which the devoted servants of God have, in the face of death, chosen to obey God rather than men. The Bible and the history of the Christian Church are full of such cases. This principle was well understood and was fearlessly announced by the apostles who had received it from the Lord himself, couched in these matchless words, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." And when commanded by the civil rulers to refrain from doing something which Jesus had commanded, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." And again, "Peter and the other apostles answered and said, We ought to obey God rather than men." And such must be the Christian's answer to day to any and every demand that conscience be subordinated to civil authority. The Christian can go to prison or to death, but he cannot disobey God even at the behest of the greatest of civil powers. His invariable answer must be, "We ought to obey God rather than men."

Nor is this the expression of religious fanaticism. The principle thus stated is known and recognized by the best and most enlightened thinkers everywhere. In his work on moral philosophy, President Fairchild says:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God rather than men," in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement will be sustained.

The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

The reader has doubtless assented thus far to the correctness of the position taken in this paper, and to the principle so succinctly stated by President Fairchild; it remains, therefore, only to illustrate this principle by citing one or two cases sufficiently near in point of time to enable all to understand fully what is involved in its practical application.

In Massachusetts, in 1644, a law was promulgated requiring all parents to have their children sprinkled. A Baptist, by the name of Painter, refused to obey the law, and was whipped, which punishment he bore without flinching. This is only one of many similar instances that occurred in that colony. The Baptists not only held that immersion alone was baptism, and that persons old enough to exercise faith for themselves were the only proper subjects of the ordinance, but they regarded sprinkling as a counterfeit baptism, and believed that to submit to it would be to commit sin. Hence their refusal to submit to it. Even Pseudo-Baptists now honor them for their fidelity to their faith.

In our own land to-day there are thousands of people who dissent from the prevailing view of the Sabbath, and instead of observing Sunday, the first day of the week, keep Saturday, the seventh day of the week, in harmony with the express provisions of the fourth commandment of the Decalogue. These people are Seventh-day Adventists and Seventh-day Baptists. The former, especially, look upon the fourth commandment not only as enjoining rest upon the seventh day, but as requiring that the other six days be spent habitually in industrial pursuits, and in a manner different from the Sabbath day.

But as the law of Massachusetts required all to have their children sprinkled, so the laws of several of our American States require all to observe Sunday by refraining on that day from all secular labor and business, "works of necessity and charity only excepted." But as was the case with the Massachusetts Baptists, to obey the Sunday laws is with the Adventists to violate conscience, and, as they view it, to sin against God. They, therefore, as did the Baptists before them, violate the law and suffer the penalty, as they have done repeatedly,—notably in Tennessee and Maryland. Could they do otherwise and retain their Christian integrity, or remain loyal subjects of the King of kings? And is not fining and imprisoning Adventists in the nineteenth century for disregard of the Sunday law, as truly persecution for conscience' sake as was the whipping of Baptists two hundred years ago for disregarding the law which required them to have their children sprinkled? If not, why not? C. P. B.

Christ and the Sabbath.*

SATAN'S STRONGEST AGENCY.

Now it has been the purpose of Satan all these centuries to put something else in the place of Christ, himself if possible,—at all events, to turn away the minds of men from the worship of God as manifested in Jesus Christ. By reading two prophecies, and putting them together, we shall see the force of this working of Satan, through an agency through which his work has been carried on more successfully and for a longer time than through any other agency in the history of the world.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14. This scripture evidently speaks of the fall of Satan and the reason for it; for Lucifer, "the light bearer," by his own course of rebellion became Satan, "the adversary." "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposed and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3,4. Every one knows that this prophecy refers to the papacy, and every one who puts those two scriptures together can see that they represent exactly the same spirit,—I will exalt myself above God.

In the papacy we have, in organized form, the greatest manifestation of the working of Satan that this world has ever seen; and the whole principle of the papacy is self-exaltation, the very principle that characterized Satan at the beginning, the very principle which led to his downfall. And this organized power steps forth and claims just what this prophecy says that it should claim,—that it stands in the place of God. The pope, the head of this church, is called the vicar of Christ, or the vicerent of Christ, that is, he is the one who rules in the place of Christ. Or, in other words, he has put himself in the place of Christ. He poses as the substitute of Christ. That is simply the same old scheme of the devil. He wanted Christ's place, he wanted the honor and worship that belong to Christ; and this organized manifestation of the spirit and the working of Satan is the same thing over again. It is putting some one else in the place of Christ. And not only that, but the papacy claims to control the saving power of God, that is, his creative power.

THE PAPACY CLAIMS SAVING POWER.

The fact that the papacy claims to exercise the saving power of God, is evident from the following extract from De Harbe's "Full Catechism of the Catholic Religion," approved by Catholic authorities, and published in New York by the Catholic Publishing Association, in 1883. The extract is from page 145: "Every one is obliged, under pain of eternal dam-

ROME is described in Rev. 17:3-6.

*From No. 14, of the Religious Liberty Library, by Prof. W. W. Prescott.

nation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church. To despise her is the same as to despise Christ, namely, his doctrine, his means of grace, and his powers. To separate from her is the same as to separate from Christ, and to forfeit eternal salvation. Therefore St. Augustine and the other bishops of Africa pronounced, A. D. 412, at the council of Zirta, this decision: 'Whosoever is separated from the Catholic Church, however commendable, in his opinion, his life may be, he shall, for this very reason, that he has at some time separated from the unity of Christ, not see life, but the wrath of God abide on him.'

The Catholic Church, the papacy,—that organization through which this spirit of Satan has been manifested, in opposing itself against God, in exalting itself above all that is called God, or that is worshiped,—that church claims to have the authority to control the saving grace and power of God. But what is the saving power of God?—It is creative power. We have learned that. What is the sign of God's creative power, that he is the true God, and that our worship belongs to him because he is the Creator?—It is the true Sabbath.

But here comes another power, the papacy, claiming that it controls saving grace, and that there can be no salvation outside of the authority of the Catholic Church. And one of the charges made against Luther was that he had invented a new means of justification, so that the sinner could come to God and receive pardon without the intervention of church or priest. We have found that God, who is the Creator, and who in Jesus Christ dispenses his saving power freely to all who believe, has established the Sabbath as the sign of that power. Since the Catholic Church, the agency of Satan, claims to have saving power, and to dispense that power, the very logic of the situation demands that she should have a rival sign as a sign of her pretended power, and so she has it in the rival Sabbath. And as she claims that "to separate from her is the same as to separate from Christ and to forfeit eternal salvation," thus putting herself in the place of Christ, so she demands that the sign of her power should be accepted instead of the true Sabbath, and says: "The keeping holy the Sunday is a thing absolutely necessary to salvation."—*A Sure Way to Find out the True Religion*, by Rev. T. Baddeley, p. 95; published by P. J. Kennedy, Catholic Publisher, etc., New York.

WHO CAN SAVE?

Consider now that we have before us two days; one is the sign of the power of God in creation and salvation; the other has been instituted by Christ's rival, and has been taken up as a Sabbath, or a pretended Sabbath, by that power (the papacy) through which Satan has wrought for a longer time, and in a more marked manner, than in any other power in the earth's history. One is a sign, or a mark, of the power of God; the other is a sign, or a mark, of the rival power. The question then comes, In whom shall we trust for salvation—in the power of God in Christ, or in a rival power? In whom shall we place our confidence for forgiveness of sins—in

God, the Creator of the heaven and the earth, or in that rival power that would exalt itself against God? Who can save—the one of whose power for the creation anew in Christ Jesus the true Sabbath is the sign, or mark, or the one of whose pretended power the false Sabbath is the sign or mark?

The Lord says: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20. But the Catholic Church says: "It is worth while to remember that this observance of the Sabbath, in which, after all, the only Protestant worship consists, not only has no foundation in the Bible, but it is a flagrant contradiction of its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this to the Sunday, in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Catholic Church."—*Plain Talk About the Protestantism of To-day*, p. 213.

What does this mean?—It means this; and the whole question is now clearly before us. The true Sabbath is the sign of the power of God in Jesus Christ, however, wherever, whenever manifested. In the creation of the heaven and the earth, in the deliverance of the children of Israel from Egypt, in the re-creation of the individual,—that is, in conversion, which is but the deliverance of the individual from spiritual bondage,—the Sabbath is the sign of the true God, and of his power manifested through Jesus Christ. The Sunday is but a pretended Sabbath, a rival Sabbath, the sign of the rival power.

(Conclusion next week.)

Mutterings of the Coming Storm.

[The following dispatches clipped from a single number of a New York daily, are republished by us simply as significant signs of the times.]

OMAHA, Jan. 18.—Roundsman Charles Bloom, one of the best-known and most efficient officers in the city and the recognized head of the anti-Catholic circle in his district, handed in his resignation to-day being charged with writing a letter to Mayor Bemis in which the lives of the mayor, the chief of police and Republican National Committeeman Rosewater were threatened. The letter was signed, "Guit-eau-Prendergast," and the writer declared that he would kill the mayor if certain things were not done.

The matter was kept quiet for a day or two, and then it was referred to the chief of police. The result was that to-day the chief preferred charges against Officer Bloom. He was taken before a meeting of the commissioners and required to write the letter as it was dictated to him by a member of the board. Not only was the handwriting found to be identical, but the same words were misspelled in both letters.

Bloom's trial was set for to-morrow.

Some time ago the chief of police ordered all of the force to desist from mixing in politics. This was deemed to be necessary in view of the activity of the American Protective Association members on one side and the Catholics on the other.

Bloom is said to be a member of the American Protective Association.

MILWAUKEE, Wis., Jan. 18.—W. A. Sims, the American Protective Association lecturer, was stoned by a mob at Kaukauna, Wis., last night. The mob got beyond the control of the police, and Governor Peck was called on for troops. During the lecture stones were thrown through the windows and several persons were hurt. At the close Sims demanded the protection of the police. The crowd at the stairs learned where he was going and followed, arriving at the bridge by a different route almost at the same time that Sims did.

Another demonstration was made, but the officers held the bridge against the mob, and all they could do was to throw stones and other missiles at the lecturer as he ran across the bridge. Governor Peck was not at Madison and did not get the message until this morning. After hiding with friends last night, Sims, escorted by a bodyguard of his American Protective Association friends, armed with rifles, was escorted to the depot this morning and took a train for Ashland.

KANSAS CITY, Mo., Jan. 18.—A subpoena has been issued for J. V. McNamara, the ex-Catholic priest, to whose lecture last Tuesday night the riot at Turner Hall was largely due. The complainant is J. F. Mullin, whose arrest McNamara caused in the hall the night of the lecture because he was said to have called the ex-priest a liar. It is believed that McNamara has left the city.

EMPORIA, Kan., Jan. 18.—The American Protective Association excitement has reached this city. Judge J. F. Culver, who admits he is president of a lodge that numbers nearly eight hundred members in this city, says he has received a letter threatening him and Wm. J. Murray with death. It was decorated with a skull and cross-bones. Lodges are being formed in all the surrounding cities, it is said. Yesterday a man named Bradley went to Burlington and attempted to organize a lodge, but was chased out of town.

"The Observance of the Day."

[The following chapter from "The Sabbath in Puritan New England," by Alice Morse Earle, is a sufficient answer to the assertion so frequently made that the so-called Blue Laws of New England never had any existence in fact but were the product of the imagination of a renegade minister who for bad conduct was expelled from the colony of Connecticut. It will be noted that the author whom we quote is entirely friendly not only to the Puritans, but to the day which they mistakenly honored as the Sabbath.]

THE so-called "False Blue Laws" of Connecticut, which were foisted upon the public by the Reverend Samuel Peters, have caused much indignation among all thoughtful descendants and all lovers of New England Puritans. Three of his most bitterly resented false laws which refer to the observance of the Sabbath read thus:—

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

No one shall ride on the Sabbath day, or walk in his garden or elsewhere except reverently to and from meeting.

Though these laws were worded by Dr. Peters, and though we are disgusted to hear them so often quoted as historical facts, still we must acknowledge that

though in detail not correct, they are in spirit true records of the old Puritan laws which were enacted to enforce the strict and decorous observance of the Sabbath, and which were valid not only in Connecticut and Massachusetts, but in other New England States. Even a careless glance at the historical record of any old town or church will give plenty of details to prove this.

Thus in New London we find in the latter part of the seventeenth century a wicked fisherman presented before the court and fined for catching eels on Sunday; another "fined twenty shillings for sailing a boat on the Lord's day;" while in 1670 two lovers, John Lewis and Sarah Chapman, were accused of and tried for "sitting together on the Lord's day under an apple tree in Goodman Chapman's Orchard,"—so harmless and so natural an act. In Plymouth a man was "sharply whipped" for shooting fowl on Sunday; another was fined for carrying a grist of corn home on the Lord's day, and the miller who allowed him to take it was also fined. Elizabeth Eddy of the same town was fined, in 1652, "ten shillings for wringing and hanging out clothes." A Plymouth man, for attending to his tar-pits on the Sabbath, was set in the stocks. James Watt, in 1658, was publicly reproved "for writing a note about common business on the Lord's day, *at least in the evening somewhat too soon.*" A Plymouth man who drove a yoke of oxen was "presented" before the court, as was also another offender, who drove some cows a short distance "without need" on the Sabbath.

In Newbury, in 1646, Aquila Chase and his wife were presented and fined for gathering peas from their garden on the Sabbath, but upon investigation the fines were remitted, and the offenders were only admonished. In Wareham, in 1772, William Estes acknowledged himself "Guilty of Racking Hay on the Lord's day" and was fined ten shillings; and in 1774 another Wareham citizen, "for a breach of the Sabbath in pulling apples," was fined five shillings. A Dunstable soldier, for "wetting a piece of an old hat to put in his shoe" to protect his foot—for doing this piece of heavy work on the Lord's day was fined, and paid forty shillings.

Captain Kemble of Boston was, in 1656, set for two hours in the public stocks for his "lewd and unseemly behavior," which consisted in his kissing his wife "publicly" on the Sabbath day, upon the doorstep of his house, when he had just returned from a voyage and absence of three years.

Abundant proof can be given that the act of the legislature in 1649 was not a dead letter which ordered that "whosoever shall prophane the Lords daye by doeing any seruill worke or such like abusses shall forfeite for euery such default ten shillings or be whipt."

The Vermont "Blue Book" contained equally sharp "Sunday laws." . . . The New Haven code of laws, more severe still, ordered that "Profanation of the Lord's day shall be punished by fine, imprisonment, or corporeal punishment; and if proudly, and with a high hand against the authority of God—*with death.*"

Lists of arrests and fines for walking and travelling unnecessarily on the Sabbath might be given in great numbers, and it was specially ordered that none should "ride violently to and from meeting." . . . One offender explained in

excuse of his unnecessary driving on the Sabbath that he had been to visit a sick relative, but his excuse was not accepted. A Maine man who was rebuked and fined for "unseemly walking" on the Lord's day protested that he ran to save a man from drowning. The court made him pay his fine, but ordered that the money should be returned to him when he could prove by witnesses that he had been on that errand of mercy and duty. As late as the year 1831, in Lebanon, Connecticut, a lady journeying to her father's home was arrested within sight of her father's house for unnecessary travelling on the Sabbath.

Sabbath breaking by visiting abounded in staid Worcester town to a most base extent, but was severely punished, as local records show. . . .

Even if they committed no active offense the colonists could not passively neglect the church and its duties. As late as 1774 the First Church of Roxbury fined non-attendance at public worship. . . . Captain Dennison, one of New Haven's most popular and respected citizens, was fined fifteen shillings for absence from church. William Blagden, who lived in New Haven in 1647, was "brought up" for absence from meeting. He pleaded that he had fallen into the water late on Saturday, could light no fire on Sunday to dry his clothes, and so had lain in bed to keep warm while his only suit of garments was drying. In spite of this seemingly fair excuse, Blagden was found guilty of "sloathfulness" and sentenced to be "publicly whipped." Of course the Quakers contributed liberally to the support of the court, and were fined in great numbers for refusing to attend the church which they hated, and which also warmly abhorred them; and they were zealously set in the stocks, and whipped, and caged, and pilloried as well,—whipped if they came and expressed any dissatisfaction, and whipped if they stayed away.

Not content with strict observance of the Sabbath day alone, the Puritans included Saturday evening in their holy day, and in the first colonial years these instructions were given to Governor Endicott by the New England Plantation Company: "And to the end that the Sabeth may be celebrated in a religious manner wee appoint that all may surcease their labor every Satterday throughout the yeare at three of the clock in the afternoone, and that they spend the rest of the day in chatechizing and preparaceon for the Sabeth as the ministers shall direct."

All the New England clergymen were rigid in the prolonged observance of Sunday. From sunset on Saturday until Sunday night they would not shave, have rooms swept, nor beds made, have food prepared, nor cooking utensils and tableware washed. . . .

It was very generally believed in the early days of New England that special judgments befell those who worked on the eve of the Sabbath. Winthrop gives the case of a man who, having hired help to repair a milldam, worked an hour on Saturday after sunset to finish what he had intended for the day's labor. The next day his little child, being left alone for some hours, was drowned in an uncovered well in the cellar of his house. "The father freely, in open congregation, did acknowledge it the righteous hand of God for his profaning his holy day." . . .

Sunday night, being shut out of the Sabbath hours, became in the eighteenth century a time of general cheerfulness and often merry-making. This sudden transition from the religious calm and quiet of the afternoon to the noisy gayety of the evening was very trying to many of the clergymen, especially to Jonathan Edwards, who preached often and sadly against "Sabbath evening dissipations and mirth-making." In some communities singing-schools were held on Sunday nights, which afforded a comparatively decorous and orderly manner of spending the close of the day.

Sweet to the Pilgrims and to their descendants was the hush of their calm Saturday night, and their still, tranquil Sabbath,—sign and token to them, not only of the weekly rest ordained in the creation, but of the eternal rest to come. The universal quiet and peace of the community showed the primitive instinct of a pure, simple devotion, the sincere religion which knew no compromise in spiritual things, no half-way obedience to God's Word, but rested absolutely on the Lord's day—as was commanded. No work, no play, no idle strolling was known; no sign of human life or motion was seen except the necessary care of the patient cattle and other dumb beasts, the orderly and quiet going to and from the meeting, and at the nooning, a visit to the churchyard to stand by the side of the silent dead. This absolute obedience to the letter as well to the spirit of God's Word was one of most typical traits of the character of the Puritans, and appeared to them to be one of the most vital points of their religion.

Indulgences, Papal and Protestant.

At the entrance to the Catholic village of Oberwyl, near Basel, attached to a crucifix, is the declaration that whoever prays five Ave Marias and Paternosters before this image will be granted forty days' indulgence. The fact that Catholics grant indulgences has ceased to be surprising, but who would believe that Protestants would do the same thing? One of the chief causes that led to the Reformation was the sale of indulgences. This is really what started Luther on his crusade against Rome. This is what led people to protest and thus become Protestants more than anything else.

But prophecy declares that Protestants would yet render homage and honor to Rome. We see this fulfilling to-day. There is a general tendency Romeward among Protestants. They took the first step in this direction when they united the church with the civil powers, and every religious law made by the State is an additional step in the same direction. By making Sunday laws, Protestants render special homage to Rome, for they are thus elevating and enforcing an institution for which there is no Bible authority, but which rests solely on the authority of the Catholic Church. And even more, Sunday is the usurper of the place of the Lord's Sabbath, and thus, in sustaining it, Protestants virtually reject God's institution and accept, in its stead, that of the papacy.

But what about Protestant indulgences? They come in along with the Sunday laws. When we once accept the principles of Rome, we are inevitably led to the same acts, and sooner or later we shall see growing up among Protestants

the same things that made Rome so obnoxious. And it falls to the lot of the far-famed pious Protestant city of Basel to furnish us an illustration of the truthfulness of this statement.

This city has a Sunday law, forbidding work on this day, and punishes with fines or imprisonments the naughty people that do not obey it. But for the last three Sundays of 1893, this law was suspended, and everybody could work to his heart's content, without fear of being disturbed by modern inquisitors. Thus, the whole city was granted a three-weeks' indulgence. We now ask, How much better is this than papal indulgences? The principle is the same. First, it is declared to be wrong to work on Sunday, and at another time it is permitted as all right. The true nature of this transaction is more apparent when we consider that Sunday is a religious institution, taking the place of the Sabbath. Remove the religious element, and there would be no demand for Sunday laws. The religious part is the soul and life of the institution. We are zealously taught that it is wrong to work on this day. This being the case, when the State gives everybody permission to work on it, the State virtually grants an indulgence to do wrong; and is thus doing precisely the same work as the papacy did in granting indulgences in the days of Tetzel.

By taking such a course, the State, or false Protestantism through the State, like the papacy, elevates itself above God. God being righteous, cannot pronounce the transgression of his law sin at one time and not sin at another. It may be argued that God also permits work on the Sabbath. True, but on an entirely different basis. He permits works of mercy, but such works are lawful on every Sabbath. But by punishing people for Sunday work at one time, and at another granting everybody permission to work on Sunday, the State virtually pretends to do what God cannot do. This is a faithful image to the papacy. It not only puts man in the place of God, but elevates him above God. This is why God warns us so solemnly against it. Read Rev. 14:9, 10.

H. P. HOLSER.

Basel, Switzerland, Jan. 10.

The Sunday Law Is Legal.

MUNICIPAL COURT JUDGE REID rendered a decision in the Krech case yesterday. The decision sustains the legality of the law requiring the closing of all places of business on Sunday and overrules the defendant's demurrer to the complaint. Henry Krech, the Fife hotel barber, will therefore have to stand his trial upon the charge of shaving customers on Sundays.

Judge Reid's decision first recites alleged facts in relation to the case and then quotes the Sunday law. It then takes up the defendant's objection that the law is unconstitutional in that it is discriminating in allowing hotels, livery stables and restaurants, to keep open while forbidding other business establishments to do so, and is thereby class legislation. The decision holds that while the constitutional provision forbids legislation in favor of any particular class of citizens, it does not follow that the act in question affects any particular class, it being directed against certain kinds of business and not in any wise prohibiting all citizens from en-

gaging in the exempted lines if they so desire. The first ground of objection to the validity of the act is therefore decided to be untenable.

The defendant's second objection asserts that the Sunday law is designed to compel observance of the Christian religion, and therefore illegal; that to be compelled to close his place of business amounts to a molestation and disturbance of both his person and property, and that the religious liberty of the Hebrew would be thus violated by such compulsory observance. The court holds that if he were correct in his claim the law could not stand against his objection, but that he is in error in that the law does not intend to aid or repress any religious sect, but simply to provide a day of rest and to preserve the public health. In support of this the court quotes cases precedent, and disallows the defendant's contention.

In regard to the claim of the defendant that shaving is not a trade, but a necessity, the court decides that such a question could best be settled by a jury trial. He therefore overrules the demurrer and gives leave to plead.—*Sunday Ledger, Tacoma, Wash., Jan. 14.*

Chicago in the Grasp of Rome.

CHICAGO, Ill., Jan. 22.—A Washington special to the *Inter-Ocean* says a delegation of American and German Democrats from Chicago recently had a secret interview with Cleveland, having gone to Washington incog., to protest against the appointment of Martin Russell as collector, and of Frank Lawler as marshal, on the ground that this would put the entire city in Roman Catholic control, and that the effects were already injurious to the party.

The dispatch states that a paper was filed with the President showing that the local Roman Catholics already fill the following offices: mayor, chief of police, chief of the fire department, postmaster, State's attorney, clerk of Circuit Court, clerk of Probate Court, clerk of Superior Court, a number of judges, forty-five out of sixty-eight aldermen, 90 per cent. of the police force, 80 per cent. of the members of the fire department, and 67 per cent. of the school teachers.

"REPRESENTATIVES of twenty-six parishes in Milwaukee," says the *Catholic Review*, "have founded an organization to defend their possession of their civic rights against the attacks of the American Protective Association." The *Review* significantly adds:—

Our Wisconsin co-religionists show that they value their rights of conscience and of Constitution by promptly combining to prevent these rights from being infringed, abridged or destroyed. They are acting in self-defense, forced to do so by the aggressions of the Know Nothing conspiracy; but in trying to defend themselves they may have to give blows as well as to ward them off. To our intense regret, the American Protective Association has coerced us into this attitude. On that treasonable secret society lies the blame for all the trouble that will ensue.

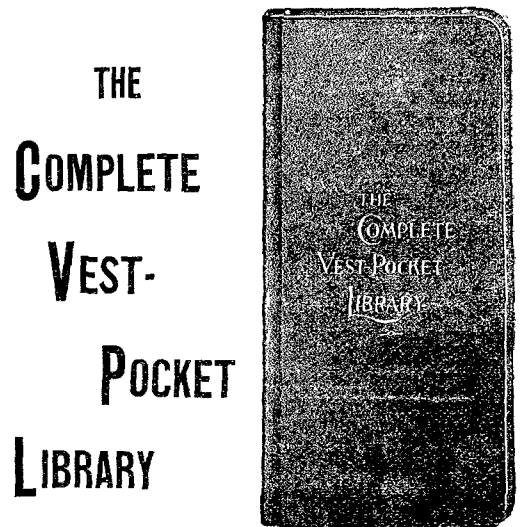
The signs of the times are ominous. The Christian will watch with interest the gathering clouds, and will warn as many as possible of the coming storm; but he will, at the same time, remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "All they that take the sword shall perish with the sword."

AMONG other items under the general heading, "Sabbath Reform," the *Christian Statesman* publishes this from Kansas City, Mo.:—

On a recent Sabbath [Sunday the *Statesman* means] the bar of the Centropolis Hotel bore this inscription, "Bar closed. Bartender gone to church. Go thou and do likewise."

This reminds us of a statement published some years ago in the *California Prohibitionist*, namely, "If the saloons will close on Sunday it is about all we can ask." The *Statesman* is professedly "devoted to the whole circle of reforms," but everything else is made secondary to a puritanical Sunday. The *Statesman* evidently agrees with the California paper that Sunday closing is about all that can be asked of the saloons.

THE Anglican Synod, recently in session in Montreal, adopted resolutions denouncing Sunday street cars, the opening of parks on Sunday, and pauper immigration. The discussion of Sunday cars by the synod brought to light the fact that many of the clergymen were in the habit of patronizing the street railways on that day. One member of the synod defended the cars on the ground of convenience and said that cabs and other carriages made more confusion on Sunday than did the cars. The resolution was, however, finally adopted unanimously.



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It is the boast of Rome that she "never changes;" therefore be not deceived by her fair professions of love for free institutions.

In last week's SENTINEL, fourth line from bottom of first column, on page 26, instead of, "Upon position and decided movements," etc., read, "Open, positive and decided movements," etc.

Do you want a SENTINEL index for 1893? If so send a postal card to this office saying so, and one will be sent to you. You ought to have it by all means if you have kept a file of the paper.

THE *Examiner* (Baptist) notes the fact that the Republic of Nicaragua has passed an act of universal religious toleration, and remarks: "This is a long step forward." Indeed it is a long step; much longer than has been taken by some of our States, which practically tolerate only Sunday-keepers.

THE bill creating in this country a censor of the press, which was before the last Congress, has been re-introduced in the present Congress by Mr. Hayes of Iowa. The bill empowers the postmaster general to exclude from the mails any publication which in his opinion devotes too much attention to reports of crime or to "stories of immoral deeds."

AN exchange remarks that the clergy of St. Louis are on record as favoring the taxation of Church property; but says that "one minister opposed the reform. He took the ground that as Protestants had more property in Missouri than the Catholics, it would be unwise to tax the churches as Protestants would be the losers." Pretty Protestantism that! Right is right no matter whom it hurts. If Church property ought to be taxed—and it certainly should—it ought to be taxed no matter to whom it belongs. An infidel paper, the Boston *Investigator*, makes this comment on the position of the "Protestant" minister who makes the plea for exemption:—

We fear that this is about the size of the morality of Protestants. They oppose a measure that gives somebody else a greater advantage than they themselves enjoy from it. This seems to be the way that a great deal of justice gets into the world. When one party is jealous of another, then the right triumphs.

The *Investigator* mistakes in supposing that such men are Protestants. It is such morality, masquerading under the

name of Protestantism and Christianity, that makes infidels. If all who profess the Christian name and who call themselves Protestants were such indeed, the *Investigator* would be without occupation, or would soon be preaching the faith it now seeks to destroy.

"ROME never changes," hence Rome of the Spanish Inquisition and of the massacre of St Bartholomew, and of Smithfield, is the same Rome which to-day fawns upon and flatters the American Republic while she surely and swiftly casts her chains about its free institutions that she may, ere long, drag it at her chariot wheels.

THE *Christian Statesman* complains that "the Phipps Conservatory in Schenley Park, Pittsburg, was thrown open to the public, Sabbath, January 7, and four thousand visitors are reported." The *Statesman* adds, "This in Sabbath-loving Pittsburg, while in Sabbathless France the Sabbath sentiment is increasing." This is truly awful! What is the country coming to when people even in Pittsburg will persist in visiting a conservatory on Sunday? Mind you, a conservatory! a wicked place in which flowers actually grow and exhibit their gorgeous tints and exhale their sweet perfumes on Sunday! How long, American Sabbath Union, oh, how long? Cannot the papacy or somebody put a stop to such things ere the "American Sabbath" be—smothered in a bank of winter roses—murdered in an evil resort wherein flowers are permitted to run opposition to the Sunday pulpit?

ACCORDING to the Philadelphia *Inquirer* of the 20th inst., a movement is on foot in that city to enforce the Sunday law of 1794. A petition to this effect was recently handed to the mayor. It was said to emanate from the Law and Order Society and was to have been presented by Lewis D. Vail, its attorney; but for some reason he did not do so. A clerk in his office said the movement was inspired by Rev. Dr. Fernley, secretary of the Philadelphia Sabbath Association, so-called, and that Mr. Vail declined association with it because he believed it futile. The mayor declines to express an opinion. Cigar and candy stores are, it seems, the principal offenders at present.

"Religious Liberty Library," No. 18.

THIS important number of the *Library* is now ready. It is entitled "Christ and the Sabbath: or Christ's Faithfulness in Sabbath-keeping," being substantially the same matter as appeared in the November *Home Missionary*, as a sermon by Elder A. T. Jones, at the Lansing, Mich., camp meeting. It has been revised and very much improved, some important additions being made. It presents a striking parallel between the course of the Pharisees and Herodians in accusing, persecuting,

and even killing Christ, for not keeping the Sabbath according to their own ideas, and the course pursued by the "Pharisees and Herodians" of our own day against those who follow Christ's example.

This is an excellent number to follow up Nos. 14, 15, and 16. "Christ and the Sabbath" shows what the true Sabbath is; "Rome's Challenge" shows what the spurious Sabbath is; "Our Answer" shows our attitude during the contest between the true and the spurious Sabbaths; and No. 18 sets forth Christ as our example in continuing faithful to the true Sabbath, and shows that since Jesus was persecuted for Sabbath-breaking when he was Sabbath-keeping, so when we are persecuted for Sabbath-breaking when we are Sabbath-keeping, we are in "most blessed company."

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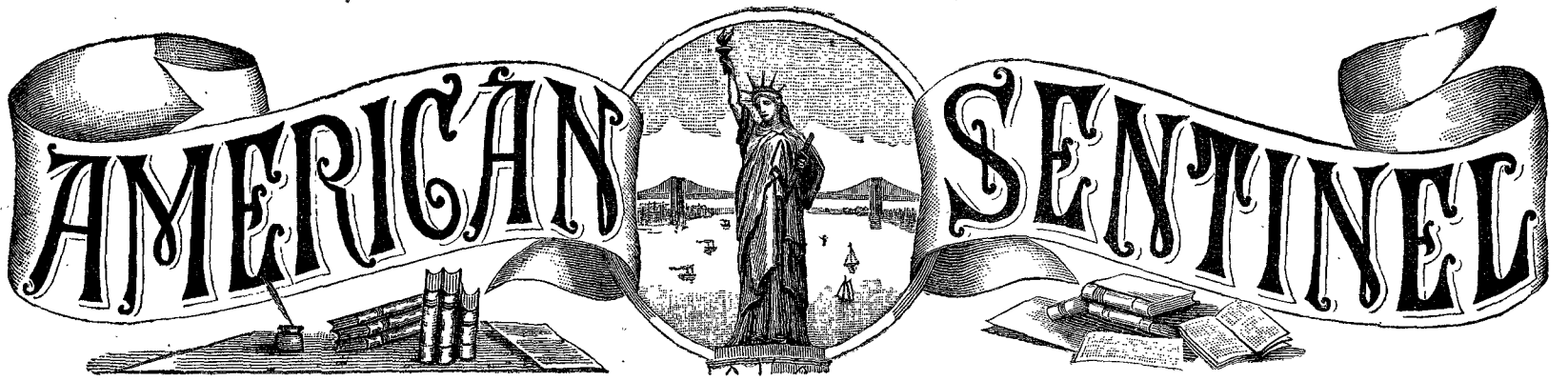
WE have secured a quantity of the *Catholic Mirror* pamphlets on the Sabbath question, at such rates as to enable us to offer them to our customers at better terms than formerly. Single copies, ten cents as formerly; three copies to one address, twenty-five cents; ten copies to one address, seventy cents. Pacific Press, 43 Bond St., New York City.

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

VOLUME 9.

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American Sentinel.

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 WILLIAM H. MCKEE.

THE papacy is posing before the Government and people of the United States as the support of society and the stay of civil order.

OPPORTUNITIES are sought for and even created on every possible occasion by the dignitaries and prominent men of "the church" to proclaim her as the conservator of public order, and that there can be no assured safety without the "benign offices" of "the church."

IN taking his seat as temporary chairman of the Catholic Congress at Chicago, September 4, 1893, Morgan J. O'Brien, of the Supreme Court of New York, said:—

That the solution of the present social difficulties is to be found in the Catholic Church, we know; for as has been well said, "That church . . . is recognized as the synonym of authority, the foe to lawlessness, and the champion of law and order."

IN the same congress, September 5, Archbishop Watterson, of Columbus, said:—

If society is to be saved from a condition worse in some respects than that of pagan times, it is from the Vatican the saviour must come. . . . Leo XIII. is recalling to the minds of men those great bedrock truths on which the health and life of nations and society depend. . . . He shows that the papacy is this great social necessity, this universal moral power in the world, the bond of union and the principle of order.

THESE are only samples of what may be found in almost every Catholic speech and Catholic paper. Thus she sounds her own trumpet before her, and, in this as in other things, "Protestant" preachers and papers toot their little horns behind her, saying, "That is so." There are many examples of this, and there have been many in recent years.

FOR instance, in the *Evangelist*, of this city, a Presbyterian paper, whose editor speaks of Cardinal Gibbons as "Our Cardinal," February 9, 1888, a Presbyte-

rian D. D. of Princeton, described the papacy as—

The church of all races, ranks and classes, which gives signs of becoming American as well as Roman, and the only church fitted by its hold upon the working masses, to grapple with that labor problem before which our Protestant Christianity stands baffled to-day.

And in the *North American Review* for January, 1894, Bishop Doane, of the "Protestant" Episcopal Church, of Albany, in this State, strikes the same key to the following effect:—

The Roman Catholic Church throughout the world is really two or three absolutely distinct and different things. Whatever one may feel about the schism which it is, and the schisms it has caused; or, however deeply one may deplore the novelties with which it has overlaid the old faith (which, like all novelties, being on the top are the things most thought of and most dwelt on by her people), these are not matters for discussion here or now. In spite of these, she is to every intelligent mind an ancient and venerable portion of the Christian Church; and in her discharge of her ecclesiastical and religious duties, is to be protected and respected, teaching other Christians many lessons of devotion, consistency and courage, which we should do well to learn. Beside this, she is a factor in the lives of thousands of people, citizens of our country, who are kept from evil living by her ministrations and control; and when we consider the fact that the enormous majority of the crowded poor belong to her communion, that perhaps the most turbulent element in our citizenship owes at least a faint and nominal allegiance to her authority, that without the control of her priesthood, we should be powerless to deal, except by brute force, with great masses of the workingmen of America; we must certainly be ready to secure to her every opportunity for doing the legitimate work of a great Christian Church. Over and above this—and I say it with no unkindness—since an overwhelming proportion of the inmates of our institutions of reform consist of her people, it seems right to me, provided no money for the support of religious services come from the State funds, that her clergymen should have access to the inmates of these institutions under proper regulations. The Roman Church is also a beneficent institution, with multiplied and manifold orders and agencies of mercy and charity, in the support of which, and in their methods of administration, she is not only to be protected, but greatly admired and imitated by others.

And that such papers as the *Independent* and the *Christian at Work*, indorse it all, needs not to be proved by quotations.

THIS claim of the papacy and its admission by Protestants, is worth examination for its own sake, and more in view of the use that is made of it. When viewed in the light of facts of open every day experience, it will be seen to be as void of truth, as perfectly fraudulent, as was ever

any claim that was made by the papacy. Nor do we need to go outside of good Catholic authority for evidence to start with. In the Chicago Catholic Congress, September 6, 1893, Archbishop Ireland said:—

We say this is a glorious church of ours—as, indeed, she is—and yet what a fearfully large proportion of those so-called saloons are held by Catholics; and what a fearfully large proportion who lose in them their souls, are children of the church.

And the same day in the congress Mr. M. T. Elder read a paper, in which he stated this and more, thus:—

When I see how largely Catholicity is represented among our hoodlum element, I feel in no spread-eagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncombe to anybody.

AMEN, say we. And yet throughout that whole congress, with the exception of Mr. Elder's paper and one more, there was nothing else than one continuous stream of this same "spread-eagle" stuff and "buncombe" as to "the church" being the "champion of law and order" and "the saviour of society." And all this, too, in face of the patent and conscious fact that "Catholicity" is so "largely represented" among the "hoodlum element" of the nation; and that a "fearfully large proportion" of saloon keepers and those who patronize them are "Catholics" and "children of the church"—yes, of "this glorious church of ours."

THERE is another illustration strictly to the point, and which is fresh in the minds of all the people of the country. Everybody knows that for the greater part of the month of January, 1894, the whole executive authority of the State of Florida, from the governor down, was kept on the alert, and even the authorities of the adjoining State of Georgia—and all in vain, too—to prevent a prize fight, in which one of the principals and a majority of the trainers, etc., were "good" Catholics. And yet not a single official of the Catholic Church said a single word or did a single thing to prevent that fight, when, if any of these claims on behalf of "the church" are true, a single word from any of them could have stopped it. This is not saying that "the church" should

have come to the aid of the State of Florida. But it is to say that if she is of any kind of good to society and civil order, she ought to be able so to instruct and civilize "her children" that they would not want so much to fight that all the power of the State cannot keep them from it. It is also worth remarking in this connection that any one who will read the names in the "sporting" notes of the daily papers, or the "sporting" papers, will have no difficulty in seeing that a "fearfully large proportion" of the prize fighting element, as well as of the saloon element and the "hoodlum element" in general, are "children of the church."

THERE is another fact in illustration of the point which we are making—that the Catholic Church is not in any sense the champion of law and order—and which is late enough to bear an air of considerable "freshness." Thursday night, January 18, 1894, in Kansas City, Mo., an ex-priest was making a speech, when the meeting was broken up by a riot. As is always done in such cases, the "police," instead of quelling the riot and arresting the rioters, arrested the speaker whom the rioters had attacked. Further proceedings are clearly enough described in the following dispatch to the *Atlanta Constitution*, a Catholic paper, January 21:—

KANSAS CITY, Mo., January 20.—Had not the police authorities to-day taken extra precautions to guard the life of J. M. McNamara, the ex-Catholic priest, who lectured last Tuesday night when a riot occurred, he would probably have received rough treatment, if not lynched. At his preliminary hearing to answer to the charges of malicious libel and circulating foul and obscene literature, such a large crowd gathered that the authorities decided to transfer the hearing to the county jail, where McNamara was incarcerated. The news that the hearing was to be held there quickly spread, and a mob numbering fully 4,000 people gathered outside of the jail. A number of extra policemen were detailed to endeavor to keep the crowd in order. When McNamara was brought from his cell his countenance was very white. The court room was packed and the spectators regarded him with anything but friendly glances. When the case was called McNamara's attorneys moved for a continuance, they not having conferred with him, and it was granted, not only for this reason, but because of the threatening aspect of the mob. The hearing was set for Thursday next.

Nobody will have any difficulty in deciding who these rioters were. Everybody knows well enough that this whole mob was made up of the "children" of "this glorious church," which is confessedly so "largely represented" in the "hoodlum element" of the Nation. The despatch further states that a local paper declares that Mr. McNamara in his speech "said nothing that would warrant his arrest on the charges preferred against him." This, however, is evident enough on the face of the report.

Now, if it be in any sense true that "the Catholic Church is the foe to lawlessness," why does she not antagonize this lawlessness in her own membership? If it be in any sense true that she is "the champion of law and order," then why does she not champion law and order in her own ranks and inculcate the principles of law and order upon her own "children"? If it be in any sense true that "the solution of the present social difficulties is to be found in the Catholic Church," then why does she not solve these social difficulties that are so prevalent amongst her own people? If "it is from the Vatican that the saviour must come," who is to save society from this condition that is fast becoming worse than

pagan times, why is it that the Vatican is unable to save its own organization from this condition that is "worse in some respects than pagan times"? If she is in any sense the source of so much good to States and nations, as is proclaimed for her, then why is it that she is not the source of enough good to her own communicants to keep them from overawing the civil authorities and intimidating justice by riotous demonstrations? If it be in any sense true that the Catholic Church is "the synonym of authority," then why is it that she has not authority enough to check the native devilry of her own children?

THERE is an apparent shadow of truth in the observation, that the Catholic Church is better qualified than any other church "to grapple with" the strikes and the consequent riot and violence of "the labor problem" "by her hold upon the working masses." And this because such "a fearfully large proportion" of the strikers, with their rioting and violence, are members in good and regular standing in that church! This is the hold which she has on the working masses. But here is the question: Having such a hold upon these striking, rioting, violent masses, why is it that she cannot so control them that there will be no danger of any of this evil work, which makes the "labor problem" such a serious and dangerous question to society and to the State? Having already such a hold upon these masses, that she owns the vast majority of them, body and soul, and yet being impotent to prevent any kind of evil or violence from them, what could possibly show more plainly that all this boasting about the Catholic Church being "the champion of law and order," "the synonym of authority," the "saviour of society," etc., etc., is nothing but a downright, huge, and unconscionable fraud?

If there were any truth at all in these claims put forth in behalf of the papacy by Catholics, and sanctioned by "Protestants," it would prove itself in the quietude and peaceful demeanor of the whole body of the membership of the Catholic Church. There would not be a single saloon keeper, nor a visitor of saloons, nor a user of intoxicants, among all the vast membership of that Church; there would not be a single prize fighter, nor a single rioter, nor a single striker, nor gambler, nor any uncivil person of any kind, among all her children. Instead of this being so however, everybody knows, and facts of daily experience keep it ever within their knowledge, that the opposite is the truth of the matter, and that all these characters are found, and abide, in her communion for ever and everywhere; and that she has no power to prevent it. This is not saying that there are no characters of other kinds in her communion but these; it is only saying what everybody knows, that *these* characters are there, and she has no power to cause it to be otherwise. And that as she has no power to cause it to be otherwise; so all the claims put forth in her behalf as being the stay of civil order and the saviour of society are absolutely fraudulent.

THE plain, unvarnished truth is, that the papacy is so entirely the synonym of lawlessness, that the Word of God describes it as the "lawless one" and the very "mystery of lawlessness." It is the

corrupter of society, the disabler of States, and the weakener of nations. It never was, and never will be, and never can be, of any kind of good under the sun. That church is "Babylon the mother of harlots and abominations of the earth." The Word of God says so, and it is so.

A. T. J.

Christ and the Sabbath.*

(Concluded.)

WHOSE POWER SHALL WE ACKNOWLEDGE?

IN the observance of the true Sabbath, we acknowledge the divinity, the authority, the power of God manifested in Jesus Christ,—that is to say, we acknowledge the divinity, the power, the authority of Christ. In the observance of the false Sabbath we acknowledge the pretended claim of the Catholic Church which is but the agency of Satan in this matter; we acknowledge the pretended claim and authority of the Catholic Church to the same thing. In the observance of the true Sabbath we acknowledge that our confidence for salvation is in the living God and his power manifested through Christ. In observing the false Sabbath we acknowledge that our trust and confidence for salvation are in that rival power, that rival authority. And any rival to God in Jesus Christ is simply a manifestation of the working of this spirit of Satan. It is Satan who instigates all opposition to God; it is Satan who urges every individual to reject Jesus Christ. And, in this matter of the false Sabbath, the sign of the pretended power, we see this working of Satan, who would steal away from the true God, and from Jesus Christ, in whom he is represented to the world, the homage, the worship belonging to him.

No one who observes the true Sabbath in the true meaning of it, can ever turn away from Jesus Christ. It is the constant acknowledgment of his belief in the divinity, the authority, the saving power, and saving grace of Jesus Christ. But any one who turns away from the true Sabbath, the sign of the true God in Jesus Christ, and turns to the false Sabbath, a sign of the rival power, has turned his back upon the law of God, and upon the temple of God, and worships with his face toward the east.

THE SABBATH A QUESTION OF ALLEGIANCE TO THE TRUE GOD.

It is not simply an observance of days as such, whether we shall stop work upon Saturday, or stop work upon Sunday, but the question is, What God are we to serve? In what power are we to trust? In whom are we depending for deliverance?

It is a question of allegiance to the true God, or allegiance to some rival or pretended power. That is the thing that is in Sabbath-keeping now; and all the people, everywhere, ought to know it. And they will know it; for we read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and

* From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The highest form of worship is in obedience. To worship Him who made heaven and earth, the sea, and the fountains of waters, is to yield our obedience to him. And this message, given everywhere, calls attention to the worship of the true God, the Creator, and really contains in it the essence of Sabbath reform, in that it calls upon us to worship the true God, the Creator, by obedience to him, and that we observe the day which is a sign, or a mark, of his creative power. So when this scripture began to be proclaimed in a special manner about half a century ago, out of that grew the Sabbath reform, because the message of the Sabbath was in it. That is the sign, or the mark, of the true God, as opposed to any rival of any kind. The observance of the true Sabbath is the sign, or mark, of allegiance to the true God, the Creator of the heaven and the earth.

WHO ARE CHRISTIANS?

Those who *knowingly* choose the sign of the other power, and who by their lives testify that they accept the mark of the rival power, thereby show that Christ is not dwelling in them, with his sanctifying power, but that they are depending upon some other power for their salvation. It is therefore necessary that the truth in regard to the Sabbath should be proclaimed to all men, that everywhere there might be an understanding choice in this matter; that everywhere men might know what is the sign of the power of God in Christ to save, and might hasten to yield themselves and to put their trust and their confidence in him for salvation, that everywhere it might be proclaimed that a rival power has sought to turn men away from the true God, that a rival power has come in, with the effort to steal away the confidence of men in Jesus Christ as the only Saviour; that they might be shown who the true God is, and what his service really includes.

But the question is asked at once, Are there no Christians except those who keep the seventh day? Have there not been Christians in all ages who never kept the seventh day? Are there not Christians now of every name and denomination who do not keep the seventh day?—Most certainly. Well, then, what difference does it make? and why call attention to this matter now? Notice this; it is the root of the whole matter. He is a true Christian who yields himself to God; he is a true Christian who follows all the light that God causes to shine upon his pathway. We are responsible for the use we make of the light given to us of God. Now when one is a true Christian, he has the desire, he has the disposition, to be conformed to the life of Jesus Christ, and every truth revealed to him concerning the life, the power, the work of Jesus Christ, is what he wants to know. But just as soon as the true Christian receives light which he has not known before, and refuses to obey it, that instant he ceases to be a true Christian. Just as soon as one who is a true Christian, a child of God, receives light, he welcomes that light. The disposition of heart is that he may be perfectly conformed to the image of God in Christ. But when light comes, and he refuses the light, he turns against God, and is no longer a true Christian; and although up to that moment he may have stood a justified child of God, yet

when God reveals to him more light, and says to him, "This is the way, walk ye in it," and he says, "No," just then he loses his standing as a justified child of God; just then his Christian experience stops, and it does not make any difference whether the invitation of God to him is to observe the true Sabbath in the true meaning, or whether it is some other duty presented.

Furthermore, the people who are to be prepared for the coming of Christ, who are to be changed in a moment, in the twinkling of an eye, who are to be translated without seeing death, are to have the character of Christ perfectly wrought in them, so that it shall be said of them, "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5. What did Pilate say of Christ?—"I find no fault in him." What is said of the people who are ready and are translated at the second coming of Christ?—"They are without fault." That is to say, they are just like Christ; the character of Christ is wrought completely in them. But in order that this should be so, their lives must be in perfect harmony with the character of God, because Christ was a representation to the world of the character of God. He interpreted God to the world. But the law of God is a transcript of the character of God. It is a statement of what God is, and when the life of man is made in harmony with the law of God, it is then that he is without fault; it is then that he is like Christ. It is therefore necessary that the attention of the people who are to be translated should be called to the fact that in disregarding the Sabbath of the Lord they are, in that point, out of harmony with the life of Christ, and so out of harmony with the character of God; and if they are to be translated without seeing death, and if it is to be said of them that they are without fault before the throne of God, that defect in character must be remedied.

THE SABBATH CONTROVERSY.

And so just before the second coming of Christ the Sabbath truth must be preached; just before the second coming of Christ the people must be told what the meaning of Sabbath-keeping really is, and what day is the Lord's day, and that, in choosing that day, they thereby take upon themselves the mark indicating that they belong to God; that they are trusting in the power of God in Christ for salvation, as against any rival power. So arises the Sabbath controversy, the calling the attention of the nations to the fact that the seventh day is the Lord's day, the seventh day is Christ's day, the seventh day is the day that God in Christ blessed and sanctified, that it has been given as a sign of the power of God in Christ.

TO COMPEL IS SATANIC.

It is a characteristic of Satan to compel, and every effort to compel in any way the consciences of men is Satanic. Every effort to compel the consciences of men in any way, whether it be the Sabbath or any other matter at issue, is Satanic. God wins by the power of love; God leaves every one free to choose; Satan tries to compel. And every law of any kind or nature tending to control, to bind men's consciences in their relation to God, is purely Satanic. And every effort to put laws upon the statute books of this country, compelling any religious observance

whatsoever, is an effort gotten up by, controlled by, and in the interest of, Satan. Every one who by vote or by voice helps on this work of compelling the consciences of men by law, is being used as an agent of Satan. It is purely Satanic from first to last, and the results will be Satanic. That is, these efforts will end in utter ruin and destruction; they will end in the utter ruin of any church that takes hold of them; they will end in the utter ruin of any State that is controlled by them; they will end in the utter ruin of every individual who yields obedience to them.

In every country Sunday laws are coming to the front. At the present time the agitation is world-wide. Everywhere the enforcement of Sunday-keeping by law is being agitated. It is the manifestation of a rival power against Jesus Christ, and the question is for every one, To whom shall I yield my allegiance? and the mark of whose power shall I receive?

The conception of a "civil Sabbath," or the "civil side of the Sabbath," is a recent invention, adopted under the stress of the situation, in order to open the door for Sunday laws.

Every effort to compel the conscience is Satanic, and the results will be Satanic. But while there is this power now being manifested in the earth, attempting to control the consciences of men in this very matter of the observance of Sunday as the Sabbath, there is an increasing power in the love of Jesus Christ, and it is drawing souls to him. It is drawing true Christians of every name and denomination to rally around the standard of Prince Immanuel. It is drawing everywhere those who hear the truth; they gladly turn to Jesus Christ and his power in salvation. "There is none other name under heaven given among men whereby we must be saved." Our hope can be well founded only when it is founded in Jesus Christ. And the Sabbath of the Lord, the day instituted by Jesus Christ himself, blessed by him, sanctified by him, and hallowed by him, is the sign to every Christian of his power to save. It is the measure of his Christian experience, his growth in grace, and his knowledge of our Lord and Saviour Jesus Christ.

Receive Jesus Christ, the only Saviour, and receive his Sabbath, the sign of what he is to every one who believes in him.

Proclaim Liberty Anew.

FOR twenty-five years the *Christian Statesman* labored arduously, hand-in-glove with the papacy, for "amendments to the Constitution," and religious legislation to designate us as a "Christian nation," as if religion could be legislated into human character, and consisted in empty words instead of earnest deeds.

Religion, like love or like death is a power uncontrolled by human laws.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Which is pure religion.

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteous-

ness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. 8:35-39; 10:3, 4.

Religion is the power of God unto salvation, the supreme spirit of love, and is superior to all written instruments; and so let it remain. Christ's gospel was a proclamation of absolute liberty. Come every one that will. Choose ye. But the perfect freedom to accept exists alone upon the same freedom to reject. Therefore the wisdom of the framers of our great Constitution should be commended, declaring that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" showing conclusively that no State could give or force its citizens to receive its prescribed religion under penalty of imprisonment, with even the shadow of justice or of liberty of conscience.

Why do the heathen Romans rage and their people imagine a vain thing?—That Americans will become papal slaves, without liberty of conscience, or freedom of worship. Proclaim anew the law of liberty throughout the land!—*Welcome Tidings.*

The Cloven Hoof of the "Sabbath" Satan.

[The following article from the *Truth Seeker* is recommended to the careful consideration of the Boston *Investigator* and of Dr. Westbrook, late president of the American Secular Union. The "liberals" of the country are evidently getting their eyes open to the sophistry of the "civil Sabbath" plea. In this article the *Truth Seeker* errs only in applying the name "Christian" to things essentially *antichristian*. There are, properly speaking, no "Christian persecutors;" and Sunday, instead of being Christian, is essentially pagan and papal.]

THOSE who have kept themselves informed on the Sunday observance question know that nearly all the leaders in the movement are very restive when it is charged that they wish to compel the people to observe Sunday as a holy day. They make it their business to declaim against the union of Church and State and they are sharp enough to see that they will lay themselves open to the accusation of favoring such union if they advocate Sunday laws in the name of religion. They have invented several specious catchwords with which to deceive such of the people as might dangerously antagonize them should they frankly avow their purpose to make Christianity the State religion. They talk glibly and delusively of a "civil" Sabbath which shall be enforced in order to allow everybody (except preachers, church organists, sextons, ushers, choirs, *et al.*) to "rest" on Sunday, and they vary this siren's song with considerable illogical and nauseating talk about the "morality" of Sunday reverence. But this pious pretense cannot be kept up all the time; not all the Sunday worshipers can be induced to talk discreetly—some will persist in making "unguarded statements" and thereby getting the whole Sabbatarian happy family into hot water. The latest to do this are some Boston clergymen, who have assembled themselves together and adopted these resolutions:—

We, the Congregational, Baptist, and Methodist ministers of Boston and vicinity, assembled in our Monday meeting, October 2, 1893, cordially unite with the Massachusetts Sunday Protective League in the following expression:—

In view of the deplorable increase in the issue of Sunday newspapers in Boston, we are constrained to renew our earnest protest against the Sunday news-

paper, and our strong condemnation of it, as one of the chief agencies of evil in hindering our work.

Because it preoccupies the minds of its readers on the Lord's day with secular things, from the contemplation of which the higher needs of human nature and the beneficent divine requirement prompt man then to rest;

Because it thus beguiles its readers to neglect and exclude from their thought those religious considerations on which all right character depends;

Because it thus indisposes its readers for public worship in the house of God, disqualifies them for it, and detains them from it to a degree that is rapidly changing the habits of large sections of our population, far and near;

Because in thus becoming a main instrument in breaking down the habit of public worship in our land it weakens the religious restraints which are indispensable to the stability of society, and thus becomes a foe to good order and a menace to our civilization.

We look with the deepest sorrow upon the unscrupulous and unpatriotic greed, and the inhumanity, exhibited in the publication, distribution, and sale of the Sunday newspaper, trespassing upon the civic rest day of large numbers of railroad employes, newsdealers, and especially youthful carriers; and in view of the hearing now in progress before the railroad commissioners of this State in regard to special Sunday newspaper trains, we respectfully represent to that honorable board that it seems to us against public policy to grant special favor to any one line of business on Sunday.

Now, here are five reasons why these clergymen are opposed to the Sunday newspaper. Four of these reasons relate entirely to the religious aspects of the matter and only one bears upon the "rest" question. Then which is of the most importance in the eyes of the clergymen, and, consequently, which will most influence their actions in the attempt to secure the suppression by law of these papers, the religious or the secular relations of the problem? Is it not perfectly plain that the Sunday law advocates are working in the interest of religion, that they want to enforce the observance of Sunday because such observance will, in their opinion, advance the cause of religion, and that their talk about securing a day of "rest" for helpless workingmen is the sheerest humbuggery? No foe of the Sunday tyranny could have more clearly and succinctly stated the case for the opponents of Sunday laws than have these ministers in the foregoing resolutions, especially in the third and fourth. They are opposed to the Sunday paper, as they are to Sunday amusements and Sunday work, primarily and chiefly because such publications, recreations, and labor interfere with *their* work on their particular work-day. All these secular agencies help to curtail their influence and authority in the community and lessen their means of livelihood.

In the last resolution an "anchor is cast to windward;" a saving clause in regard to the "civil rest day of large numbers of railroad employes, newsdealers, and especially youthful carriers," is introduced, but it is evidently very much of an afterthought, a secondary consideration which it was necessary to recognize somewhere in order to draw, if possible, some support from the so-called laboring classes. But labor is benefited, not injured, by the Sunday paper. There are always more men than there are places, and there can be no doubt that where superstition does not dominate, a sufficient number can be found who will gladly do this Sunday work, thus giving the "week-day" employes a chance to rest. As for the "youthful carriers," meaning, without doubt, the newsboys, the Sunday paper is an immense assistance to them. Suppose that a daily journal issues one hundred thousand copies of its Sunday edition, which sells for five cents per copy, and that the newsboys get one and one-half

cents of each five paid by the reader. This gives the boys fifteen hundred dollars in wages each Sunday for the one paper of one hundred thousand circulation. Then a good portion of the remaining three and a half cents finds its way into the workingmen's pockets, being distributed in the composing room, stereotyping room, press room, paper mill, ink manufactory, and various other places. Of course much of this, in the absence of the Sunday paper, would have been drawn into the coffers of the church, but we cannot afford to weep with the ministers because of this diversion. . . . The daily newspaper proprietors are often cowardly and mean, loudly defending their own right to engage in business on Sunday, but joining with the Christian persecutors in hounding men engaged in less popular enterprises who try to earn a dollar on that day. But actions are more important than words, and hence the example of the Sunday papers is one making for the widening of the bounds of free and just action, spite of their verbal lapses at times.

The clergymen are right in their denunciation of the granting of special favors to one line of business, therefore we can never consent to give the preachers, . . . a monopoly of Sunday. Let them take their chances with men and women engaged in all other occupations. Let each person select his or her own rest days and rest weeks and rest months and rest years. The hand of the Church must be kept off the helm of State. The priests must not be permitted to subvert and degrade justice in the name of physiology. We thank the Boston ministers for letting in the light of day upon the sinister designs of their junto. It is not the rest-day but the "Christian" Sunday for which they clamor and scheme. We know what they want and where they are. We shall have only ourselves to blame if we are ultimately beaten.

The Maryland Court of Appeals on Sunday Laws.

THE following from the *Baltimore American* of January 24, tells the story of the Judefind case, appealed from Kent County:—

January 23, the Court of Appeals handed down a number of important opinions. The first was the now celebrated Kent County Seventh-day Adventist case, the opinion being written by Judge Boyd. John W. Judefind, a Kent County farmer who had embraced the Seventh-day Adventist faith, was arrested for husking corn on Sunday. He was fined \$5 by a magistrate, appealed to the Circuit Court, was tried before the court, convicted and fined \$5. He brought his case before the Court of Appeals by petition in the nature of a writ of error. First. That section 247 of article 27 of the code is void, because it is in violation of the first paragraph of the fourteenth article of the Constitution of the United States. Second. That said statute is void because it is in violation of article 36 of the Bill of Rights of the constitution of Maryland. Third. That the Circuit Court for Kent County had no jurisdiction to try and convict traverser, since the justice of the peace had no jurisdiction; because the warrant charged no offense under the statute, as it failed to set forth that the husking of corn on Sunday was not a work of necessity or charity; because the warrant was issued and served on Sunday; because the bond of the traverser is void, because it charges "Sabbath-breaking" and no such offense is known to the laws of this State. The attorney general moved to quash the writ of error, on the ground that no writ of error lies to this court from the decision of the Circuit Court on an appeal to it from the judgment of a justice of the peace. That motion, says the court, must prevail.

If the petitioner wanted to try the constitutionality of the law he should have applied for the writ of certiorari upon that specific ground, and this court could then have reviewed the case. Alleged defects in

warrant and bond cannot be reviewed here. Having settled the case on the ground that no writ of error lies to this court in the case, the Court of Appeals, for fear that some doubt may rest as to their views of the main issue attempted to be raised to the validity of the arrest under the constitutions of the State and the United States—the Court of Appeals says that the law complained of is not in violation of these codes of organic law. Numerous decisions sustain this view, and nature, experience, and observation suggest the propriety and necessity of one day of rest, and the day generally adopted is Sunday. There will always be differences as to how the day shall be spent, but the advantage is too apparent to doubt.

In interpreting these differences we must not place unreasonable constructions upon them; but a man, if he defies the law of the State, must expect to be punished. If the position of the plaintiff be correct, then the law prohibiting the sale of liquor on Sunday, etc., is unconstitutional, as would be most, if not all, of our laws concerning Sunday. The court says that Sunday has been observed as a day of rest from the foundation of the State, and cites *Kilgore vs. Mills et al.* (6 G. and J., 274, and 11, Maryland, 313) to prove the position, and it says the laws are looking to a still surer making of the day a day of rest. Writ of error quashed, with costs.

It will be seen that the court went out of its way to sustain the Sunday law of the State of Maryland. There remains but one course for Maryland Adventists, namely, to disobey the law "and quietly suffer the penalty." This is the course advised by President Fairchild in his work on moral philosophy, in such cases, and it is the course which has been pursued by the servants of God in all ages. This was the course pursued by the three Hebrews when commanded to worship the golden image in the plain of Dura. Dan. 3:1-26. The prophet Daniel pursued the same course when forbidden by royal decree to offer any petition to any god or man for thirty days, save of the king only (chapter 6); and the same course was likewise followed by the apostles when forbidden by the magistrates to speak in the name of Jesus. Acts 4 and 5. We are not to resist rulers, neither are we to obey them when to do so is to sin against God. We are to obey God and take the consequences.

Sunday Here and There.

[These items are taken from the column of "News Worth Telling" in the *Christian Statesman* of January 27, and are given just as they appeared there except that we call the pagan holiday by its proper name, "Sunday," instead of dubbing it "Sabbath," as does the *Statesman*. The Lord says, "The seventh day is the Sabbath of the Lord thy God;" and we are not going to say that the first day is the Sabbath. "Thou shalt not follow a multitude to do evil."]

A COMMITTEE of five Episcopal clergymen, in Providence, R. I., was recently appointed to consider the better enforcement of the laws against the desecration of Sunday.—At the persistent solicitation of the workmen, the Holyoke paper mills have ceased to run on Sunday. The mills will stop at midnight Saturday and start at midnight Sunday.—Eight thousand candy, cigar and other stores are open in Philadelphia on Sunday. A petition signed by nine hundred voters was prepared by the Philadelphia Sabbath Association and presented to the mayor on last Friday asking that all stores, except those provided for in the act of 1794 as necessary, shall be closed on Sunday.—A canvass of the new city council of Toronto shows a majority against the resubmission of the Sunday street car question to a vote this summer.—In his address at the last annual meeting of the American Sabbath Union, Rev. Plum of Boston, charged the secularization of public thought on the Sunday question mainly upon the Sunday newspapers.—The *Congregationalist* states that the custom of giving quiet dinner parties on Sunday

evening is increasing especially in our cities. This custom must cease if the Sunday is to remain.—Comparatively few persons who break the Sunday laws are prosecuted; and yet \$1,996 were paid into the sinking fund of the Pennsylvania treasury from such fines during the year 1893. If all cases of Sunday breaking were fined, such as railroads and others, the State treasury would be filled.—The *Theocrat* of Johnstown, boldly asserts that the Sunday-travelling habit of many ministers, leading Christians, camp meeting projectors and managers, are among the chief promoters of Sunday breaking. If the religious press of our land would ring out with the clarion voice of our contemporary of the Conemaugh Valley this accusation could not long be truthfully made.—At the request of the Evangelical Alliance, all the ministers of St. Louis preached Sunday, Jan. 14, on "The Observance of the 'Lord's day' in Secular Matters." This was the result of the letter sent to the alliance by the Retail Clerk's Association concerning Sunday opening of which we made mention last week.

A Positive Force.

A WRITER in the *News* has been discussing the question, "Is Protestantism a mere negation?" The answer to such a question must depend very much upon the signification given to the term "Protestantism." If by that word is meant only what is seen in the most of that worship which differs in form from Catholicism, it may be doubtful whether it is a "mere negation" or not. Certainly a large part of it is not much more than this, and is so rapidly identifying itself with Romanism that it will soon cease to be even that. But if by that term we mean the faith of men like Luther, Wycliffe, and others who in former times earnestly contended against Rome for "the faith once delivered unto the saints," and of the few who are contending in like manner to-day, then the question may be answered with an emphatic negative. Protestantism is not a mere negation, but a positive and most powerful force.

True Protestantism is something very different from a mere denial of the errors of popery. It is a denial of those doctrines, just as truth is always a denial of error, although this is not the proper way to speak of truth. Truth comes first and error afterwards, so that error is a denial of truth, rather than truth a denial of error. And this is all error is; but truth is a positive, living force. It stands alone, beautiful and complete in itself, ignoring all error, and clothed with the power and life of Him who gave it birth.

True Protestantism is the gospel of God. It is "Protestantism" only because of the protest of the princes whose faith led them to stand out against the corrupt communion of Rome. It is a belief, a faith. It was not created by the protest of the princes, but only acquired by that a new name. It existed long before "Protestantism," as a name, was known; long before there was any occasion for such a name. It existed, indeed, from all eternity; for the gospel of God is the "everlasting gospel," being "the power of God unto salvation to every one that believeth." Rom. 1:16; Rev. 14:6.

The only protest that is needed against Rome's errors is the proclamation of this gospel, this power of God unto salvation.

This is the most effective protest that could be made, for the straightforward proclamation of divine truth is the best barrier that can be raised across the path of the error that denies it. The worst thing that can happen for error is to be contrasted with the truth. The worst thing that can happen for popery,—the power of the pope and the priest and the virgin unto salvation,—is to be contrasted with the power of God unto salvation, which is the gospel. This gospel can be proclaimed without any reference to popery whatever, and still be just as strong and effective a protest against it.

But the adherents of the papacy wish to make it appear that Protestantism is something dependent upon popery, a mere denial of the doctrines of popery, and therefore something which could not have existed without it. They wish it to appear that popery was first, and Protestantism came after it. But it is only the name that came after it, and not the principles. Popery is the thing that denies, and not Protestantism. Gospel truth was first in the field; it was there from all eternity. It was preached to the children of Israel in the wilderness (Heb. 4:1, 2); it was preached by the apostles eighteen hundred years ago; it was preached by a faithful few in the Dark Ages; it is preached by the "remnant" of Christ's followers to-day. The gospel is not on the defensive; it does not care for popish innovations; but now, as ever, it calmly and majestically pursues its way to every nation and people and tongue, being "the power of God unto salvation to every one that believeth."

The gospel is a positive force; it is an infinite force. Popery cannot stop it, nor any other power that can be brought against it. This is the force which is in the true religion, the true Protestantism. It is a force which lives and works in individuals, in the Word of God which abides in the hearts of Christians. If your religion does not contain this force, it is not the gospel of God. If your heart does not feel this power, if your life does not manifest it, you are not yet in the way of salvation.—*Present Truth, London, Eng.*

The Sabbath That Christ Kept.

CHRISTIANITY is based on the redemption work of Christ. Man had broken God's law in Eden and the curse of a broken law hung over humanity. A law was made at Sinai and written on tables of stone of which God said: "Ye shall therefore keep my statutes and my judgments, which if a man do he shall live in them." Man failed to obey this law so help was laid on One who was mighty and able to save to the uttermost. In the fullness of time when God's purpose had matured, which he purposed before the world began, he sent forth his Son, made of a woman, made under the law, that he might redeem them that were under the law. His office was to magnify the law and make it honorable. This he did by living a life of perfect obedience to it in every jot and tittle, and he proved it to be "holy and just and good."

Holiness is sinlessness. Sin is the transgression of the law, so holiness is perfect obedience to the law. Christ was holy and as such was acceptable to God, and as such was fitted to become a sacrifice for sin. Had Christ not obeyed the law perfectly he would have been a sinner. "The wages of sin is death." Had Christ sinned

his death could have had no redemptive power. It would have been the penalty of a broken law. It was his perfect obedience to God's law that qualified him to intercede for us. Had he broken the law in one point he would have been guilty of all. "Remember the Sabbath day to keep it holy" was a part of God's law, and the day was expressly declared to be the seventh day. We know that Christ kept the Sabbath day holy, for he declared himself to be the "Lord of the Sabbath day." Had he not done so, he would have been a sinner, not able to redeem even himself. John says, "He that saith he abideth in him ought himself also so to walk even as he walked." 1 John 2:6. The 4th verse reads, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." If we do not obey this Sabbath law as Christ did we are convinced of the law as transgressors. Christ said in Matt. 5:18, R.V. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished;" that is, not till the end of this age. The enforcement of God's law, then, is a purpose that cannot fail. Christ said on another occasion, "It is easier for heaven and earth to pass than for one tittle of the law to fail." The destruction of the material universe, then, would not thwart God's purposes, as would the failure of the least part of his moral law.

Christ's success as a redeemer depended upon his keeping the seventh day. Had he kept Sunday, as do so many of his professed followers, we would be still in our sins for the law would remain broken. He could only redeem men from the curse of the law which he obeyed himself. Christ never kept the first day of the week so that if it were possible for God to alter his Sabbath law which he made obligatory "forever," and he did alter it, we should have no mediator under the new law. Christ could be no refuge for us under a broken law which he never kept himself. That God made no change at his resurrection is proved by Christ's words in Matt. 24:20 where, in anticipation of the destruction of Jerusalem, which happened forty years afterwards, he said, "But pray ye that your flight be not in the winter neither on the Sabbath day." This was spoken to a company with whom he habitually kept the Sabbath day of the fourth commandment.

THE LORD FAILED TO RESPOND.

The effort made to secure the closing of the World's Fair on Sunday was the most conspicuous and united effort ever made by Christians in the world's history, to secure divine interference in human affairs. Elijah once made an appeal to Jehovah as between God and Baal, with very decisive results. In this trial he rejected all human adjuncts; he flooded the altar with water, and at the decisive moment he appealed to the Lord God of Abraham, who sent a divine fire which licked up the sacrifice, the wood, the stones, the dust, and the water.

In this latest case of appeal to God all human adjuncts calculated to assist him were liberally added. Congress was besieged for a suitable law, as never before in its history. It was flooded with literature and correspondence. Boycotts were freely threatened against all those who did not vote according to dictation. Two million and a half of dollars, which by circumstances became five millions, were

placed before the directors as a bribe for closing. Twenty-five million, eight hundred and twenty-five thousand and eighty-six people were counted as petitioners for its closing, thus giving impetus to the threatened boycott, while eighty-seven thousand five hundred and seven were all that opposed it. The one represented united Christendom, while the other represented "a few vagabond Jews and infidels."

The millions of Christians are supposed to have prayed for its closing, and they certainly performed herculean labors for the space of two years in that interest, while nobody prayed against it.

All conventions, conferences, synods, alliances and religious gatherings of every name, enforced the threatened boycott and passed denunciatory resolutions to enforce the closing. At the least appearance of success God was given all the glory, and hallelujahs were sung in his praise. The President of the United States was called upon for armed troops to shoot down offenders. Pestilence and cyclones were invoked, and the most direful consequences were predicted in case of failure to close. "And it came to pass that there was neither voice, nor any to answer, nor any that regarded." Baal was as silent as he was in Elijah's day. Had there been the least sign of interference it would have been pushed to the uttermost in the interest of "the venerable day of the sun." It was not a contest between Sunday and the "Sabbath of the Lord our God," for the latter did not appear in the controversy. The name and character of God's day, given to it by the Most High, were stolen from it and attached to the false Sabbath, which its enemies would thrust into its place.

From the human standpoint it seemed impossible but that the gates should be closed, but in God's providence the failure was made signal and complete. When the case reached Judge Goggin's court it stood, two judges for a decree which would permit of closing, and one that stood opposed; the triumph was now considered as won: but, behold! the one man triumphed over the two, and the gates could not be shut. Had not Judge Goggin appeared in court that morning, the desired end would have been gained. A fit of apoplexy would have stopped him; an attack of colic, a slip on an orange peel, a sickness in his family, a slight mental influence, or if the charge of drunkenness, which was brought against him, had been true, of which there is no evidence, a little excess of drink would have hindered him from appearing. Had the gates been as signally closed as they were signally kept open, it would have been construed as a clear indorsement of Sunday as God's transferred Sabbath day. On the other hand may not the total failure of the tremendous efforts made for closing be triumphant evidence that God will not give his sanction to a day of human substitution?

Will the National Reform combination learn no lesson from all of this? They invoked the issue and called upon God for vindication. They were beaten at every point by his providence. They are not ignorant men. Their chief spokesman, W. F. Crafts, made this plain at Saratoga. He must see the fatal lapse in the logic which makes void the law of God, by putting the wild solar holiday of all paganism in the place of the Sabbath of the fourth commandment. Is not the denun-

ciation of Christ in Matthew 15:7 of tremendous force as towards all such men? "Ye hypocrites, well did Esaias prophesy of you saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." In Mark 7:9, he adds, "Full well ye reject the commandment of God that ye may keep your own tradition."

J. W. WOOD.

Wants to Imprison and to Hang Sabbath-Keepers.

A REPRESENTATIVE of the International Religious Liberty Association sends the following to the secretary of the association:—

While working in Chattanooga, some weeks since, I became acquainted with an old journalist and ex-attorney, who, in conversation upon the Sunday movement and legislation, affirmed that Sunday laws and the rights of conscience have nothing to do with each other; but that such laws belong to the civil branch of legislation, and that all violations of Sunday laws should be punished. He further affirmed that as for himself he is in favor of punishing those who break these laws, with imprisonment in jail, and if they violate it a good deal, he would put them in the penitentiary, and for very bad offenses, he would hang them.

This man is simply more outspoken than others; thousands would say the same if they spoke their real sentiments, and other thousands will doubtless come to the same point under stress of what they will imagine are divine judgments sent on the people because of their disregard of Sunday. The Scripture says of the two-horned beast of the 13th of Revelation: "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." The image of the beast is apostate Protestantism dominating the civil power, and, like the beast, the papacy, its badge of authority is the false Sabbath.

They Will Not Confess: They Dare Not Deny.

THE Catholic journals in the United States neither made any reply to the specific charges formulated against the Catholic hierarchy in regard to its declared claims and purposes, nor do they attempt any defense of them. It is apparently quite impossible to extract from one of them either a denial of those claims on the one hand, or an acknowledgment that they are true on the other. The fact, of course, is that the organs of the hierarchy are in a dilemma and unwilling to impale themselves on either horn of it. If they should acknowledge as church canons, for example, the following, that, (1.) "The Roman Catholic Church has the right to deprive the civil authority of the entire government of public schools; (2.) That she has the right of perpetuating the union of Church and State; (3.) That she has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others, and (4.) That she has the right of requiring the State not to permit the free expression of opinion,"—if open acknowledgment were made of these, which are political claims of the hierarchy, by the Catholic journals, it might shock, to some extent, the sentiment of many Catholics who con-

sider themselves loyal American citizens; being themselves ignorant of the political policy and claims of the close corporation by which they are governed—the teaching church, the hierarchy. On the other hand the Catholic journals cannot deny what that hierarchy has openly proclaimed as canon law and the constitution of the papacy. They cannot be induced to respond to any challenge involving these facts, nor to admit any such information into their columns that might have the effect of opening the eyes of the millions, dupes of the hierarchy. They much prefer to remain doggedly silent, or whine for sympathy from non-Catholics quite as ignorant as millions of the hierarchy's own subjects of its aims and purposes. Rome ever wears a mask.—*American Constitution.*

Some Pennsylvania Law.

PENNSYLVANIA has a law, enacted in 1855, which provides that bequests to religious and charitable bodies shall be invalid if the will be made within a month of the decedent's death. Some time since one, John L. Knight, of Philadelphia, made a bequest to the Friendship Liberal League, and then very inconsiderately died within thirty days. The Supreme Court of Pennsylvania has just set the will aside on the ground that the Liberal League is to all intents and purposes the same to its members as a church, and its creed and principles the same as a religion. Hence, the law of 1855 applies to this body.

This decision seems to be all right, but the *Christian Reformer* finds fault with it, not because the Liberal League loses the bequest, but because of the ground upon which the decision was made. The *Reformer* says:—

This may be good law as far as it goes. But there are legal precedents that give a better ground for the denial of the validity of this bequest. The court incidentally referred to these grounds when it said in the present case: "Looked at from a Christian standpoint it might be said that such a bequest was irreligious and immoral, that it was unworthy to be treated as charity, and that its tendency was positively hurtful. This might be true from the point of observation occupied by an impartial humanitarian or patriot." We have not seen the dissenting opinion of Justice Dean, but we presume that he holds to the decision given by such legal authorities as Justice Sharswood, who holds that a bequest to an infidel or antichristian society is null and void because of the intrinsically immoral and hurtful character of such an organization.

We have no sympathy whatever with infidelity, but we have as little with the Christianity(?) that must be shielded behind civil statutes and be accorded special privileges to compete successfully with infidelity. A man has a right to hold and to teach any religion or no religion, and to devote his property to the promulgation of any doctrine he pleases while living, even in Pennsylvania; and having that right what kind of law is it that would deny him the right to do the same thing after death? Certainly a man ought to be permitted to dispose of his property by will in any way that he might legally and justly dispose of it during his lifetime.

C. P. B.

THE Roman Catholics have, or at least had, McNamara, the anti-Catholic lecturer in jail in Kansas City; and a popish paper suggests for him five years in the penitentiary. McNamara's offense is telling the naked truth about the confessional and the nunneries. It is not to be supposed that Rome will stand that sort of thing very much longer in this country.

Already the *Western Watchman* boasts that if such things "were printed in a newspaper the sheet would be confiscated and its publisher fined;" and when the bill introduced into the House, Dec. 13, 1893, by Mr. Hayes of Iowa, shall have become a law, everything of the kind can certainly be excluded from the United States mails. Rome is beginning to feel and exercise her power.

APROPOS of the leader in this paper on the subject of Roman Catholic lawlessness, is the following editorial note from the *Western Watchman* (popish paper published in St. Louis, Mo.):—

Mr. Tiernan wrote a very sensible letter to the Kansas City papers on the subject of the McNamara riot. He said the fellow should not be protected by the police. If the substance of his lecture were printed in a newspaper the sheet would be confiscated and its publishers fined. If it were sent through the mails the sender would be put in prison. Why should the police be detailed to protect the speaker, when the writer is clapped in prison? By all means leave the McNamaras and the Slattery to the "small boys."

The *Watchman's* "small boys" are full-grown Roman Catholics, who generally, under the leadership of priests, resort to mob violence when anybody, especially an ex-priest or an ex-nun, goes to telling "tales out of school." These wayward "children of the church" know too much.

In addition to the note quoted in the preceding paragraph, the *Watchman* has, in the same issue, namely January 25, an editorial of nearly a column written in defense of mob law for anti-popish lecturers. The *Watchman* says:—

Who can blame them [Roman Catholics] if they rise up to strike the blasphemer in the mouth? These miscreant travellers should not be protected. If their occupation excites to riot they should be made to choose some other calling. If they cannot be restrained by statute or ordinance let them carry their hides to the market; and if they get holed, let it be charged to the profit and loss of the business.

The editor of the *Watchman* is a Roman Catholic priest, "Rev." D. S. Phelan, a professed minister of Him, "who when he was reviled, reviled not again; when he suffered, he threatened not, but committed the keeping of his soul to him who judgeth righteously." But "as the heavens are higher than the earth," so are God's ways higher than the ways of the papacy.

THERE is a vacancy in the Board of Regents of the University of this State, caused by the death of the Right Rev. Francis McNeirny, Catholic Bishop of Albany. This vacancy the legislature must fill by election, and as the place was formerly filled by a papist, some of the papers are urging that it be filled from the ranks of that communion. Touching this suggestion, the *New York Sun* (Democratic) says:—

The Republicans of the legislature are not likely to consult the *Times-Union* in filling this vacancy, though they may go to the town of Albany, where it is published, for their candidate. If they establish any religious test or condition of membership of the Board, they will be taking a new departure. The religious convictions of Regents of the University form no part of the qualifications of candidates. The old and well-established rule of filling such vacancies with reference to the question of fitness only, is a good one which cannot be departed from with safety.

This is sensible. There is no sense in the idea that a Roman Catholic should be chosen simply because a member of that church formerly held the office. Men should be chosen for civil offices without the slightest reference to their religious faith. Our laws as yet know no religious qualifications for office.

Since the foregoing was written, the fol-

lowing item from the *Albion, Nebraska, News*, has come to our notice:—

The Catholic deputy sheriff has at last been announced, and Phil Langan is the lucky man. They are surely entitled to this much recognition for electing the populist ticket last fall; in fact, it is hard to believe that they will be satisfied with so insignificant a portion.

Has it indeed come to this that the offices must be divided up among the churches?

THE *Congressional Record* of January 25, has the following, second column of page 1503:—

MR. FRYE. I introduce, by request of the officers of the National Reform movement, a proposed amendment to the Constitution, which I ask may be read and referred to the Committee on the Judiciary.

The joint resolution (S. R. 56) proposing an amendment to the Constitution of the United States was read the first time by its title and the second time at length, and referred to the Committee on the Judiciary, as follows:—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the preamble of the Constitution of the United States be proposed for ratification by conventions in the several States; which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:—

"PREAMBLE.

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

The same joint resolution was introduced in the House on the same day by Mr. Morse of Massachusetts. It was in both cases referred to the Committee on the Judiciary.

"Religious Liberty Library," No. 18.

THIS important number of the *Library* is now ready. It is entitled "Christ and the Sabbath: or Christ's Faithfulness in Sabbath-keeping," being substantially the same matter as appeared in the November *Home Missionary*, as a sermon by Elder A. T. Jones, at the Lansing, Mich., camp meeting. It has been revised and very much improved, some important additions being made. It presents a striking parallel between the course of the Pharisees and Herodians in accusing, persecuting, and even killing Christ, for not keeping the Sabbath according to their own ideas, and the course pursued by the "Pharisees and Herodians" of our own day against those who follow Christ's example.

This is an excellent number to follow up Nos. 14, 15, and 16. "Christ and the Sabbath" shows what the true Sabbath is; "Rome's Challenge" shows what the spurious Sabbath is; "Our Answer" shows our attitude during the contest between the true and the spurious Sabbaths; and No. 18 sets forth Christ as our example in continuing faithful to the true Sabbath, and shows that since Jesus was persecuted for Sabbath-breaking when he was Sabbath-keeping, so when we are persecuted for Sabbath-breaking when we are Sabbath-keeping, we are in "most blessed company."

Will every Sabbath-keeper show his faithfulness by giving this number of the *Library* at least as wide a circulation as any previous number? Thirty-two pages, price 4 cents; fifty for \$1.00.

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NEW YORK, FEBRUARY 8, 1894.

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

NEW YORK CITY has \$55,588,725 worth of untaxed church property.

THE *Methodist Protestant* defends the persecution of Adventists in the interests of a legal Sunday. It is evident that the *Protestant* (?) feels the weakness of its cause else it would not appeal to civil law. Only the weak want help.

WE learn from the *Review and Herald*, of Battle Creek, Mich., that W. A. McCutchen and Elmer C. Keck, the Seventh-day Adventist minister and teacher, fined \$50 each, and costs, some weeks ago, in Gainesville, Ga., for Sunday work, have been indicted for the same offense, by the grand jury and will be tried the last week in February.

AN exchange asks: "What is Roman Catholicism?" Let the Scriptures answer: "That man of sin," the "Son of perdition," "That wicked," "The beast," "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Such is Roman Catholicism. And yet it is no worse than the so-called Protestantism that indorses its principles and apes its methods. The papal beast and his image finally share the same fate: "These both were cast alive into a lake of fire burning with brimstone."

DECEMBER 29, Mr. Crafts, late of the so-called *Christian Statesman*, lectured before the Baltimore Ministerial Union on his favorite theme, *i. e.*, how to make people keep Sunday. After enumerating the difficulties encountered in enforcing the "civil" Sunday, Mr. Crafts said that in the State of Maryland, a new element has arisen, namely, human sympathy for those who have been imprisoned for working on Sunday. He then ridiculed this sympathy and tried (with poor success, however, be it said to the credit of his audience), to provoke a laugh at the expense of the recently imprisoned men. But he seemed to stand in awe of the milk of human kindness, and so told his hearers how it could be effectually dried up. His plan to overcome this dangerous element, human sympathy, is to have each minister "write personally to his representative" in the legislature protesting against any repeal or modification of the Maryland Sunday law. "Write!" "write!" "WRITE!" says this modern inquisitor general, who, while professing to deprecate the prosecution of Sabbath-keepers

for private Sunday work, covertly aids and abets it. Maryland Sabbath-keepers have nothing to hope from man, but *Deo adjuvante, non timendum*. The injunction of our Saviour is to the point: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

THE *Christian Intelligencer* thinks that the worst enemies of Sunday are those who invoke the civil law against observers of the Sabbath. It says:—

The worst enemies of a day of rest and worship are those who enforce the penalties of the civil law against persons who conscientiously observe the seventh day of the week, and therefore pursue their ordinary vocations on the first day. So long as such persons do not hinder others from enjoying the rest and privilege of Sunday, they are entitled to pursue their own chosen course without let or hindrance.

Surely they are; but are they entitled to pursue their own course any more than are others who "do not hinder others from enjoying the rest and privilege of Sunday"? Is not the whole system of Sunday legislation at fault? Is it a correct principle that requires a man to have some religion before he can do as he pleases so long as he does not hinder others from enjoying like liberty?

THE *Christian Advocate* and the *Examiner*, two religious weeklies of this city are before us, both bearing date of February 1. The *Advocate* complains that lynchings are becoming common in the North; and the *Examiner* finds fault because the governor of Florida did not override the order of the courts of that State and prevent the recent prize fight. We have nothing but detestation for prize fights. They are disgraceful and degrading; but is their influence as pernicious and as far-reaching as would be the example of a governor himself overriding the law and usurping powers not given him by the laws which he is sworn to uphold and to administer? Certainly not; and yet the *Examiner* says of such cases:—

What a State needs is a governor of the Andrew Jackson type who is capable of making and enforcing his own laws for about fifteen minutes. If Governor Mitchell had had the nerve to send his militia to the spot, arrest the fighters in the act and land them in jail, it would go hard with the State of Florida if its lawyers could not afterwards find law enough to justify his action.

No State needs anything of the kind. Prize fights are evil, and it is anything but creditable to our civilization that public exhibitions of that kind are possible; but better a thousand acts of brutality than one of usurpation. Cannot the religious press see that in advocating usurpation by the State it is inciting mob violence by the people? If executive officers may make law in emergencies, what wonder if the people do the same thing when by some startling crime their feelings are outraged.

THE *Independent* is out with another apology for Rome, based, this time, upon the opinions expressed by the Catholic press on the school question. "The *Pilot*, of Boston," says the *Independent*, "which is edited with great intelligence and with much of the spirit of New England's fairness, says that the letters which we have printed [the letters from the Catholic bishops] are fairly representative of the whole church." As stated by us last week, of these thirty letters only one expressed unqualified disapproval of the proposed Roman Catholic raid on the public school funds; two are indefinite; six are clearly evasive; while all the other twenty-one are in favor of it—some with conditions and others rabidly and unconditionally. And one of these gives the words of Cardinal Gibbons that: "This [Catholic] education our children cannot have in the public schools, therefore we wish to have our own schools; and as we cannot, without the help of the State, we desire a share of the public school fund to enable us to have such schools."

Yes, these letters are doubtless, as the *Pilot* confesses, "fairly representative of the whole [papal] church;" yet some how or other the *Independent* evolves from them the remarkable conclusion that it is "right in interpreting them as showing that the Catholics do not propose to overthrow the public school system." The *Independent* is a remarkable paper indeed.

THE Roman Catholic press is well pleased with the *Independent*, of this city, because it has been rubbing the papal fur the right way. Sycophancy is always well-pleasing to Rome. Centuries ago inspiration said of this wicked power: "Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by prosperity shall destroy many." But at last "he shall be broken without hand;" for he shall be "cast alive into the lake burning with fire and brimstone."

As noted elsewhere in this paper, the *Congregationalist* thinks that the custom of giving quiet dinner parties on Sunday evening must cease if the "Sabbath" is to be preserved. This shows the extent to which the Sunday movement is to be carried; spies must intrude into the very homes of the people, in the interest of this pagan-papal day that is to be crammed down the throats of everybody by the National Reform combination backed up by the civil law.

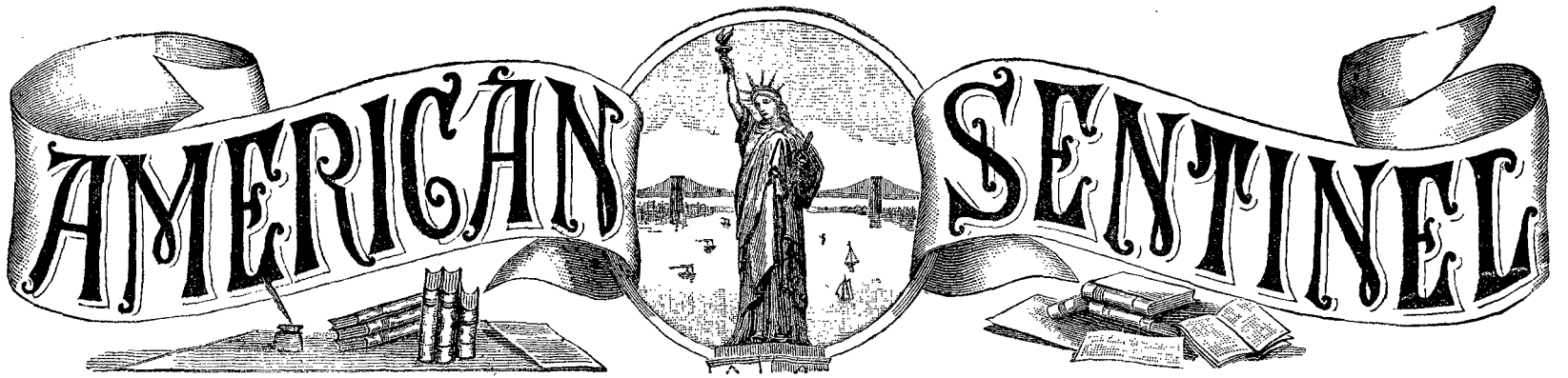
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It is claimed and urged on behalf of the papacy that she is the best promoter of a proper and "Christian" civilization.

FOR this reason it is claimed and urged that the Republic of the United States cannot afford to ignore the papacy in the problems which confront the nation in the task of assimilating its immense immigration, so as not to be hindered in its onward march to a complete "Christian" civilization.

AND Mr. Satolli has officially announced that—

Catholic education is the surest safeguard of the permanence throughout the centuries of the Constitution, and the best guide to the Republic in civil progress. . . . The more public opinion and the Government will favor Catholic schools, more and more will the welfare of the commonwealth be advanced.

THIS claim that the papacy is the source and stay of civilization, not only now but through the ages of her existence, and is therefore an important if not an essential factor to the American Republic in the problems which it is called upon to solve in connection with its flood of immigration,—this, like her other claims which we have noted, is sanctioned by professed Protestant papers and leaders, such as the *Independent*, the *Christian at Work*, et al. In this they ignore as usual the palpable and suggestive fact that the "fearfully large proportion" of these dangerous and uncivilized immigrants come from Catholic countries, are themselves Catholics, and the direct product of papal "civilization."

As the basis and sufficient proof that the papacy is the source and stay of a "Christian" civilization, there is presented by both Catholics and "Protestants," and not less by "Protestants" than by Catholics, the stupendous "fact" that she civilized the barbarians of the fifth cen-

tury and the middle ages, who annihilated the Roman Empire. This theory Dr. Philip Schaff constantly affirmed, though it clearly contradicted the undisputed and indisputable facts of the history which he himself had written. The truth is that there never was a clearer historical fraud put forth than this claim that the papacy civilized the barbarians who destroyed the Roman Empire, and occupied Western Europe in the middle ages. And since this fraudulent claim is now being so frequently made as the basis for the recognition of the papacy by the United States Government; and as Cardinal Gibbons asserts so plainly and positively that the papacy "is now precisely what she always has been," and that she "can never change," it is worth while to look a little into the connection and dealings of the papacy with the barbarians in the way of civilizing them.

It must not be forgotten that the papacy had possession of the Roman Empire itself, with all the power of the empire at her command, for nearly a hundred years before the barbarians ever entered the Western Empire with any intention to stay, and more than a hundred years before she had any chance to "civilize" them. It must be remembered too, that her alliance with the empire, and her securing possession of it, were for the express purpose of assuring to it the benefits of a "Christian civilization" and consequent "salvation." Surely here was ample time to test her powers in this direction, before she was ever called upon to "civilize" the barbarians. What, then, was the result? It was this: When, by the union of Church and State, church-membership became a qualification for political as well as every other kind of preferment, hypocrisy became more prevalent than ever before. This was bad enough in itself, yet the hypocrisy was voluntary; but when through the agency of her Sunday laws and by the ministrations of Theodosius the church received control of the civil power to compel all without distinction who were not Catholics to act as though they were, hypocrisy was made compulsory; and every person who was not voluntarily a church-member was compelled either to be a hyp-

ocrite or a rebel. In addition to this, those who were of the church indeed, through the endless succession of controversies and church councils, were forever establishing, changing, and re-establishing the faith; and as all were required to change or revise their faith according as the councils decreed, all moral and spiritual integrity was destroyed. Hypocrisy became a habit, dissimulation and fraud a necessity of life, and the very moral fiber of men and of society was vitiated.

ALL the corruptions that had characterized the earlier Rome were thus reproduced and perpetuated *under a form of godliness* in this so-called Christian Rome, the Rome of the fifth century.

The primitive rigor of discipline and manners was utterly neglected and forgotten by the ecclesiastics of Rome. The most exorbitant luxury, with all the vices attending it, was introduced among them, and the most scandalous and unchristian arts of acquiring wealth universally practiced. They seem to have rivaled in riotous living the greatest epicures of pagan Rome when luxury was there at the highest pitch. For Jerome, who was an eyewitness of what he writes, reproaches the Roman clergy with the same excesses which the poet Juvenal so severely censured in the Roman nobility under the reign of Domitian.*

The only possible result of such a course was constantly to increase unto more ungodliness, to undermine every principle of the foundation of society, and really to hasten the destruction of the empire. The pagan delusions, the pagan superstitions, and the pagan vices that had been adopted and brought into the Catholic Church by her apostasy and clothed with a form of godliness, wrought such infinite corruption that the society of which it was the greater part could no longer exist. It must inevitably fall by the weight of its own corruption, if from nothing else.

The uncontrollable progress of avarice, prodigality, voluptuousness, theater going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.†

AND onward those barbarians came, swiftly and in multitudes. They came, a host wild and savage it is true; but a people whose social habits were so far'

* Bower's "History of the Popes," Damasus, par. 14.
† Schaff's "History of the Christian Church," vol. 3, sec. 23, par. 2.

above those of the people which they destroyed, that savage as they were, they were caused fairly to blush at the shameful corruptions which they found in this so-called Christian society of Rome. This is proved by the best authority. A writer who lived at the time of the barbarian invasions, and who wrote as a Christian, gives the following evidence as to the condition of things:—

“The church which ought everywhere to propitiate God, what does she, but provoke him to anger? How many may one meet, even in the church, who are not still drunkards, or debauchees, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people, to be less vicious.” From the public worship of God, and almost during it, they pass to deeds of shame. Scarce a rich man but would commit murder and fornication. We have lost the whole power of Christianity, and offend God the more, that we sin as Christians. We are worse than the barbarians and heathen. If the Saxon is wild, the Frank faithless, the Goth inhuman, the Alanian drunken, the Hun licentious, they are, by reason of their ignorance, far less punishable than we, who, knowing the commandments of God, commit all these crimes.†

And Dr. Schaff remarks of this very period, and the consequences of this effort of the papacy at the civilization of the Roman Empire: “Nothing but the divine judgment of destruction upon this nominally Christian but essentially heathen world, could open the way for the moral regeneration of society.” This is precisely how the papacy gave “Christian civilization” and “salvation” to the Roman Empire, when she held full and undisputed possession of it for more than a hundred years. And her work of civilizing the barbarians was after precisely the same order. Indeed, how could it be otherwise, when Cardinal Gibbons assures us that the Catholic Church “is in this world the one thing that never changes.” The Burgundians were the first of the barbarian nations to be “converted” to the Catholic Church; and through them she “converted” the Franks. An account of this matter will illustrate the powers and efficiency of the papacy in the work of civilizing the barbarians and thus giving everlasting proof that she is the source of civilization and salvation to nations in general and the American Republic in particular.

THE Burgundians were settled in that part of Gaul which now forms Western Switzerland and that part of France which is now the province and district of Burgundy. As early as A. D. 430, the Huns, making inroads into Gaul, severely afflicted the Burgundians, who, finding impotent the power of their own god, determined to try the Catholic god. They therefore sent representatives to a neighboring city in Gaul, requesting the Catholic bishop to receive them. The bishop had them fast for a week, during which time he catechised them, and then baptized them. Soon afterward the Burgundians found the Huns without a leader, and, suddenly falling upon them at the disadvantage, confirmed their conversion by the slaughter of ten thousand of the enemy. Thereupon the whole nation embraced the Catholic religion “with fiery zeal.”§ Afterward, however, when about the fall of the empire, the Visigoths, under Euric, asserted their dominion over all Spain, and the greater part of Gaul, and

over the Burgundians too, they deserted the Catholic god, and adopted the Arian faith.

Yet Clotilda, a niece of the Burgundian king, “was educated” in the profession of the Catholic faith. She married Clovis, the pagan king of the pagan Franks, and strongly persuaded him to become a Catholic. All her pleadings were in vain, however, till A. D. 496, when, in a great battle with the Alemanni, the Franks were getting the worst of the conflict, in the midst of the battle Clovis vowed that if the victory could be theirs, he would become a Catholic. The tide of battle turned; the victory was won, and Clovis was a Catholic. Clotilda hurried away a messenger with the glad news to the bishop of Rheims, who came to baptize the new convert.

But after the battle was over and the dangerous crisis was past, Clovis was not real certain that he wanted to be a Catholic. He must consult his warriors. He did so, and they signified their readiness to adopt the same religion as their king. He then declared that he was convinced of the truth of the Catholic religion, and the “new Constantine” was baptized Christmas day, A. D. 496. The pope sent to Clovis a letter congratulating him on his conversion. The bishop of Vienne also sent a letter to the new convert, in which he prophesied that the faith of Clovis would be a surety of the victory of the Catholic religion; and he, with every other Catholic in Christendom, was ready to his utmost to see that the prophecy was fulfilled.

THE Catholics in all the neighboring countries longed and prayed and conspired that Clovis might deliver them from the rule of Arian monarchs; and in the nature of the case, war soon followed. Burgundy was the first country invaded. Before the war actually began, however, by the advice of the bishop of Rheims, a synod of the orthodox bishops met at Lyons; then, with the bishop of Vienne at their head, they visited the king of the Burgundians, and proposed that he call the Arian bishops together, and allow a conference to be held, as they were prepared to prove that the Arians were in error. To their proposal the king replied: “If yours be the true doctrine, why do you not prevent the king of the Franks from waging an unjust war against me, and from caballing with my enemies against me? There is no true Christian faith where there is rapacious covetousness for the possessions of others, and thirst for blood. Let him show forth his faith by his good works.”||

The bishop of Vienne dodged this pointed question, and replied: “We are ignorant of the motives and intentions of the king of the Franks; but we are taught by the Scripture that the kingdoms which abandon the divine law, are frequently subverted; and that enemies will arise on every side against those who have made God their enemy. Return with thy people to the law of God, and he will give peace and security to thy dominions.”* War followed, and the Burgundian dominions were made subject to the rule of Clovis, A. D. 500.

The Visigoths possessed all the southwestern portion of Gaul. They, too, were Arians; and the mutual conspiracy of the

Catholics in the Gothic dominions, and the crusade of the Franks from the side of Clovis, soon brought on another holy war. At the assembly of princes and warriors at Paris, A. D. 508, Clovis complained: “It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile province.” Clotilda added her pious exhortation to the effect “that doubtless the Lord would more readily lend his aid if some gift were made;” and in response, Clovis seized his battle-ax and threw it as far as he could, and as it went whirling through the air, he exclaimed, “There, on that spot where my Francesca shall fall, will I erect a church in honor of the holy apostles.”†

War was declared; and as Clovis marched on his way, he passed through Tours, and turned aside to consult the shrine of St. Martin of Tours, for an omen. “His messengers were instructed to remark the words of the Psalm which should happen to be chanted at the precise moment when they entered the church.” And the oracular clergy took care that the words which he should “happen” to hear at that moment—uttered not in Latin, but in language which Clovis understood—should be the following from Psalm xviii: “Thou hast girded me, O Lord, with strength unto the battle; thou hast subdued unto me those who rose up against me. Thou hast given me the necks of mine enemies, that I might destroy them that hate me.” The oracle was satisfactory, and in the event was completely successful. “The Visigothic kingdom was wasted and subdued by the remorseless sword of the Franks.”‡

Nor was the religious zeal of Clovis confined to the overthrow of the Arians. There were two bodies of the Franks, the Salians and the Ripuarians. Clovis was king of the Salians, Sigebert of the Ripuarians. Clovis determined to be king of all; he therefore prompted the son of Sigebert to assassinate his father, with the promise that the son should peaceably succeed Sigebert on the throne; but as soon as the murder was committed, Clovis commanded the murderer to be murdered, and then in a full parliament of the whole people of the Franks, he solemnly vowed that he had had nothing to do with the murder of either the father or the son; and upon this, as there was no heir, Clovis was raised upon a shield, and proclaimed king of the Ripuarian Franks;—all of which Gregory, bishop of Tours, commended as the will of God, saying of Clovis that “God thus daily prostrated his enemies under his hands, and enlarged his kingdom, because he walked before him with an upright heart, and did that which was well pleasing in his sight.”§

Thus was the bloody course of Clovis glorified by the Catholic writers, as the triumph of the orthodox doctrine of the Trinity over Arianism. When such actions as these were so lauded by the clergy as the pious acts of orthodox Catholics, it is certain that the clergy themselves were no better than were the bloody objects of their praise. Under the influence of such ecclesiastics, the condition of the barbarians after their so-called conversion, could not possibly be better, even if it were not

† Salvian, quoted by Schaff, *Idem*, sec. 12, par. 3.

§ Milman's “History of Latin Christianity,” book ii, chap. ii, par. 21; Socrates's “Ecclesiastical History,” book vii, chap. xxx.

|| *Idem*, book iii, chap. ii, par. 27.

* Gibbon's “Decline and Fall,” chap. xxxviii, par. 8.

† *Idem*, par. 11.

‡ *Idem*, par. 12, and Milman's “History of Latin Christianity,” Book iii, chap. ii, par. 29.

§ Milman's “History of Latin Christianity,” *Idem*, par. 29.

worse than before. To be converted to the principles and precepts of such clergy was only the more deeply to be damned.

Into the "converted" barbarians, the Catholic system instilled all of its superstition, and its bigoted hatred of heretics and unbelievers. It thus destroyed what of generosity still remained in their minds while it only intensified their native ferocity; and the shameful licentiousness of the papal system likewise corrupted the purity, and the native respect for women and marriage which had always been a noble characteristic of the German nations.

In proof of this it is necessary only to touch upon the condition of Catholic France under Clovis and his successors.

"It is difficult to conceive a more dark and odious state of society than that of France under Merovingian kings, the descendants of Clovis, as described by Gregory of Tours. . . . Throughout, assassinations, parricides, and fratricides intermingle with adulteries and rapes.

"The cruelty might seem the mere inevitable result of this violent and unnatural fusion; but the extent to which this cruelty spreads throughout the whole society almost surpasses belief. That king Chlotaire should burn alive his rebellious son with his wife and daughter, is fearful enough; but we are astounded, even in these times, that a bishop of Tours should burn a man alive to obtain the deeds of an estate which he coveted. Fredegonde sends two murderers to assassinate Childebert, and these assassins are clerks. She causes the archbishop of Rouen to be murdered while he is chanting the service in the church; and in this crime a bishop and an archdeacon are her accomplices."

"MARRIAGE was a bond contracted and broken on the slightest occasion. Some of the Merovingian kings took as many wives, either together or in succession, as suited either their passions or their politics."

The papal religion "hardly interferes even to interdict incest. King Chlotaire demanded for the fisc the third part of the revenue of the churches; some bishops yielded; one, Injuriosus, disdainfully refused, and Chlotaire withdrew his demands. Yet Chlotaire, seemingly unrebuked, married two sisters at once. Charibert likewise married two sisters: he, however, found a churchman—but that was Saint Germanus—bold enough to rebuke him. This rebuke the king (the historian quietly writes), as he had already many wives, bore with patience. Dagobert, son of Chlotaire, king of Austria, repudiated his wife Gomatrude for barrenness, married a Saxon slave Mathildis, then another, Regnatrude; so that he had three wives at once, besides so many concubines, that the chronicler is ashamed to recount them." ||

THIS did the papacy for the barbarians whom she "converted;" and such as she could not thus corrupt she destroyed. And this is how she "civilized" the barbarians. The truth is the barbarians were compelled, wearily, to drag themselves toward civilization, weighed down and retarded by this terrible incubus. They were thus compelled to grope their way, and drag both themselves and her toward civilization and Christianity instead of being helped by her in any sense. What she did with those whom she could

not corrupt, and what she did within her own proper sphere in the way of civilization, we shall see next week.

A. T. J.

Turning Their Attention to Protestants.

THE *Northwestern Chronicle* (Roman Catholic) has the following, relative to the plan of campaign for the "conversion" of Protestants:—

The so-called "Paulist idea" of preaching the gospel to everybody has been taken up by Fathers Cress, of Bowling Green, Ohio, and Wonderly, of North Baltimore. Beginning in a town of only two Catholic families among some thousands of inhabitants, they first stated the Christian rule of faith and the Christian rule of life and having invited questions and free discussion were kept busy solving difficulties and refuting objections for about an hour. These turned chiefly on the invocation of saints, the infallibility of the church, and the baptism of infants. The Methodist minister had announced a special prayer-meeting for that evening, but finding his congregation altogether too small he concluded to follow his parishioners to the Catholic meeting. The priests were thanked by a unanimous vote of the gathering for their services and requested to come again.

And why not? If Rome is simply "one of the grand divisions of the Redeemer's army," as many "Protestants" now maintain, why not as well be a Catholic as a Methodist or a Presbyterian?

Rome's New Policy.

ROME is fast coming to the front in this country, and to accomplish her ends, she is adapting herself to the situation with such consummate skill that few will perceive her designs till everything is forced to surrender to her power. Her present policy is well illustrated by facts that have been developed recently in the State of Iowa, and it will be worth while to look into this little game of blinding a great nation and bringing it to the feet of Rome.

In the *Iowa State Register*, of December 3, 1893, is published a letter from the local Catholic priest that should open the eyes of Protestants. Appearing as it does in the State Republican paper, issued at Des Moines, and having a large influence throughout the State, it indicates some things in the situation that call for serious attention.

The fact should never be forgotten that "Rome never changes." The fact that she changes her attitude and methods of working is no sign that she has changed her principles or purpose. If she fawns upon Protestantism, it is only because molasses will draw flies better than vinegar. And Protestants should not forget this, or else they will find themselves wholly in the power of Rome ere they know it.

Ex-Priest Slattery and wife were advertised to lecture in Des Moines on Catholicism and its iniquities, the first week in December. They had been mobbed in several western cities shortly before, and Father J. F. Nugent, Roman Catholic priest of Des Moines, evidently thought that another mobbing would only tend to give them still greater notoriety, and hence he wrote a letter advocating another line of action. In this letter he presents some lines of thought that will simply captivate many Protestants—or, rather, those who should be Protestants, for those who will drink in the things said by him, cannot be Protestants in anything but name.

After stating that the city papers had announced the coming of Ex-Priest Slattery and wife, and their purpose, he says:—

It is nothing to us when these parties come or go,

neither do we consider it our affair what they talk about, that is, so far as we ourselves are concerned. We would not notice their visit to our city, only we believe the interests of the Catholics demand it.

He then gives this advice to the Catholics:—

I would say to the Catholics of the city and adjoining towns: . . . Hold no arguments or discussions about them, or about anything they may say. These men do the Protestants no good and they can do the Catholic Church no harm.

Evidently this advice was very generally heeded, for the *Register*, the next morning after Slattery went away, published the following words in an editorial:—

The people of Des Moines, both Protestant, Catholic, and those neither Protestant nor Catholic are to be congratulated in refusing to be stirred up by a religious adventurer.

This editor is a Methodist Episcopal Church member, and he congratulates the people because they would not be stirred up by these startling truths told about the iniquity and abominations of the Catholic Church. Nor was this all; this Methodist Episcopal Church member and editor accepted the letter of the Catholic priest against Slattery and his work, but refused to publish a reply from Slattery. Now we are not saying that all the ex-priest and his company said, was said in the right way, or that they are even working on the right principle; but this we do know, that weak-kneed Protestantism bowed to the papacy when it published the letter of the priest, and then refused to publish the reply of the ex-priest. Fairness would at least demand that if one had a hearing the other should. And then to add shame to the whole thing, Protestants are congratulated because they refuse "to be stirred up" by a knowledge of Rome's determined purpose to rule this country. Is there danger from Rome? Let Rome answer. But heaven save the poor, blind Protestants who tell her to her face that she does not mean what she says when she declares that this country belongs to her, and that it is her purpose to possess herself of that which rightfully belongs to her. Rome's demands are loud and plain, yet Protestants sleep on, thinking themselves secure. Or is the trouble along another line; has Rome already so far gotten things in her own hand, that Protestants dare not say No to any of her demands, or reply to any of her insults?

This letter states that ex-priests who go from place to place warning the people of the terrible iniquity of Rome, have been furthered on and have obtained success through the abuse and violence offered them by Catholics themselves. He says, "Some priests who ought to be generals showed no more tactics than the rabble. . . . We feel confident that these mistakes will not be repeated." That is, "When these warning voices will not keep silence through threats and violence, we will treat them so kindly that they really cannot say anything against us or our work." But all this is for an object. Rome's millions have been assembling in this country for years, with just one object in view, the complete subjugation of the nation. To-day they claim the land as theirs by right of discovery, and openly assert that all the real advancement of the last century has been directly through their labors and wisdom. And professed Protestants dare not open their mouth or wield their pen to show the truth and oppose this work of evil deception, but will rather congratulate themselves and the Catholic Church for the wonderful things the papal power is doing right

before their eyes. Nor do they stop with that, for they blindly assist in forging the fetters that bind the conscience and take the last vestige of honor out of the people of these United States of America.

But, for an example, this Des Moines priest says: "We want the Catholics of this city to show the Catholics of this country how to receive Mr. and Mrs. Slatery when the occasion presents itself." What does this mean? What are these two persons doing that concerns the priests and their followers? Why, they have had their eyes opened to the terrible iniquity in the papal system, and they are telling the citizens of the country what Rome designs to do just as soon as she has the power. Power is all she wants, then good bye liberty, good bye freedom of press and pulpit, good bye to all that is dear to the human heart, and good bye to all progress. If you do not believe it, look at Mexico, look at Spain, look at nearly all South American countries, at Italy, and every other land that has been blessed(?) by the rule of the papacy for a few centuries. What do you see? Ignorance and superstition, poverty and want of every sort, and the people bound with chains of darkness the most galling, and no ray of hope before them.

But we must notice other points in this new policy of Rome. The conditions here are different from what they are in the countries we have named, and so they adapt themselves to the conditions of the country they wish to bring to worship at the feet of Rome. For this reason they can champion liberty of speech and press, but it is for a purpose of their own. So this Des Moines priest says:—

I would regard the violent interruption of a public speaker as a greater wrong to the public than anything the most foul mouthed and inflammatory speaker could say if allowed to speak. It must never be forgotten that free speech is the greatest gift of a free people. Any one who has read the history of other days when man was led to prison and the block for the crime of expressing his opinions, will readily understand the necessity of defending liberty of speech, if necessary, at the point of the bayonet.

That sounds well. But is that true Catholic doctrine? It is just now. It is the new policy of "the church." And why? Rome aims to conquer this country; indeed, she has it in her hands to-day, but in order to silence those who oppose her, to silence those who see through her scheme, she says for the time being, just the thing that they say. Protestantism is built on the fullest possible liberty of the individual rights of man. This liberty will never allow its possessor to trample under foot the rights of the weakest subject, because that subject is in its power; but instead, true Protestantism will defend to the limit of its rightful power the freedom of the weakest—the one who cannot defend himself—in the enjoyment of his God-given liberty.

Rome hates free speech, freedom of conscience, freedom of action,—except for herself. She must stand supreme over all. She must have absolute freedom. She claims it as her right to set aside the decrees of rulers, to trample under foot the freedom of others, especially those who stand in her way to the highest place of earthly power and honor. Neither does she deign to stop there, but assumes to set aside at pleasure any word or command of God, and makes herself the very God of the universe. Does she truly regard the rights of man? Does she honestly esteem others as herself? She only turns professedly from her path and speaks softly

that by peace she may destroy many—quench their protesting, stop their opposition, bring them to agree with her, to say that, after all, the true place for the Catholic Church is at the very head, the highest place, and that all others are wrong and should be destroyed. Then, and only then, does her policy change.

The time was when men and women were led to prison and to the block for expressing an opinion. And not only that, but *even for having an opinion*. If one had an opinion of his own, though never expressed, he would be sought out and dragged to the stake or rack, and by torture compelled, if possible, to recant his opinion. But the grace of God held millions from recanting and that grace is free for all now. Protestants, arouse, awake, and protest against the sophistry of Rome; stand by the grace of God for freedom and right! Worship not at the shrine of iniquity, the mystery of iniquity, but know your individual civil and religious rights!

C. F. WILCOX.

"Christianity" in Politics.

THE *Voice* of the 1st inst. had this from Chicago, Ill., under date of January 27:—

The Young People's Society of Christian Endeavor for Illinois proposes to go into the forthcoming elections in Illinois in a campaign for "Christian citizenship." Here is the programme of the principles which the society will take into the campaign and apply in supporting the various candidates:

"To exterminate the saloon as the greatest enemy of Christ and the Church.

"To prevent, by personal effort, the election of corrupt candidates and the enactment of corrupt laws in city, State, and nation.

"To secure fidelity on the part of officers intrusted with the execution of the laws.

"To preserve the American Sabbath.

"To purify and elevate the elective franchise.

"To promote the study of social wrongs and remedies.

"In general to seek the reign of whatsoever things are true, honest, just, pure, lovely, and of good report."

Here is "confusion worse confounded." Civil and religious things are jumbled together in one confused mass, to be urged upon the State for purely religious reasons; and to speak against the movement is to be branded as an infidel, an opposer of good government, the consort of saloon-keepers, etc., etc.

Rome and the Schools.

IN response to a request from the *Independent* thirty-one bishops of the Roman Catholic Church in this country have stated, with more or less clearness, their attitude towards our public school system. The Romish hierarchy know very well what the policy of their church is respecting this subject, and they also know how to illustrate and defend that policy. The question which was addressed to them is plain and direct; their answers are, for the most part, involved and evasive. Every intelligent American knows that the Romish hierarchy in this country would be glad to secure "a division of the public school fund" for their own sectarian uses. They have heard recently from the American people, however, and they are wise enough to see that it would be bad "policy" to agitate this question "for the present." Some of the bishops have frankly said so. They say with the archbishop of New Orleans: "Our principles are all right, but prudence and the reasonable fear of grave consequences suggest the advisability of not insisting that these

principles be carried out in the manner proposed." Bishop McQuaid does not so much object to the "manner proposed" as he does to the untimeliness of the proposition. He says: "An agitation with a view to a division of the State school fund would, *at the present time*, be injudicious and inopportune." Bishop Ludden is less adroit, but quite as honest, when he says that he wants a "share" of the public school fund for his parish schools. He wants it, he says, "by all means, and by every principle of right, liberty, and justice."

In view of these statements (and others of the hierarchy addressed give expression to similar sentiments), we cannot understand why our contemporary should say: "It is plain that if they had the power to blot the public school system entirely out of existence and leave education to voluntary effort, they would not do so." This may be true, so far as Roman Catholic laymen are concerned, but it is manifest, from their published letters, that the prelates and priests of the Romish Church would, if they could, blot out of existence our system of public education. Bishop Heslin voices the doctrine of his church on the subject, when he says: "The present public school system is virtually a persecution of Catholics." Bishop Hennessey proclaims the same doctrine, when he says: "The religious conscience of our people is regarded and respected in every matter of public concern *with the single exception of education.*"

These are bold words. Their meaning is clear. Our system of national education is, they say, "a persecution of Catholics." It neither regards nor respects their "religious conscience." And yet we are told that these prelates would not overthrow a system of education that persecutes them and their people, and that pays no regard to their religious conscience! They would not overthrow our system of education, says our contemporary, they would only "modify" it. What a modification that would be! After passing through the modifying hands of the Romish hierarchy we might search in vain for the original system. The change would be radical. Our public schools, instead of being strictly undenominational, as they now are, would then be strictly sectarian. The school fund which now goes to give all the youth of the land a common school education, would be divided among the sects for sectarian purposes. This is what a "modification" of our public school system would mean, if molded after the pattern of the Romish hierarchy. And this is, precisely, what the American people must never permit. In vain is the net spread in sight of the American eagle.

We have some idea of what our country would be in respect of education, as well as in respect of temporal and spiritual things, if the seat of government were changed from Washington to Rome. History throws a flood of light upon that subject. No true patriot would wish to see our system of education exchanged for that which prevailed in Italy, for example, in those times when the pope had it all his own way. The public school system was "modified" to suit him. There was no "persecution of Catholics" after the wicked American fashion. Their "religious conscience" was "regarded and respected." The youth in the common schools were not contaminated by such a system of education as obtains in this intolerant country. They were nurtured by

"mother church." The result was—as the whole world knows—national ignorance and well nigh national decay. The same is true of Spain and of other countries when the Romish hierarchy had control of the system of education. If we want to secure similar results all we have to do is to allow the Romish hierarchy to "modify" our public school system.

But there is no danger, provided Protestants do not lapse into indifference. Priests and prelates and cardinals may continue to call our schools "godless," and our system of education "unchristian." They will try again and again to get their hands into the public treasury in order to use it for their own sectarian purposes; but their efforts must be in vain. This nation can never allow its public schools to fall into sectarian hands. We will keep our public schools, as they now are, free to all classes, and where all stand on an equal footing before the law. There must not be any division of public school funds among the various religious denominations in this land, either "for the present" or for the future. Americans believe in religious toleration, for with a great sum we obtained this freedom. And, as there is no room in this Republic for religious intolerance, so there should never be any room in it for the propagation of sectarianism in connection with our system of public schools.—*N. Y. Observer.*

Federating the Churches.

AN effort has been made in various places to unite all the various "Protestant" churches in what is termed a "Federal Council." The following, from the *State Republican*, of January 13, Lansing, Mich., will serve to show what the plan is and the ends to be served by it:—

During the past few days there has been set in motion among the pastors of the city an idea, which will doubtless end in a permanent organization. The plan chiefly originated, so far as its working in Lansing is concerned, with Rev. W. H. Osborne, of the St. Paul's Episcopal Church, and the rest of the clergy are so highly pleased that cooperation is certain.

It has been thought that the Christian church of this city did not fully come into touch with civic affairs, and if anything could be done to make the purifying influence of Christian principles felt a great end would be gained. The church has kept aloof, not as individuals, but as a body, from civic matters. Not that her influence has not been felt, for the spirit of the church exercises the mightiest power, yet she has not openly acted on affairs of a civic nature. The plan now being matured tends toward making one common church of the entire city.

The mode of procedure is somewhat as follows: A council will be formed and be known as the "Federal Council of the Christian Churches of Lansing." Every church will have an equal representation, no matter what difference there may be in regard to the size or membership. The delegates from each church will consist of one clerical and two lay. There are some seventeen churches in the city, and should all be represented in the federate council it would make a body of fifty-one persons. Such a body of representative men from the various churches, laying aside the little differences in religious beliefs, and coming together for deliberation on the relation of the church to passing civic events, cannot but wield a great power.

The primary and probably only object of the council is to apply the principles of Christianity to the entire life of the city; not an interference with affairs, but an application of all that is best to the things of daily routine. It is a plan to apply the principles of Christianity to the corporate life of the city, its industries, its politics, its amusements, its everything.

All the pastors have not been approached on the subject. Time has not permitted this yet, but all who have been seen have gladly and enthusiastically promised their support. It is expected that an organization will be effected in about two weeks.

Councils, similar to the proposed one, have been in operation in some English cities and in a few eastern American places, and the benefits derived have been very apparent. It is true that many things exist in every city, which, if eradicated, would add to the

welfare and beauty of the city temporally and spiritually.

It will be noticed that the object in view is to increase the influence of the churches in civil affairs, to mold the different denominations into one body for political purposes. The movement is significant.

What Rome Would Do if She Could.

[The following editorial from the *Catholic Standard* of January 13, needs no comment. It shows how long freedom of the press would exist in America if Rome had her way.]

IN its issue of January 3, that notorious and infamous sheet, *Puck*, publishes a cartoon, so grossly insulting to Catholics that we shall be greatly surprised if some action be not taken by the District-Attorney, of New York, to punish its proprietors, and prevent the repetition of similar offenses against the peace of the community. The cartoon represents the Catholic Church as a cat in its various stages of growth until it becomes a fierce and murderous tiger with its claws on the prostrate forms of a public-school boy and his mother, who has around her waist a belt on which is inscribed the word "*Liberty*."

We have no hesitation in declaring this cartoon to be *diabolical* both in conception and execution, and it could have been published with no other motive than to incite to riot and bloodshed. The great body of the intelligent and conservative American public, however, irrespective of creed, understand their Catholic fellow-citizens too well, and esteem them too highly, to be so easily provoked to break the laws of God and of the land as these human devils imagine, and, thank God, Catholics no longer pay much attention to the inflammatory attacks of ignorant bigots and hired assassins.

This does not relieve the authorities in New York, however, from discharging their duty in this particular instance. Let the Catholics of that city see to it that the proprietors of *Puck* are punished; and hereafter let no Catholic, who has the least spark of self-respect, ever be seen reading this disreputable sheet.

Raising the Tax Rate.

AN incident occurred in Santiago, Chili, which illustrates better than arguments what the real nature of Romanism is. It was in connection with the extraordinary low rate of exchange. A Chili peso or dollar is worth but sixteen English pence. The rate has remained low for some time. The result has been that prices have risen enormously.

The archbishop of Santiago has inserted an advertisement in the papers stating that because of this bad state of public finance, it will be needful to raise the whole scale of church rates. Prices for masses and for funerals and for baptisms and for the whole list of stock in trade will be advanced fifty per cent. Indulgences cost double now. "Bulas," or "Bulls," granting permission to eat meat, cost double. Masses have gone up. It costs more now to get through tickets to heaven than before. Indeed the through tickets have not been issued; only half way stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so reversing the process those who go on before

with halfway stop-over tickets patiently wait for the investments of their friends on this side, which will secure from the church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.—*Rev. J. M. Allis, in Church at Home and Abroad.*

Government by a Hierarchy.

JANUARY 25 and 26, there was held in Philadelphia a "National Conference for Good City Government," at which some significant things were said, among them was this by Rev. J. H. Ecob, of Albany, this State:—

When I say now that the first business of the Church is to redeem the ballot and put it to the uses of the kingdom we have the total significance of the Church in all its characteristics and relations back of us, pressing imperatively to the conclusion.

What is the ballot? The fairest fruit of our Christian civilization. What is the ballot? It is the final utterance of a man. It is your manhood come to blossom. There you are focused in one intense expression in this divine order of government. Will not all Christian men then vote together solidly in regiments—an army equipped with that last, best, God's armature?

The sole issue is, shall this small civic body, the municipality, whose only business is with simple housekeeping economies, be given into good hands or bad hands? Shall this small family live wastefully or conservatively? Shall they live in cleanliness or filth? Shall the men of the kingdom of heaven divide into feeble warring factions, while the sons of Belial, political brigands, actual murderers, thieves and all-around villains march into the offices of power?

"His entire argument," says the *Mail and Express*, from which we quote, "was that without the Church absolutely nothing could be done; and he ended by saying that to the shame of the Church it was not doing half that it should." This is only advocating government by a hierarchy. It is simply declaring that there should be a Church party and that office-holding should be confined to members of that party.

The Same Principle Involved.

It is a part of the Hindoo religion not to take life; and the Hindoo views with horror the slaughter of animals for food. In Behar, India, there has been for some time a strong anti-kine-killing agitation; and so intense has been the feeling that riot has resulted. The attention of the government has been called to the difficulty, and the Allahabad *Pioneer* remarks that "of course the agitation will be suppressed by the ordinary action of a strong government, and by the gradual recognition of the fact amongst the people that coercion of those who differ from them in religious matters is followed by unpleasant consequences to themselves." This is somewhat different from the course pursued in this country in such matters. Of course people here do not regard cattle as sacred, but they have a "sacred" day, and instead of restraining the people from forcing its observance upon those who do not regard it as sacred, the Government, State and national, lends its power to compel everybody to respect the day. But then the Hindoos are heathen while the devotees of Sunday are "Christians." But does that really affect the principle? Are not the Hindoos who insist that their ideas concerning the proper use of cattle must be respected by those who have no

such ideas, and the "Christians" who demand of everybody a measure of Sunday observance whether they really regard the day or not, equally at fault? and are they not equally infringing the religious liberty of their fellow-men?

Should Use the Power of Congress.

As reported in an Iowa paper, Rev. H. H. George, of the American Sabbath Union, expressed himself as follows, in a Sunday convention held in that State last December:—

We are living in stirring times. We must cry aloud and put our shoulder to the wheel. We propose to stop this Sunday desecration. The Sunday trains are dependent upon the Sunday mails for support. Stop the trains, and that will stop the Sunday newspapers. All denominations of any note are now united in this movement, Catholic and all, and we have succeeded in getting the coöperation of all labor unions, temperance associations, and other societies, political and ecclesiastical, to unite in one solid move on the present Congress, to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to give up the battle now after gaining the victory over Congress in the World's Fair movement. We must have a Sabbath day as we want it. We have got to get out on the streets and cry, "Yet forty days, and we shall have law." Those who will not be persuaded to keep the Sabbath [Sunday] can be informed that they will be compelled to do so.

The States have Sunday laws, but this is not enough. We are going to have a national law, and I think I am sure we shall have it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representative men from every organized body in the land, and they will not dare refuse us.

The church should use the power of Congress to control the sin of the nation, and if she does not do so, blood will be on her garments.

Mr. George is now in Washington working as a "Christian" lobbyist, wielding the power of the State in the interest of the Church.

Partial in the Law.

WHEN upon earth our Lord was asked: "Master, which is the great commandment in the law?" Christ's answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." But men now imagine themselves wiser than our Lord, and so in the annual convention of the Iowa Sabbath Rest Association, held at Marshalltown, Iowa, Dec. 14 and 15, 1893, the Rev. H. H. George, of the American Sabbath Union, in an address on "Sabbath Reform," discriminates between the commandments in a way that our Lord refused to do, and said:—

It is a greater sin to violate the fourth commandment than any other one of the Decalogue. It is as much greater than the sixth or eighth as the commandment itself is greater. There are only four words in "Thou shalt not kill," while there are ninety-five words in the Sabbath commandment; hence to break the Sabbath is ninety-one times greater.

The enormity of this statement will be better understood when it is remembered that by violation of the fourth commandment Mr. George means not observing Sunday!! "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Mal. 2: 8, 9.

Why They See It.

THE League for the Protection of American Institutions, so-called, has renewed its petition to Congress for the entire cessation of sectarian appropriations, and asks—

that the general Government now adopt a definite, permanent and uniform principle, in accord with the spirit of the United States Constitution, for advancing education among the Indians on the basis of the American free common school system, in order that the dangers involved in departure from the American principle of keeping separate and distinct the functions of Church and State be no more fostered by any actions of the general Government.

In presenting this petition the league states that—

the highest official bodies of the Congregational, the Methodist Episcopal, the Presbyterian and the Protestant Episcopal Churches have determined to withdraw their applications for funds from the United States Treasury, because of the principle which they now see is involved in this dangerous practice, and they propose henceforth to support their own schools without Government aid.

It is only just to all parties to state that the denominations named were enabled to "see" this by the fact that the Roman Catholics were getting the lion's share of the governmental appropriations. And it is not risking very much to hazard the opinion that Rome will still get the appropriations. The time for the "Protestants" to have stopped would have been before they began. They are now powerless to check the evil.

SOME of our exchanges don't like our attitude toward the Roman Catholic Church. The *Mankato Ledger* says:—

The *Ledger* would like to remark to the AMERICAN SENTINEL, that it inclines to the belief that its degeneration from the proud attitude of a stalwart exponent of religious liberty, and liberty of Sunday observance, to a fanatical assailant of the Catholic Church, and its clergy is not in unison with what its name implies. It breathes a spirit of intemperance and intolerance that would do credit to the early days of religious persecutions, and is not at all in consonance with the enlightenment and intelligence that is supposed to exist in this day and age.

We are not wholly indifferent to the opinions of our contemporaries; we are not, however, running the SENTINEL to please them, but to tell the truth about "the mystery of iniquity," about the papal beast and its image; and this we must do whether men will hear or whether they will forbear.

ONE of our National Reform exchanges doesn't like the American Protective Association because in a recent document sent out "by those in a position to speak with authority," this question was asked:—

Will the Protestant ministers in general wake up from their lethargy before it is too late? or will they continue to work hand in hand with the Protestant National Reform Association, and with the Romans, to establish a national religion, to their final disappointment and discredit, and let the American Protective Association fight the battle for American principles, and for liberty? or will they like true spiritual advisers join the American Protective Association in the good work?

The question is pertinent and does not afford any reason why National Reformers should take offense. But it is the truth that hurts. Apostate Protestants of the National Reform school can't bear to be told the truth about their traitorous surrender of Protestant principles. They have dubbed themselves, "The best people of the land," "the law-abiding people of the land," "Christian patriots," etc., etc., *ad nauseum*, and they don't like to have any body dispute their right to such titles.

THE pope is taking advantage of the world-wide business depression to make capital for himself. January 28, he delivered an address in Rome, in which he said:—

We cannot on this occasion omit to recall the past, when the presence of the popes gave Rome, not merely for years, but for centuries, glorious tranquil prosperity. That prosperity was the outcome of neither chance nor the institutions of man. It was rational and sure of the morrow. Life was then calm and well ordered. Nothing was wanting for the well-being of the people. The opposite is true of the present. If we would profit by bitter experience, let us trace the evils to their origin and seek an effectual remedy. The religious ruin, invoked and designed, has brought moral and material ruin. Not only justice, but also political expediency, must demand the return of the nation to the religion of its fathers, with mutual confidence and affection, and without suspicion of the pope, whose preaching of the life eternal renders even mortal life happy and prosperous.

What the pope wants is temporal power. He is just as free now to preach the life eternal in Rome as he would be to preach it in New York City, but he is not free to keep others from preaching also.

REFERRING to the religious amendment to the Constitution, which has been introduced in both the Senate and the House, the *Christian Reformer* says:—

It will be referred to the judiciary committee, and then will come a hearing before that committee which will afford an opportunity for the discussion of the subject in such a national way as to give it commanding publicity. Then, if the judiciary committee will report the amendment, the issue will be fairly joined before the nation. And at that juncture Christian citizens should flood Congress with petitions for the passage of the amendment. We are hopeful that this stage of the great issue may be reached early in this present session of Congress.

The *Reformer* ought to know that the Supreme Court decision of February 29, 1892, was more far-reaching than the proposed amendment possibly could be. For all practical purposes the Constitution has been amended by the Supreme Court, and Congress has already enacted legislation in harmony with that amendment. The National Reformers are two years behind the times. Their so-called Christian amendment may serve to divert the attention of the people from the fact that the evil principle of governmental religion rather than individual piety has already been established, but it can serve no other purpose.

THE *Truth Seeker* does not like the American Protective Association much better than it does Romanism. It says:—

To the close and fair observer it appears that the American Protective Association has just one object—to put and keep Catholics out of office and to put and keep Protestants in office. Instead of opposing the Catholic Church at the points where it antagonizes liberty, the American Protective Association is in politics for the spoils, using opposition to "Roman influence" as its deceptive rallying cry. It represents and includes the most bigoted and unthinking elements of Protestantism, intent on establishing a Protestant State Church. Its papers which come to this office are as fanatical and less reasonable than the *Christian Statesman*, and surpass in bigotry all other religious papers—Catholic and Protestant—that we see.

This is as nearly as possible an unbiased opinion, for one does not need to more than glance at the first-page cartoon in the *Truth Seeker* to learn that it hates Rome as cordially as a plant loves light. But we can scarcely agree with what is said about the *Christian Statesman*. We have ourselves regretted that the American Protective Association did not make its fight upon a different basis; but are not persuaded that its case is hopeless. The National Reformers, however, are joined to their idol.

"THE pope," says the *Catholic Review*, "has once more instructed the Catholics of France that it is their duty to accept the republic." Just so; and when the French Catholics have accepted the republic, because the pope tells them to do so, where will their highest civil allegiance be—in the pope or in the republic? Suppose the pope were to subsequently tell them that they ought to restore the empire, where would their allegiance be then? Had it not been for the pope and his impudent assumption of the right to depose kings and to set up kings, the Catholics of France never would have been, as a whole, opposed to the republic.

The *Catholic Review* has the following, in an article on the school question:—

In a question of eternal justice and right what is a majority? In that case one man is as good as a million. He weighs more than the State—more than an universe. The State, backed by an overwhelming majority, has no right to do the slightest injustice or trench one iota upon a single right of the most insignificant individual

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Fiat justitia ruat cælum—Let justice be done though the heavens fall, is our motto. We nail it to the mast and with all the weapons we can command—weapons of reason, of logic, of earnest expostulation and persuasive zeal, we will fight under it till we die.

Will the *Catholic Review* be consistent throughout, and adhere to the principle thus clearly stated when it shall be applied to other questions?

THE *Examiner* (Baptist) has in its issue of the 6th inst., an article, the design of which is to show that Baptists are not consistent in demanding a "thus saith the Lord," a clear and definite command for everything. Of those who insist upon a plain command, the *Examiner* says:—

They are fatally inconsistent. They do not follow their own rule of conduct, they abandon their professed principle in many things, and have recourse to it only when they wish to oppose something that they do not like. There is no statute law for the observance of the Lord's day. There is statute law for the observance of the Sabbath; there is New Testament precedent for the observance of the Lord's day; but unless the later precedent be admitted as of equal authority with the statute and so modifying it, all Christendom (with exceptions insignificant in numbers) is guilty of a weekly violation of the fourth commandment.

What a confession! "There is no statute law for the observance of the Lord's day. There is statute law for the observance of the Sabbath." And because Baptists are unscriptural in this they ought not to be too particular in other things! The Catholics say, "The Bible and tradition;" the Baptist *Examiner* says, "The Bible and custom;" and in this case it says, "Custom rather than the Bible." How are Baptists fallen!

DECEMBER 21, 1893, the Churchmen's Club, of Providence, R. I., held a meeting at which Rt. Rev. John J. Keane, of the Catholic University, Washington, D. C., was present. The subject under discussion was "Church Unity," and by invitation Bishop Keane participated. Among other things he said:—

I am sincerely glad to be able to speak to you on such a subject. Why, I believe if I went to Pope Leo and asked him if I should come here, he would say, "Why, man alive, what else can you do but go there and speak?"

Why, I know there are a lot of people who think that the Catholics want to remain alone by themselves and to bring down damnation and curses upon everybody else. How could the Catholic Church be Christian if it had such a spirit as that? The spirit of

Christianity is love, not hatred, and if we find a spirit of hatred, we know it comes from below. . . . God did not intend that any set of men should live in any one ray of light, but should find all colors united in the great Catholic Church. As to the centre of the church, it may be alleged against this or that pope that he was a bad man, but is this reason to destroy the office? No! 'Tis neither logical nor Christian. When the time comes for union these other churches will not find the mother church backward in coming into unity with them. She would rather let us make a bonfire of all that is human and obstructing and, in the church of Christ, find that perfect unity and harmony God intended.

The pith of this all is that Rome is perfectly willing that Protestants should return to the bosom of the "mother church."

In a recent communication to the so-called *Christian Reformer*, H. H. George, the manager of the National Reform lobby in Washington, thus outlines the work which his association proposes to push through during the present Congress, if possible:—

I have scheduled some seven or eight matters of the highest importance to be presented as soon as the way can be opened. They are like these: (1.) A Sabbath law for the District of Columbia. (2.) A law against the Honduras Lottery. This may have to be a treaty. (3.) A national Sabbath law. (4.) The appointment of divorce commissioners in the District of Columbia. (5.) To urge a treaty with China that may nullify the existing exclusion law. (6.) The sixteenth amendment, on the school question. (7.) A protest against the admission of Utah, and especially against combining with it Arizona and New Mexico. It is believed that these are all hot beds of Mormonism. And (8), most important of all, Our Christian Amendment.

One item which Mr. George must have forgotten is the discontinuance of Sunday mails. That is one of the pet schemes of these pseudo-reformers. The people won't like it, but they will probably have to submit to it when the time comes.

CUSTOMERS can now be shaved on Sunday, in Kansas City, Mo., by signing the following statement:—

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A ROMISH paper notes with intense satisfaction the aping of popish practices by high church Episcopalians in this city, and adds:—

Nor is the Episcopal Communion the only Protestant body which is restoring the once discarded Catholic beliefs and practices. At a recent conference of Presbyterian ministers in Glasgow, Scotland, the Rev. Dr. Hamilton urged that the practice of praying for the dead, "which had fallen into disuse in the church," should be resumed. His remarks were well received by the assemblage, and warmly indorsed by the Rev. Drs. Cooper and Macleod.

This is not surprising; we may expect to see more and more of such things. Protestantism has rejected the word of God and has turned to tradition, and will ere long land bodily in spiritism, which is simply another name for saint worship. But the Lord says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. Could folly be greater than praying either for the dead or to the dead?

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NEW YORK, FEBRUARY 15, 1894.

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

THE National Reformers are pushing their "Christian" amendment vigorously. The House Judiciary Committee has granted a hearing on the Morse resolution, to begin March 13 and continue as long as the committee desires to hear on the subject. The Senate committee has done nothing as yet, and immediate action is not probable.

THE popish priest, "Rev. Father" Walter Elliott, of the Paulist "Fathers," who has recently returned from a "missionary" tour of certain districts of the West, gives it as his decided opinion that "America will be converted and made a Catholic country." And why not? through the instrumentality of the whole National Reform combination the Government is already committed to papal principles.

A MISSOURI paper says that "Ex-Priest McNamara, who lectured in Kansas City against Romanism and who was mobbed by hundreds of ruffians, has just been tried by the courts and sentenced to pay a fine of \$500, and be confined in the county jail for one year." As we understand the matter the ex-priest's offense was exposing the abominations of Rome. And "this is the land of the free," and freedom of "speech and of the press" is guaranteed by constitutional law, both State and national!

"PERU," says the *Western Watchman*, "has agreed to accept the pope's arbitration in the matter of the boundary line between that country and Ecuador." The pope is reaching out after political influence wherever he can secure it. When one applied to the Saviour saying unto him, "Master, speak to my brother, that he divide the inheritance with me," Jesus answered, "Man, who made me a judge or a divider over you?" but the pope, the professed vicar of Christ, is always ready to officiate in such a capacity.

ON another page we publish an article from the *New York Observer*, on "Rome and the Schools." The *Observer* does not agree with the *Independent* that if the Roman Catholics "had the power to blot the public school system entirely out of existence and leave education to voluntary effort, they would not do so." The *Observer* believes that "the prelates and priests of the Romish Church, would, if they could, blot out of existence our system of public education," but that "there is no danger, provided Protestants do not

lapse into indifference." We cannot share this confidence. The schools must be wholly and consistently secular or they must eventually become sectarian. Indeed as between Romanists and Protestants very many of our public schools are now sectarian in that they give religious instruction not common to both parties. Schools that use the King James Version of the Scriptures and Protestant hymns are to that extent Protestant, and strengthen the claims of the papists to a share of the school funds that they may maintain their separate schools. There is danger in "Protestant" inconsistency as well as in "Protestant" indifference.

THE *India Standard*, published at Ruttam, Central India, remarks:—

The results of the Sunday opening at Chicago will aid in strengthening the Sabbath sentiment all over Europe, as well as in this country.

Such items remind us that the worship of the beast is to be world-wide.

SUNDAY, Nov. 19, 1893, the *Pioneer*, of Allahabad, India, contained the information that the president of the so-called "Calcutta Lord's Day Union had written to Captain Petley, Commander of the Calcutta Naval Volunteers, asking if it would be possible to arrange drill and maneuvers on some other day than Sunday." The commander returned an evasive reply.

"THE State of Iowa has a whisky rebellion on her hands," says the *Voice*, "and it is proposed that she end the rebellion by conceding everything the rebels ask. Such advice is treason to the State. Let the rebels yield to the law of the State before any proposition to change it is even listened to." And yet thousands of Christian people, in fact a whole denomination styling itself the "Christian Church," contends that man's rebellion against God was settled in just the way it is proposed to settle the whisky rebellion in Iowa, namely, by repealing the law. And why do they take such a position?—Simply to get rid of the Sabbath of the Lord that they may exalt a man-made institution in its stead.

THE *Christian Statesman* has always professed to favor exemption of Sabbath-keepers from the provisions of Sunday laws so far as private work was concerned, but now the mask is thrown off. In its issue of the 3rd inst., the *Statesman* quotes the Maryland Court of Appeals as follows: "The tendency of legislation in this country is to provide for further rest rather than to take away the day of rest that is welcomed by the industrial and hard-working people of our land;" and then adds this comment: "Let all true reformers encourage this tendency by assisting in a strict enforcement of our present statutes." This shows that the *Statesman's* past professions have been mere hypocrisy; but Sabbath-keepers have not

asked exemption and do not expect even justice. They do, however, confidently expect final deliverance by the appearing of the Lord of the Sabbath.

Welcome Tidings, published at Louisville, Ky., says that the *Christian Statesman*, which "for many years has been one of the most powerful allies of the Roman Catholic Church in America," "openly confesses its own mistakes, and severing its union of purpose with Romanism for modeling constitutions and shaping legislation in the interest of the ecclesiastical power, now declares: 'The government that cherishes the papacy is cherishing a viper that will some day sting it to the heart.'"

This is only partially true. The *Statesman*, fired with jealousy at seeing Rome enter upon an inheritance of governmental power which it meant should be wielded in the interests of so-called Protestantism, denounced Rome, but made neither confession of past wrongs nor promises of future reformation. "Ephraim is joined to idols; let him alone."

THE *Boston Pilot* boasts that "there are now twenty-one divisions of the Ancient Order of Hibernians in the single county of Suffolk, Mass., with an aggregate membership of over 2,000."

ARE the readers of the SENTINEL, without exception, helping to circulate that excellent number of the *Religious Liberty Library*, "Christ and the Pharisees; or, Christ's Faithfulness in Sabbath-Keeping"? It is one of the best numbers yet published and ought to be read by every body. Price 5 cents. Address Pacific Press, 43 Bond Street, New York.

THE Pacific Press still has on hand a few copies of the pamphlet, "The World in the Church; a Plain Statement of Facts," by Rev. John T. Sawyer, D.D., of the Louisiana Conference, of the Methodist Episcopal Church South. This pamphlet is "an appeal to Southern Methodists for a return to the 'old paths'." Of course incidentally it is a confession of the fallen condition of the churches. Price 25 cents.

"THE Strike at Shane's," is a good book for those to read who have anything to do with animals. It is the sequel to "Black Beauty," and is published by the American Humane Society, 19 Milk St., Boston. Ninety-two pages. Sent by mail on receipt of ten cents. Address the publishers.

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VOLUME 9.

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American Sentinel.

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EDITOR, - - - ALONZO T. JONES.
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WILLIAM H. MCKEE.

LAST week we examined on its merits, and in the light of indisputable historical facts, the claim that the papacy is the source and stay of civilization.

WE found that in the great and leading opportunity which she first sought and found, for the establishment of a permanent "Christian civilization," she proved herself a most deplorable failure—that, instead of purifying and enlightening anything, she corrupted and darkened everything.

WE found that the claim that is made by her, and in her behalf by "Protestants," that she civilized the barbarians who destroyed the Western Empire, is a sheer unmitigated fraud: that instead of converting them she corrupted them; and instead of aiding them in every way, she retarded them in every way. And we promised to show now what she did for those whom she could not corrupt; and what she did within her own proper sphere in the way of helping or blessing mankind.

NOR is this in any sense "threshing over old straw." As it has been authoritatively announced from the Vatican to the American people that "what 'the church' has done in the past for other nations, she will now do for the United States;" and as her "apostolic delegate" is here to guide in the doing of this, it is simply a practical object-lesson to enable the people to take a look at what she has done for other nations. And, assuredly, the time when she had the most untrammelled opportunities to do what she could or would for nations—that is the time which presents the fairest point from which to view her.

BESIDES this, as what she has done for others, she will now do for us; in looking at what she has done for others, we can find profitable lessons which will instruct

us to-day, beforehand, that we may be the better able to know what to do. In studying these things we are but studying the lessons which faithful history has taught—alas, however, too much in vain. The Ostrogothic kingdom of Italy, under Theodoric, is the nearest parallel in all history to the situation of the United States Government, as it was established, as related to the papacy. The principles upon which the government of Theodoric was conducted, are almost identical with the principles upon which the Government of the United States was founded. And what the papacy did for that nation is worth knowing, in view of the statement that what she has done for others she will do for the United States.

THEODORIC ruled Italy thirty-three years, A. D. 493-526, during which time Italy enjoyed such peace and quietness and absolute security as had never been known there before, and has never been known there since until 1870. The people of his own nation numbered two hundred thousand men, which, with the proportionate number of women and children, formed a population of nearly one million. His troops, formerly so wild and given to plunder, were restored to such discipline that in a battle in Dacia, in which they were completely victorious, "the rich spoils of the enemy lay untouched at their feet," because their leader had given no signal of pillage. When such discipline prevailed in the excitement of a victory and in an enemy's country, it is easy to understand the peaceful order that prevailed in their own new-gotten land which the Herulians had held before them.

During the ages of violence and revolution which had passed, large tracts of land in Italy had become utterly desolate and uncultivated; almost the whole of the rest was under imperfect culture; but now "agriculture revived under the shadow of peace, and the number of husbandmen multiplied by the redemption of captives;" and Italy, which had so long been fed from other countries, now actually began to export grain. Civil order was so thoroughly maintained that "the city gates were never shut either by day or by night, and the common saying that a purse of gold might be safely left in the fields, was

expressive of the conscious security of the inhabitants."* Merchants and other lovers of the blessings of peace thronged from all parts.

But not alone did civil peace reign. Above all, there was perfect freedom in the exercise of religion. In fact, the measure of civil liberty and peace always depends upon that of religious liberty. Theodoric and his people were Arians, yet, at the close of a fifty years' rule of Italy, the Ostrogoths could safely challenge their enemies to present a single authentic case in which they had ever persecuted the Catholics. Even the mother of Theodoric, and some of his favorite Goths, had embraced the Catholic faith with perfect freedom from any molestation whatever.

The separation between Church and State, between civil and religious powers, was clear and distinct. Church property was protected in common with other property, while at the same time it was taxed in common with all other property. The clergy were protected in common with all other people, and they were likewise, in common with all other people, cited before the civil courts to answer for all civil offenses. In all ecclesiastical matters they were left entirely to themselves. Even the papal elections Theodoric left entirely to themselves, and though often solicited by both parties to interfere, he refused to have anything at all to do with them, except to keep the peace, which in fact was of itself no small task. He declined even to confirm the papal elections, an office which had been exercised by Odoacer.

Nor was this merely a matter of toleration; it was in genuine recognition of the rights of conscience. In a letter to the Emperor Justin, A. D. 524, Theodoric announced the genuine principle of the rights of conscience, and the relationship that should exist between religion and the State, in the following words, worthy to be graven in letters of gold:—

To pretend to a dominion over the conscience, is to usurp the prerogative of God. By the nature of things, the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dan-

* Gibbon's "Decline and Fall," chap. xxxix, par. 14; and Milman's "History of Latin Christianity," book iii, chap. iii, par. 5.

gerous heresy is that of a sovereign who separates himself from part of his subjects, because they believe not according to his belief.†

Similar pleas had before been made by the parties oppressed, but never before had the principle been announced by the party in power. The enunciation and defense of a principle by the party who holds the power to violate it, is the surest pledge that the principle is held in genuine sincerity.

The description of the state of peace and quietness in Italy above given, applies to Italy, but not to Rome; to the dominions of Theodoric and the Ostrogoths, but not to the city of the pope and the Catholics. In A. D. 499, there was a papal election. As there were, as usual, rival candidates—Symmachus and Laurentius—there was a civil war. "The two factions encountered with the fiercest hostility; the clergy, the Senate, and the populace were divided;" the streets of the city "ran with blood, as in the days of republican strife."‡

The contestants were so evenly matched, and the violent strife continued so long, that the leading men of both parties persuaded the candidates to go to Theodoric at Ravenna, and submit to his judgment their claims. Theodoric's love of justice and of the rights of the people, readily and simply enough decided that the candidate who had the most votes should be counted elected; and if the votes were evenly divided, then the candidate who had been first ordained. Symmachus secured the office. A council was held by Symmachus, which met the first of March, 499, and passed a decree "almost in the terms of the old Roman law, severely condemning all ecclesiastical ambition, all canvassing either to obtain subscriptions, or administration of oaths, or promises, for the papacy" during the lifetime of a pope. But such election methods as these were now so prevalent that this law was of as little value in controlling the methods of the aspiring candidates for the bishopric, as in the days of the republic the same kind of laws were for the candidates to the consulship.

Laurentius, though defeated at this time, did not discontinue his efforts to obtain the office. For four years he watched for opportunities, and carried on an intrigue to displace Symmachus, and in 503 brought a series of heavy charges against him. "The accusation was brought before the judgment-seat of Theodoric, supported by certain Roman females of rank, who had been suborned, it was said, by the enemies of Symmachus. Symmachus was summoned to Ravenna and confined at Rimini," but escaped and returned to Rome. Meantime, Laurentius had entered the city, and when Symmachus returned, "the sanguinary tumults between the two parties broke out with greater fury;" priests were slain, monasteries set on fire, and nuns treated with the utmost indignity.

The Senate petitioned Theodoric to send a visitor to judge the cause of Symmachus in the crimes laid against him. The king finding that that matter was only a church quarrel, appointed one of their own number, the bishop of Altimo, who so clearly favored Laurentius that his partisanship only made the contention worse. Again Theodoric was petitioned to interfere, but he declined to assume any jurisdiction, and told them to settle it among them-

selves; but as there was so much disturbance of the peace, and it was so long continued, Theodoric commanded them to reach some sort of settlement that would stop their fighting, and restore public order. A council was therefore called. As Symmachus was on his way to the council, "he was attacked by the adverse party; showers of stones fell around him; many presbyters and others of his followers were severely wounded; the pontiff himself only escaped under the protection of the Gothic guard,"§ and took refuge in the church of St. Peter. The danger to which he was then exposed he made an excuse for not appearing at the council.

The most of the council was favorable to Symmachus and to the pretensions of the bishop of Rome at this time, and therefore were glad of any excuse that would relieve them from judging him. However, they went through the form of summoning him three times; all of which he declined. Then the council sent deputies to state to Theodoric the condition of affairs, "saying to him that the authority of the king might compel Symmachus to appear, but that the council had not such authority." Theodoric replied that "with respect to the cause of Symmachus, he had assembled them to judge him, but yet left them at full liberty to judge him or not, providing they could by any other means put a stop to the present calamities, and restore the wished-for tranquility to the city of Rome."

The majority of the council declared Symmachus "absolved in the sight of men, whether guilty or innocent in the sight of God," for the reason that "no assembly of bishops has power to judge the pope; he is accountable for his actions to God alone."|| They then commanded all, under penalty of excommunication, to accept this judgment, and submit to the authority of Symmachus, and acknowledge him "for lawful bishop of the holy city of Rome."

FROM the foregoing facts as to both sides, the condition of civilization among the "barbarians" and that among the Catholics in the city of Rome, there can be no difficulty in deciding where civilization, and civil order, and peace, and good of every kind, really dwelt. All the blessings of civilization and enlightened principles were found with the "barbarians;" while the violence, the strife, and the determination to be chief, that belong to barbarians, were all found in the Catholic Church, led on by her chief leaders, and in the city of her sole possession and government. The "barbarians" gave to Italy all the blessings of enlightened civilization. The Catholic Church gave to Rome such violence, strife, and bloodshed as could hardly be outdone by barbarians. Nor was this scene in Rome merely a spasmodic affair—this had been the customary procedure in the election of a pope for more than a hundred years.

AND this barbarism of the church in Rome was only the same sort as that which prevailed in the church throughout the empire where there were no heretic "barbarians" to keep order. In the eastern part of the empire the church had everything her own way, with no "barbarian" heretics to check her barbarism anywhere, and the results were corres-

pondingly barbaric. By the council of Chalcedon, A. D. 451, the faith of the world was finally "settled," and all were forbidden, under severe penalties, "to dispute concerning the faith." But in such barbarism as pervaded all the Catholic Church, neither "the faith," nor laws, nor penalties were of any avail. And there were more and more violent disputes over "the faith" than there had been even before, for the monks were now the ones who took the lead in the controversies and the consequent rioting and barbarism.

In Jerusalem a certain Theodosius was at the head of the army of monks, who made him bishop, and in acts of violence, pillage, and murder, he fairly outdid the perfectly lawless bandits of the country. "The very scenes of the Saviour's mercies ran with blood, shed in his name by his ferocious self-called disciples."*

In Alexandria "the bishop was not only murdered in the baptistry, but his body was treated with shameless indignities, and other enormities were perpetrated which might have appalled a cannibal." And the monkish horde then elected as bishop one of their own number, Timothy the Weasel, a disciple of Dioscorus. †

Soon there was added to all this, another point which increased the fearful warfare. In the Catholic churches it was customary to sing what was called the *Trisagion*, or Thrice-Holy. It was, originally, the "Holy, holy, holy is the Lord of Hosts" of Isaiah vi, 3; but at the time of the council of Chalcedon, it had been changed, and was used by the council thus: "Holy God, Holy Mighty, Holy Immortal, have mercy on us." At Antioch, in 477, a third monk, Peter the Fuller, "led a procession, chiefly of monastics, through the streets," loudly singing the Thrice-Holy, with the addition, "Who was crucified for us." It was orthodox to sing it as the council of Chalcedon had used it, with the understanding that the three "Holies" referred respectively to the three persons of the Trinity. It was heresy to sing it with the later addition.

In A. D. 511, two hordes of monks on the two sides of the question met in Constantinople. "The two black-cowled armies watched each other for several months, working in secret on their respective partisans. At length they came to a rupture. . . . The Monophysite monks in the Church of the Archangel within the palace, broke out after the 'Thrice-Holy' with the burden added at Antioch by Peter the Fuller, 'who was crucified for us.' The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church; they were not content with hurling curses against each other, sticks and stones began their work. There was a wild, fierce fray; the divine presence of the emperor lost its awe; he could not maintain the peace. The bishop Macedonius either took the lead, or was compelled to lead the tumult. Men, women, and children poured out from all quarters; the monks with their archimandrites at the head of the raging multitude, echoed back their religious war-cry."‡

These are but samples of the repeated—it might almost be said the continuous—

* Milman's "History of Latin Christianity," book iii, chap. 1, par. 5.

† *Id.* Some writers call him Timothy the Cat; but whether "weasel" or "cat," the distinction is not material, as either fitly describes his disposition, though both would not exaggerate it.

‡ *Id.*, par. 31.

† Milman's "History of Latin Christianity," book iii, chap. iii, par. 8, from the end.

‡ *Id.*, par. 11.

§ *Id.*, par. 14.

|| Bower's "History of the Popes," Symmachus, pars. 9, 10.

occurrences in the cities of the East. "Throughout Asiatic Christendom it was the same wild struggle. Bishops deposed quietly; or where resistance was made, the two factions fighting in the streets, in the churches: cities, even the holiest places, ran with blood. . . . The hymn of the angels in heaven was the battle cry on earth, the signal of human bloodshed." §

In A. D. 512, one of these *Trisagion* riots broke out in Constantinople, because the emperor proposed to use the added clause. "Many palaces of the nobles were set on fire, the officers of the crown insulted, pillage, conflagration, violence, raged through the city." In the house of the favorite minister of the emperor there was found a monk from the country. He was accused of having suggested the use of the addition. His head was cut off, and raised high on a pole, and the whole orthodox populace marched through the streets singing the orthodox *Trisagion*, and shouting, "Behold the enemy of the Trinity." ||

THIS is enough, but it is not in vain to show the difference between barbarism and Christian civilization in the Roman Empire when the Catholic Church had everything in her own hands and was allowed to show fully what she could do. And what did she do with the Ostrogoths? Why, finding she could not corrupt them with her own barbaric religion, she secured from Justinian the armies of the Eastern Empire and swept them not only out of Italy, but out of existence. The Ostrogoths were one of the three nations that were "plucked up by the roots" to give full place to the papacy. Dan. 7:8, 20, 24, 25. And, behold, now she announces to the Government and people of the United States, that what she has done for other nations in the past she will now do for the United States. And there is not the least doubt that she will do all in her barbaric power to fulfill this avowed purpose. She will corrupt to the core the whole nation, so far as it is possible for her to do it; and such as she cannot corrupt she will do her utmost to destroy. But, thank the Lord, she cannot destroy them, for God has promised to all these "the victory over the beast and over his image and over his mark and over the number of his name"—a complete and triumphant victory over her and all her barbarism—and these shall stand on the sea of glass before the throne of God. Rev. 15:2, 3.

WHO of the American, or of the world's people, will favor Rome? Who will admit her claims? Who will sanction her pretensions? Who will yield to this mystery of lawlessness? this synonym of worse than barbarism? Who will share the perdition that must come, with the coming of this "saviour from the Vatican"? Who? It is time to decide.

A. T. J.

Roman Catholic Religious Liberty.

IN "The Faith of Our Fathers," page 264, Cardinal Gibbons thus defines religious liberty:—

A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing that form of religion most in accordance with his duties to God.

But what is "a right conscience"? and

what form of religion is it which is "most in accordance with his duties to God"? Let the cardinal's own book answer:—

If, as we have seen, the church has authority from God to teach, and if she teaches nothing but the truth, is it not the duty of all Christians to hear her voice and obey her commands? She is the organ of the Holy Ghost. She is the representative of Jesus Christ, who has said to her; "He that heareth you heareth me; he that despiseth you, despiseth me." She is mistress of truth. It is the property of the human mind to embrace the truth wherever it finds it. It would, therefore, be not only an act of irreverence, but of sheer folly to disobey the voice of this ever-truthful mother.

If a citizen is bound to obey the laws of his country, though those laws may not in all respects be conformable to strict justice; if the child is bound by the natural and divine law to obey his mother, though she may sometimes err in her judgments, how much more strictly are we obliged to be docile to the teachings of the Catholic Church, our mother, whose admonitions are always just, whose precepts are immutable!—*The Faith of Our Fathers*, pages 95, 96.

In the light of this pronouncement what does the cardinal mean by "the dictates of a right conscience"?—Simply a conscience instructed by the Catholic Church. And what by "that form of religion most in accordance with his duties to God"?—The Roman Catholic religion, certainly. Then what, in reality, is his definition of religious liberty?—Simply this: "A man enjoys religious liberty when he possesses the free right to worship God according to the dictates of a conscience instructed by the Catholic Church, and of practicing the Roman Catholic religion"! And yet "Protestants" there are who believe that Cardinal Gibbons is remarkably liberal, that he is in fact a friend and defender of religious liberty! And so he is—let him define that liberty. But it is the "liberty" of the dungeon, the rack and the fagot. C. P. B.

He Agrees with the Sentinel—"But."

As the following letter is short, and we have the consent of the gentleman who sends it to make whatever use of it we see fit, we print it for comment:—

Chicago, Ill., Jan. 18, 1894.

AMERICAN SENTINEL:—A friend handed me your No. 1, Vol. 9, and I have read it with attention—agreeing most heartily with it in its decided hostility to the connection of Church and State—not only hostility to the Established Church systems in Europe, but to any movement in these highly favored free American United States which is made in harmony with the principle of such church establishments. I differ from it, however, in the leading illustration in its columns, viz.: that the seventh day is the proper religious rest day of the present dispensation, for I am persuaded that to all believers in the risen Christ by whom "life and immortality have been brought to light," the first day of the week should ever be to them the memorial day of joy and rejoicing, and especially devoted to his service. But why not regard the law of creation over all mankind as best observed by a seventh part of time for rest? And this being so, then it is but the duty of all civil governments of common sense to have a day of rest from labor and business for their people. Thus, in the year of our Lord 1894, let the law of the civil power abide by its legal day of rest. And although those who abide by "the law of the Spirit of life in Christ Jesus" are "free from the law of sin and death," yet none the less as Christian citizens they may support the civil authority in secular affairs so long as it is a terror to evil doers, and a protection to well doers.

The many insidious movements towards State-churchism are to-day as cancerous to the fundamental principle of our civil government, as would be similar movements towards the restoration of slavery where local majorities prevail. The politicians of all parties should watch to defend this fundamental principle of the civil government of our country, viz.: No Church and State connection. But what can we expect of many among us who inherit the Church and State establishment principle so long dominant in Europe, and who would, if they could, welcome it here? Such are the Romanists, the Lutherans, Episcopalians, and Presbyterians who may consistently accept State favors; but look at the *Daily News Almanac* of 1893, and see many others who swallow some of the Indian

school fund. Congregationalists, Friends, Unitarians, and Methodists; all these partake; but old madam Rome got, in eight years, about a million more dollars than all others together! Rome got \$2,366,416, all other schools, institutes, and churches received only \$1,408,537. But this is only one case of grab! For the exemption of church property from taxes seems to be welcomed by all the denominations. I know of none who reject it (except a Baptist Church in Toronto). To accept exemption from taxes imposes the amount on the people; but Jesus paid taxes to the civil government and told his disciples to do so, and never accepted nor authorized his Church or apostles to take State payments. To do so is akin to the sin of Achan, who took of the accursed thing—akin to the sin of Gehazi, who disobeyed his master Elijah—akin to the sin of Judas, the covetous apostle, whose bag was probably as much in need as the sects in our country. Leprosy and death were the penalties, and so it is spiritually with churches seduced by State favors. The true bride of Christ must keep herself pure, and his soldiers must be loyal to the instructions of their divine Master, the risen Lord Jesus Christ for the conquest of the world. THOS. HODGE, Rogers Park, Chicago.

The questions raised in this communication are interesting, and, like all questions pertaining to our duty toward God, are worthy of careful consideration.

The query, "Why not regard the law of Creation over all mankind as best observed by a seventh part of time for rest?" admits the existence of a divine law of rest; and that law is the fourth commandment of the Decalogue. But for that law man would know nothing of a seventh part of time for rest, for no people have ever had a weekly Sabbath without first having a knowledge of the divine law.

The writer does not believe that physical rest is the primary object of the Sabbath: it is memorial rather than utilitarian in character. True it "was made for man," but does that necessarily mean that it was primarily for his physical good? When was it made for man?—In the beginning before man stood in need of rest from wearing toil; and we learn from Isa. 66:22,23 that it will be observed by man in the redeemed state, when "there shall be no more curse," and consequently no wearing toil to render necessary stated periods of physical rest.

Regarding the Sabbath as memorial rather than economic, it is at once apparent that it necessarily attaches itself to the event of which it is a memorial. In such a case to change the day is to change the reason for its observance, and to establish another institution. Thus we have Sunday observed instead of the original Sabbath because Christ rose from the dead on that day, and not because God rested on that day from the work of creation. It is a different day, observed for a different reason; and is essentially a different institution.

But granting, for the sake of the argument only, that the Sabbath is for rest, what do we find?—A very general insistence, by those who would make it a subject of civil law, on the proposition that uniformity of observance is essential to rest; that is that all must rest at the same time. It is often expressed in this sentence: "The right of rest for one is the law of rest for all." But this most emphatically negatives the seventh-part-of-time theory; for "the law of the Lord is perfect;" and if that law was designed to give man a Sabbath for physical rest, and if uniformity be essential to such rest, the law must of necessity be definite, not only as to the exact proportion of time but as to the precise portion of time to be devoted to rest. But surely an all-wise God never left indefinite so important a matter as the definite time of the Sabbath. Viewed from either standpoint,

§ *Id.*, pars. 21, 22.

|| *Id.*

definite time is an essential element in the Sabbath law; and it is absolutely certain that God put it into that law, for he says: 'The seventh day is the Sabbath;' and again, Moses said to the Hebrew hosts: "To-morrow is the rest of the holy Sabbath." And again at the crucifixion we have this testimony concerning the holy women that "they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment."

The second question is dependent upon the first. But in any event it would not be the duty of civil government to do more than to recognize the right of people to rest whenever they wished to do so. Any government may set apart holidays making them *dies non*, but whoever heard of an enforced holiday, other than Sunday? The Fourth of July and other days are legal holidays, but whoever heard of any one being arraigned before a police justice and fined for not observing the Fourth of July or Washington's birthday? It is only the religious idea that gives rise to laws forbidding not only work but play on Sunday. No government has a right to confiscate the time of its citizens any more than it has to confiscate their money or other property, though it may decree that at certain times men shall not be required to do business or to perform labor unless they wish to do so. But this is only to make a holiday, not a holy day. And no Sunday law advocate would be satisfied with such a law as that. It is the *day* that is to be protected, not the people.

Another element enters into this question, namely, the element of conscience. While very many people have no scruples about resting on Sunday, some regard the fourth commandment not only as forbidding labor on the seventh day, but as, inferentially at least, forbidding the observance of any other day in a similar manner.

Every law must show in some way the authority by which it was enacted, and this the Decalogue does only in the fourth commandment. In that precept it is declared that the Giver of the law is he who created the heavens and the earth in six days and rested on the seventh. It is this fact that gives the Sabbath its memorial character. The Sabbath commandment is in fact the seal of the divine law, because it is the precept that designates the Giver of the law, and states the ground of his authority to require obedience.

In like manner the Sunday institution is the seal or mark of a rival power. It is set forth by the papacy, the "man of sin" of 2 Thess. 2:3, as the badge of his authority to command men under sin. In a Catholic catechism, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the divine law, in the following manner:—

Question. How prove you that the church hath power to command feasts and holy days?

Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Another Catholic "Doctrinal Catechism," offers the following as proof that Protestants are not guided by the Scriptures:—

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated.—"Remember that thou keep holy the Sabbath day."

It is evident that with those who believe Sunday to be a rival of the Lord's Sabbath, the badge of papal authority, its observance would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and the willingness of some to suffer imprisonment, the chain-gang, and even death itself rather than to so much as appear to regard Sunday as other than a common working day. It is not as some seem to regard it, simply a matter of the choice of days, but is with many a vital question directly affecting their salvation.

C. P. B.

Are the Georgia Sunday Laws To Be Enforced?

IN November last, Elder W. A. McCutchen, pastor of the Seventh-day Adventist Church in Gainesville, Ga., and Professor E. C. Keck, teacher of the Seventh-day Adventist school in the same place, were arrested for working on Sunday, and brought before the Mayor's Court of the city of Gainesville. The charge made against them was that of disorderly conduct. This was because there was no local ordinance applicable to the case. The "disorderly conduct" consisted in the doing of carpenter work, on Sunday, in the Seventh-day Adventist Church building. The special work done was the making of seats for the little children who attended the school held in the same building during the week. They were convicted under this charge, in the Mayor's Court, and fined fifty dollars each, and costs. An appeal was taken to the higher court. In the meantime an indictment was found against them under the State law, and when the appeal case came up it was returned for re-appeal on technical pleas, which, although non-essential, the court saw fit to consider sufficient cause for sending the case back. This action postpones the Mayor's Court case for six months, while the trial under the indictment for the breaking of the State Sunday law comes up at the term of court beginning the third Monday in February. It is hardly possible that there is any intention of subjecting these men to two trials for the same offense, so it is reasonable to suppose that the action taken in the Mayor's Court case is for the purpose of getting that out of the way to make room for the indictment and trial under the State law. This indictment reads as follows:—

State of Georgia, Hall County. In the Superior Court of said county.

The grand jurors, selected, chosen and sworn for the County of Hall, to wit: [Here follow the names of the grand jurors].

In the name and behalf of the citizens of Georgia, charge and accuse W. A. McCutchen and E. C. Keck, of the county and State aforesaid, with the offense of misdemeanor, for that the said W. A. McCutchen and E. C. Keck on the 19th day of November, in the year of our Lord one thousand eight hundred and ninety-three, in the county aforesaid, with force and arms, did unlawfully then and there as a laborer, artificer,

and as workmen, work on and in the Seventh-day Adventist Church with planes, hammers, hand-saws and other tools (carpenters' tools) on said 19th day of November, 1893, the same being the Lord's day, said labor not being works of necessity or charity, contrary to the laws of said State, the good order, peace and dignity thereof.

Superior Court, said county,
January term, 1894.

That portion of the Georgia code under which this indictment is brought reads as follows:—

Section 4579. Violating Sabbath. Any tradesman, artificer, workman or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings on the Lord's day (works of necessity or charity only excepted), shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code.

The punishment prescribed in this section is—

A fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang not to exceed twelve months, and any one or more of these punishments may be ordered, in the discretion of the judge.

These men did the work with which they are charged. They would, on no account, deny or attempt to disprove it. They are honorable, Christian men, and good citizens. They are gentlemen of education and ability. They possess by birth and heritage those finer qualities which so often characterize the gentlemen of the South,—yet a law of their State puts it within the power of the judge of the superior court of Hall County to impose upon each of them the combined penalties of one thousand dollars fine, six months' imprisonment, and twelve months in the chain-gang. Is it credible that the citizens of Hall County, of the State of Georgia, of the United States of America,—for all are implicated in the shame of this,—are blind to the iniquity of a law which makes possible such a thing as this? It makes no difference what the result of this particular case may be, whether the penalty affixed by the court in this individual instance be light or heavy, or even if on some technical ground they be allowed to go free,—the principle remains the same, and the iniquity is there, so long as the law stands. This matter is up and it will not down while time lasts.

But the end of the Georgia law on this subject has not yet been reached. If these men are convicted they become convicts, and of their disposition by the authorities the Georgia code says in section 4814:—

In all cases where persons are convicted of misdemeanor, and sentenced to work in the chain-gang on the public works, or public roads, or when such persons are confined in jail for non-payment of fines imposed for such misdemeanor, the ordinary of the county, and where there is a board of commissioners of roads and revenues of the counties, then said board of commissioners, and in those counties where there is a county judge, then the said county judge, where said conviction was had, or where such convicts may be confined, may place such convicts, in the county or elsewhere, to work upon such public works of the county, in chain-gangs, or otherwise, or hire out such convicts, upon such terms and restrictions as may subserve the ends of justice, and place such convicts under such guards as may be necessary for their safe keeping.

It will be seen that this opens a remarkable opportunity for general dealing in convict labor. That this has been fully taken advantage of is evident from the facts stated in a very thorough article on this subject, published in the *Atlanta Journal* of February 6. In this article it is stated that three companies, which mutually own stock each in the other and really form one combine, hold a contract with the State of Georgia, by which the State agrees—

to let them have all her convicts for \$25,000 a year, the companies paying all the expenses, such as feed-

ing, clothing, and guarding the convicts, and also the expense incident to sickness.

These three companies are the Dade Coal Company, Penitentiary Company No. 2, and Penitentiary Company No. 3. The Chattahoochee Brick Company also owns fifty per cent. of the stock of Company No. 2, and thirty-one and a quarter per cent. of the stock of Company No. 3.

According to this article it would seem that the convicts are worked at the Dade Coal and Iron mines, and in making brick for the Chattahoochee Brick Company. But there being a glut in the brick market, and the law requiring the convicts to be kept at work, other means were taken to keep them employed, and they have been sublet to numerous individuals and corporations for different kinds of work. Some of these ventures have proved failures, entailing large losses on the original companies, while they are still bound to feed, clothe, guard, and provide medical treatment for their charge. This contract runs until 1899, and as they claim to be making continual losses, it cannot be expected that they will undertake any expense for food, clothing and medical care which they can avoid. It would seem that this system of letting and subletting, together with the present financial condition of those having control of them, would make the life and death of the Georgia convicts a matter of great uncertainty. The chain-gang and the stockade, with their accessories of bloodhounds and armed guards, and overseers vested with large authority, do not seem to be in themselves the highest development of penal methods; but when the law subjects Christian men to the possibility of all this ignominy and hardship, what can be said of the law? and is it possible that the eyes of those who are called upon to enforce such a law will not be opened to its character?

But even this is not all the possibilities of this law. Section 4821 of the code treats of insurrection, and says:—

Whenever any convict or convicts now confined or hereafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereafter to be confined in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts or member or members of the chain-gang shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge, in his discretion, may inflict.

What is the meaning of this word "insurrection," as used here, in which one man or many may be engaged? Does it mean insubordination, refusal to obey orders? In that case what under this law may be the fate of Christian men like these now about to be put in jeopardy, when they refuse to work in the chain-gang on the "seventh day which is the Sabbath of the Lord thy God"? It is well that these things be thought of in time by those who are to assume the responsibility of them.

But still the code carries this one point farther yet:—

Section 4582. Fines for violation of the Sabbath.* All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath* day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath* schools in the county.

No language within the bounds of common restraint of expression can justly characterize the inconsistency, the reli-

gious fallacy, in this statute. Can it be that these strange survivals of mediæval error are still to remain, be cherished and enforced, as public evidence of the allegiance of the body politic to Deity? What Deity requires such service as this, from such a source?

W. H. M.

Tending Romeward.

[This item which appeared in the *World* of the 5th inst., as a dispatch from Quincy, Ill., under date of February 4, needs no comment. It indicates very clearly the growing tendency in certain quarters to ape Rome.]

FATHER HUNTINGTON, of New York, came here two weeks ago to conduct a mission, which closed to-day. He claims the Episcopal Church is the true Catholic Church—the American Catholic Church—and seems to think that the confessional is necessary. He does not exact compulsory confession, but he commends and advises it and himself assumes the functions of a priest as the mediator between the sinner and his Saviour. So far only ladies have attended the confessional, and these have usually been young ones.

The introduction of the confessional has caused no little consternation among the Episcopalians. "If we are to go over to Romanism, I believe in doing it at once and being frank about it," said a member of the church. "We can get a monk from Vine Street at a moment's notice who carries a stouter flagellation cord than Father Huntington ever dare to wear. Our Catholic friends are glad to welcome us; doubtless, but if we are to be with them I want at least the credit of going frankly and fairly to them and acknowledging that they are wholly right and we are partly wrong. I am satisfied we are in danger, and I am afraid it will not wholly subside when our missionary friends have gone." A young married woman remarked: "I think it is perfectly right that we should tell our troubles and naughty deeds to some one who can sympathize with us and extend spiritual consolation. I know when we do wrong we feel better when we tell some one about it."

Churches Getting Together.

[Under the heading, "Federating the Churches," we made some mention last week of this movement. This is simply another chapter in its history as given by the *State Republican*, Lansing, Mich., February 3. We have added in brackets after the names the denomination to which the several gentlemen belong.]

THE preliminary meeting of the federate council of the churches of the city of Lansing was held last evening at St. Paul's parish rooms, and was greatly successful. A large number of the churches were represented by clerical and lay delegates.

Rev. W. H. Osborne [Episcopal], under whose influence the plan originated, called the assembly to order and stated the object of the meeting. A plan of organization was then presented and adopted similar to that which had been originally formulated by its promoter with the addition of several new articles. Under this constitution the council elected Rev. W. H. Osborne, president, and Justice P. H. Dolan [Catholic], secretary and treasurer for one year.

A committee was elected, consisting of the president, Revs. C. H. Beale [Congregationalist], H. S. Jordan [Presbyterian], Father Slattery [Catholic priest], and Justice Grant of the supreme bench, to provide a scheme of operation and plan of

action. The committee will report at the next meeting, which will be held on the first Friday in March, at 8 o'clock P. M. in St. Paul's parish rooms.

The primary object of the council, as has been previously stated in these columns, is to apply the principles of Christianity to the entire life of the city; not an interference with affairs, but an application of all that is best to the things of daily routine. It is a plan to apply the principles of Christianity to the corporate life of the city, its industries, its politics, its amusements, its everything.

Every church will have an equal representation, no matter what difference there may be in regard to the size or membership. The delegates from each church will consist of one clerical and two lay. There are some seventeen churches in the city, and should all be represented in the federate council it would make a body of fifty-one persons. Such a body of representative men from the various churches, laying aside the little differences in religious beliefs, and coming together for deliberation on the relation of the church to passing civic events, cannot but wield a great power.

"Church Unity,"—A Sign of the Times.

DR. LYMAN BEECHER is quoted as saying: "There is a state of society to be formed by an extensive combination of institutions, religious, civil, and literary, which never exists without the coöperation of an educated ministry."

Charles Beecher once said:—

Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element in their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went in Rome? *Are we not living her life over again?* And what do we see just ahead? *Another general council! A world's convention! Evangelical Alliance, and a universal creed.*

These words were written many years ago, though perhaps not from a prophetic standpoint, but reasoning from cause to effect. The Beechers saw that we were about to live over again the life of Rome; and why? because the "ministry" were living under "a tremendous pressure" of "human fear," bowing the "knee to the power of apostasy." And what have we seen since these words were spoken? A "general council," "an Evangelical Alliance," a "world's convention" in Chicago in 1893; and all we wait for is a "universal creed." It will not be long before we have this at the rate things are now moving.

In reporting a meeting of the "Churchman's Club," held in Providence, R. I., Dec. 21, 1893, the *Daily Bulletin*, of the same city, Dec. 22, gives the following noticeable heading:—

Christian Unity.—Last Night's Meeting of Churchman's Club a Notable Event.—Bishop John J. Keane [of the Catholic University at Washington], the guest of the Evening.—An Eloquent Exposition of the Tenets of the Roman Catholic Faith.—Addresses by Dr. Brown, of the Union Theological Seminary, [Presbyterian], and Dr. Anderson, of Providence, R. I., Pastor of the Central Baptist Church.

It is a "notable event," as the paper states, when "high dignitaries of such differing creeds as the Roman Catholic, Baptist and Presbyterian" come together to discuss "Christian unity," and that upon a Catholic basis and led by a Catholic bishop who talks to them over an hour, "holding the attention of the club

* The Supreme Court of Georgia has held the first day of the week to be the Sabbath in that State.

without a break by his impressive delivery and eloquent word-painting; setting before them the Catholic idea of "church unity." The most notable event to us is President Gardner's statement of the purpose of the Churchman's Club, which is made up of "Episcopalian laymen, for the purpose of developing Christian fellowship . . . in our and other churches;" and of the object of that night's meeting, he said, "We hope to hear a perfectly free and frank statement of their views, given without restraint. . . . We feel that soft words and flattery will be of no interest to us who desire to know the true way to Christian unity." And they got their "desire" clear and plain from a Catholic standpoint, "the true way to [Catholic] Christian unity," as we shall see. Bishop Clark said:—

We are most grateful to these gentlemen who have come here to speak to us to-night, and upon whom we have no claim except that we are workers in a common cause, . . . toward Christian unity.

So the bishop considers himself with the other so-called Protestant churches to be "laborers" with the Catholic Church in a "common cause toward Christian unity." And as the Catholic Church boasts that she never changes, and they are looking to her to "know the true way to Christian unity," what kind of a unity will they get?—A Roman Catholic unity and none other.

And this is just what the Catholic bishop gave them. After telling them in a very pretty way Christ's desire for unity in the Church, and how Paul labored to this end, he set forth Peter as the rock upon which the Church was built instead of Christ, thus making Peter the foundation of the Church; and Rome, the supreme see, "the see of Peter," from which descended an apostolic line of popes, who were the head of the Church and the center around which all unity exists. As long as all acknowledged the headship at Rome things went smoothly on until, as the bishop says, the East separated from the West because the Church would not recognize Constantinople as the second see instead of Alexandria, which the see of Peter refused to do; and so a division occurred. "Then," said the bishop, "in the sixteenth century, was started a movement by priests. They said that the episcopate of Rome was not essential to the church. Not only two sacraments did they deny, but the presence of the body in the Eucharist. England believed otherwise. Henry VIII. won his title 'Defender of the Faith,' for writing in defense of the seven sacraments against Luther and Calvin. . . . Here is the condition of things in the world to-day. From the separations of Germany, Switzerland and England, there have arisen the many various bodies that are such a cause of grief to the mother church."

It is plain to be seen that what is "*such a cause of grief to the mother church,*" is the separation of the East from the West, and the work of Luther and Calvin which resulted in so many throwing off the Roman yoke and becoming free men and women in the Lord Jesus Christ, acknowledging him to be their head instead of the pope of Rome. How much Rome has grieved over this and is now making pathetic cry in the ears of Protestants, at their demand too! And how long will it be before the daughters will return to the mother, and this Scripture be fulfilled—"And all that dwell upon the earth shall worship him [the papal beast], whose names are not written in the book of life

of the Lamb slain from the foundation of the world"? Rev. 13:8. Is there not a need for some one to be proclaiming the three messages of Rev. 14:6-12? which is the preaching of the "everlasting gospel," Jesus Christ and him crucified, the power of God" and "the wisdom of God." The only "name under heaven given among men, whereby we must be saved." Why does not the Churchman's Club go to Jesus Christ and the Bible to learn the true way to Christian unity instead of bowing "the knee to the power of apostacy" and going to Rome to "know the true way to Christian unity"? Is not all the world and worldly churches going after the beast, when they call for a World's Columbian Exposition of Religions, and a Catholic cardinal with other leading Catholic dignitaries taking the leading part in the deliberations of the gathering? Does not this show that all the world is going after the beast, and that too, at the instigation of the churches, as they call for State and national legislation in matters of religion? Surely "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And the Lord says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." H. J. FARMAN.

Church in Politics.

MEMBERS of churches and Christian societies are uniting for political action. This spring candidates for election or re-election will have to reckon on the votes controlled by the Christian citizenship campaign movement as well as those of the Democrats and Republicans. While the greater part of these votes will be drawn from the Republican and Democratic parties they will be used solidly for the candidates the movement decides to support.

The movement is now well started, and March 4 will see from three hundred to five hundred meetings in its behalf being held in the various churches of the city. For about three weeks the idea has been talked over among the leaders of the different Christian societies. They have become convinced that the only way to secure good officials and good government is to elect clean men for the offices. Campaign promises, they declare, have been tried and found wanting. The people who are interested in the movement also claim that the only way to make the politician feel the power of the Christian organizations is through the ballot, and they intend to proceed in that direction until a radical change has been worked in municipal affairs.

Edwin D. Wheelock, well known in temperance and religious circles, is one of the prime movers in the organization of the Christian citizenship campaign. He has been working for some time and now reports that about thirty thousand votes would attest to the power of the movement next spring. "It is not our intention," said Mr. Wheelock, "to form a new party. We simply organize to stimulate and educate the public conscience in such matters. We understand that no results can be obtained by simply talking. Politicians understand that talk does not put votes into the ballot-box, so before election they smile at what we say and after elec-

tion do what they please. We vote for them just the same. The united young people's societies will be the working force of the new movement. At the present time the Christian Endeavor societies, the Epworth League, the Baptist Young People's Union and the Young People's Christian Union have promised to join the movement heart and soul. We have not heard from the Young Men's Christian Association or the St. Andrew Brotherhood, but we believe they will assist us. We muster about thirty thousand members, and I believe that when these begin to work in their homes the number of votes controlled will be much larger.

"We will open the campaign on Sunday, March 4. On that night politics will be the theme of from three hundred to five hundred prayer meetings which are held in this city. It will be the biggest meeting of its kind ever held. Probably more people that night will hear the plans of the Christian citizen campaign than ever a political speaker addressed in one meeting. The following week probably one hundred meetings will be held in different parts of the city. Professors Small, Henderson and Bemis have already promised to take the stump for the campaign. They will be assisted by a large number of students who are interested in the movement. In addition J. G. Wooley and W. T. Mills will make a large number of addresses.

"The glee clubs from the different organizations which have joined the movement will make the meetings the more attractive with their music.

"While a great deal of work will be done at the public meetings I dare say the most effective efforts will be made at home. Wives and daughters will enlist their husbands and brothers in behalf of the reputable candidates. I believe a promise, even a political one, which is made to a wife or sister is much more liable to be kept than if it is made to some stranger. It is from this fact that we believe our strength will be greater than the number of those actually taking part in the movement.

"After next spring and after the Christian campaign has been tried we will aspire to greater things. We aim, in time, to exterminate the saloon, to prevent the election of corrupt candidates and the enactment of corrupt laws. We want trusty officers to purify and elevate the elective franchise, and to preserve the American Sabbath. These things cannot be secured except through the ballot, and we have made the first step in that direction."—*Chicago Record, Feb. 3.*

"Go," said the emperor to his courier, "and direct that all those who hold beliefs at variance with the State be thrown into prison. And, by the way, stop at the treasury department on your way out and instruct my chancellor of the exchequer that the new issue of coins be stamped with the image of Liberty, that thus we may please the populace."—*Kate Field's Washington.* Query: Did Miss Field have in mind when she wrote this, the religious bigotry and intolerance manifesting itself in this country and to which the Government is lending itself, while at the same time professing to conserve the very liberty of conscience which it is certainly using its influence to destroy; and that at the behest of a small proportion of the people, who, however, assumes to be *the populace?*

Rome's New Policy.

WHOSE freedom of speech would Rome defend at the point of the bayonet? Her own, or yours? What does the history to which Father Nugent's Des Moines letter (referred to by the writer in these columns last week) calls our attention to, reveal to us on this point? Those who dare raise their voice against her doctrines are the special objects of her vengeance and wrath. She has no quarter for them. Their liberty is nothing. "Crucify them! crucify them!" is her verdict if she has the power, and to-day she is ready to repeat the dark scenes of the past. She is only biding her time; she molds public opinion; she educates, by intrigue and deception, till all opponents are won over to believe that after all the Catholic Church is really much better than it has been represented to be. Then, when everything is in her power, the majority in submission to her will, then the few who dare to think for themselves shall feel her power and know her wrath against the Daniels of the world.

Another point worthy of note in that letter of the Des Moines priest, referred to last week, is in relation to the revelations Mrs. Slattery would make to ladies only, concerning the evils of Catholicism toward the women who come within its power. He does not deny anything, but with quiet keen shrewdness turns the edge of the question of importance in these words:—

We don't know anything about the story Mrs. Slattery has to tell the ladies. All we can gather is that it is not fit for the ears of horrid men. It is only fit to drip silently into the chaste ear of the gentle fair sex. Well, all we can say on that point, in the words of Artemus Ward, is "Let her drip." It is not likely that Mrs. Slattery can drip anything into the modern woman's ears that has not been dripped there before. This is especially true of the class of women who patronize the religious variety shows.

And so, through fear of hearing something that would defile them, something that would shock their refinement, the women of our country should never know anything about the treatment their sisters receive who are within the confines of the convents and nunneries of the Catholic Church. Neither should they know anything about the confessional, or its possibilities for evil, unless they first by solemn vow join heart and soul to the church while yet ignorant of everything, and then learn after it is too late of the terrible things of which they might have been told by those who dare, at the risk of their lives, show what they have experienced and seen.

In the following words he tells everybody what he wants:—

We want the Catholics of this city to compel Mr. and Mrs. Slattery to give their lectures and sell their books in a perfect tempest of peace.

Father Nugent thinks that violence and mobbing of these expositors of Romish designs only tends to advertise them and their work, and he says it gives them all the success they have. And so the best policy is to ask the people everywhere to go and hear all they want to of the vile stuff they have to offer; and so on this he turns these words:—

I want them to hear how men talk who leave our church, and I want them to ask themselves if they feel morally better for what they have heard.

Now we would not say that the matter is presented just as it should be by these ex-priests and others; but this we do know the nation ought to know, and be aroused mightily too, by truths which these men are able to tell the people. But by such

side thrusts as the above, thousands will be turned away without giving the matter one serious thought. However, eternal destinies hinge on a knowledge and action based on the facts in the case.

The condition of such countries as Mexico, Spain, Portugal, Italy, and other countries under the influence of Rome is well-known, and it is a fact that these countries stand low in the educational scale; even the simple arts of reading and writing are unknown to a very large per cent. of their inhabitants. Yet the Catholic Church would pose before the more advanced portion of the civilized world as the special defender of liberty, the teacher of all knowledge, the source of all progress. The last few years have been notably significant in this direction. During the year 1893, the Catholic Church has appeared to advantage in the world-wide gatherings in connection with the World's Fair, and the World's Congress of Religions, as well as in several other lines of less importance. The writer of this Des Moines letter follows in the same line, and his utterances on this point are well worth careful consideration. He says:—

If there is any one thing more than another that we plume ourselves on, it is the matter of intelligence. We endeavor to make the world and ourselves believe that we are readers and thinkers.

If this were a fact of the entire church as a whole, and so in its individual members, why is it necessary to "endeavor" to make the world and themselves believe it? Why is it not apparent to all careful observers of the condition of mankind? Why are not the countries I have already named as being generally unable to read and write, rising to the higher branches of education which are considered as entirely indispensable in Protestant countries? If the church plumes itself on intelligence, why does it not assume the neglected responsibility of educating the masses in these countries, instead of trying to tear down the best educational system on earth, or subverting it from its designed good to all people? Why has she stood deliberately against all free and liberal education, until she has seen that enlightenment was destined to come to the minds of all, in spite of her bitterest opposition? Why has she all at once championed the rising sentiment, and turned squarely from her course of centuries? Why does she unblushingly tell the world that she is the cause of all the good that is seen? Protestants, beware! there is a deeply hidden purpose in this movement. Again I quote:—

The Catholic Church of Rome, just as she stands today, is the greatest fact or the greatest humbug in the world's history. . . . It is the moral and civil duty of every intelligent, thinking person to examine the question and see whether she is a fact or a humbug.

Truly every Protestant ought to examine this question, and ought to especially when Rome invites him to. Every Protestant ought to know just what kind of a fact the Catholic Church is in history. He ought to study until he has an intelligent knowledge of what the church has been in the past, and just what she is today. "Rome never changes." But in the significant words of another the truth is stated thus:—

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.

In no country on earth has she made such progress as here in America; and in no country on earth has knowledge been

so generally diffused. Rome has never favored this, but instead has opposed till it was apparent that it was a losing game and then she turns around and says coolly, that it is her effort and labor that have given the present greatness to this nation, and that she is really the very head of all intellectual progress. Are Protestants ready to accept this as a fact? or can they discern a purpose in it? The real condition of affairs is well illustrated in the work of the secret service detective. He spies out his man, but wants positive evidence against him. And how does he get it? He simply assumes any character, or follows any course of action, that will lead his man to act out just what he is. He will often invite him where an opportunity is given him to do the very things of which he wishes to have positive evidence against him, and then all at once throws off his assumed character and confronts his prisoner as an officer of the law, ready to execute justice and punish him for his crimes. He only acted the part of the criminal to get the other man in his power, then he throws off his cloak and takes his man. Just so the Catholic Church is doing to-day with Protestants. She stands as the defender of the Constitution, as the educator of the people, as the champion of liberty, and as the highest type of all that is good among mortals. Protestants will know and feel her power when it is too late; they are playing into her hands in every direction; and the only rescue even now is for the individual through true Protestantism as revealed in Jesus Christ and his righteousness. This is wholly of faith; while the Catholic idea of salvation is wholly of works. After it is too late, Protestants will know how great a fact the Catholic Church is in the present, even if they do not investigate her history. And then, too, they will learn how great a humbug she is as a dependence for salvation for which men seek.

C. F. WILCOX.

SOME VALUABLE BOOKS FOR YOUNG MEN.

We have secured the following books which we can recommend, not only as unobjectionable but as highly beneficial reading for young men:—

Moral Muscle and How to Use It, by FREDERICK ATKINS. A Brotherly Chat with Young Men.

"This is positively the best book for young men that we have seen. It looks the facts of young men's lives full in the face, and proclaims the gospel of industry, perseverance, self-control, and manly Christianity. We can certify that no one will find it stupid."—*St. Andrews Cross*.

First Battles and How to Fight Them, by F. A. ATKINS. Friendly Chats with Young Men.

"It is true in substance, attractive in its style, and admirable in its spirit. I heartily commend this little volume."—*Rev. John Hall, D.D.*

The Spiritual Athlete and How He Trains, by W. A. BODELL. Introduction by REV. B. FAY MILLS.

A work for young men, pithy, pointed and practical. "Its power and value lie in the consistent carrying out of the comparison between physical and spiritual training."—*The Independent*.

Brave and True, by J. THAIN DAVIDSON. Talks to Young Men.

"This is one of the books the wide distribution of which cannot be too greatly desired."—*Presbyterian Journal*.

Each of these books is complete in itself, and so can be sold separately at fifty cents each; but as they are all about equally good, and desiring to encourage the dissemination of such literature, we offer the four for \$1.75. They are all bound alike, and put up in a neat box present a very attractive appearance. They will form a valuable addition to any young man's or youth's library.

Address Pacific Press,
43 Bond Street, New York City.



NEW YORK, FEBRUARY 22, 1894.

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

THE *Western Watchman* says that out of a total population of 95,000 in the Sandwich Islands 24,000 are Catholics.

THE *Catholic Standard* remarks that "the *Independent* takes to itself entirely too much concern for affairs Roman." Is this, then, the reward of the *Independent's* flattery of the Romish hierarchy in America? Fate is indeed sometimes cruel.

SOME have written us saying that the two articles which appeared recently in the SENTINEL, "The Limits of Civil Authority from the Standpoint of Natural Right," and "The Limits of Civil Authority from the Standpoint of Divine Obligation," ought to be printed in tract form. They have been. No. 13 of the *Religious Liberty Library* contains in a single tract the two articles.

A FOOT note on Rev. 13:18, in the Roman Catholic version of the Scriptures, says: "Six hundred sixty-six. The numeral letters of his name shall make up this number." The pope styles himself, "The Vicar of the Son of God," which title he wears in Latin upon his miter: "*Vicarius Filii Dei.*" The numerical value of these letters is exactly 666; *v* being formerly the same as *v*.

THE hearing on the proposed "Christian" amendment before the House Committee on the Judiciary, will be held March 6, instead of March 13, as stated last week. Our representative in Washington was informed by the secretary of the committee that the hearing would be March 13, but it seems it has been definitely fixed for another date. We do not know what step will be taken, if any, by opposers of the amendment to defeat it.

It is said that "republics are ungrateful;" but be that as it may, Roman Catholics certainly are: for, notwithstanding all that the National Reformers have done for Romanism in this country, the *Catholic Standard* says:—

If the meddlesome Protestant ministers who are bothering poor congressmen in Washington about having an amendment adopted, putting God into the Constitution, were to put more of His principles into their sermons and lives, it would be better for themselves, their congregations, if they have any worth talking about, and the country at large.

If that is not base ingratitude what is it? It is almost as unkind as to remind "Protestants," and Rome is not backward about doing that, that aside from popish tradition there is absolutely no authority

for Sunday-keeping. It would seem that so far as Rome's appreciation is concerned, National Reformers have "labored in vain and brought forth for trouble."

As noted in these columns last week, McNamara, the anti-Catholic lecturer and agitator, has been sentenced to one year's imprisonment and to pay a fine of \$500. The *Western Watchman* (Catholic) says:—

He will get more of the same medicine before the Missouri courts get through with him. We are glad to think that the jury that convicted the arch-slanderer was composed exclusively of Protestants. Father Dalton deserves the thanks of every Catholic in the country for having sent the arch-scoundrel, McNamara, to jail.

We do not know all the facts in this case, but on the face of it it appears to be an outrage on free-speech. The fact that the jury was composed of "Protestants" is no guarantee that justice was done. There are "Protestants" and Protestants. A jury of the former would be no better than a jury of Catholics, if as good, for "corrupted freemen are the worst of slaves."

It was a rather ludicrous blunder into which Senator Voorhees fell, recently, in an attempt to gain a little cheap favor with the Catholics. The facts are thus stated in a Washington dispatch of February 8:—

Senator Voorhees made a bad break to-day, which is exciting a great deal of amusement. He made the motion that the Senate adjourn until Monday, and gave as his reason that to-morrow will be Good Friday, "yesterday was Ash Wednesday," he said, "and there is no reason why we should not observe Good Friday." None of the senators appeared to know that Voorhees was wrong, and the motion prevailed.

Of course such a blunder was the occasion of general newspaper comment, but the following editorial note from the *Philadelphia Times* of the 9th inst., is about as pertinent as anything that we have seen:—

The Senate, it appears, is not well up in the ecclesiastical calendar. Having read in yesterday's papers that the day before was Ash Wednesday, the Senate, on motion of Mr. Voorhees, adjourned over to-day in order to observe Good Friday! No doubt a Lent of four days instead of forty would be widely popular, especially among young people, but it may be questioned whether a decree of the Senate would be sufficient to effect this reform.

Of course this action of the Senate can have no effect on the Lenten season in this case; but suppose there were a division of opinion in this matter and likewise in practice, and suppose that the adjournment had been had with special reference to committing the Government to one side of the controversy; it at once becomes apparent how improper such action would be. And yet that is exactly what was done a few months ago in the matter of the Sunday controversy. Congress conditioned an appropriation upon the Sunday closing of the World's Fair, for the express purpose of committing the Government to the cause of Sunday sacredness. The time long since foretold by the Na-

tional Reformers has come when politicians are tumbling over each other in their haste to secure front seats in the "reform" car, and some ludicrous, and even disgusting, sights will certainly be witnessed.

UNDER date of February 11, the United Press correspondent in Rome sent out this dispatch:—

The opposition to Archbishop Satolli, Apostolic Delegate to the Catholic Church in the United States, is ended. The pope was inflexible, and declared that he always would support Archbishop Satolli to accentuate his American policy.

American Catholics may not like Satolli, that is, they may, and we believe, do, object to being ruled absolutely by an imported Italian ecclesiastic, but they will submit. Rome brooks no independence.

THE *Lutheran Standard* thus states the position of Lutherans on the school question:—

It should be distinctly understood that the Lutheran Church does not make any demands upon the State for any support for her parochial schools. There is no opposition to the public schools from the ranks of the Lutheran Church. We recognize their necessity, and when we can do no better we use the advantages they afford. When, however, we can give our children a Christian training by establishing and supporting a Christian school, no one in this land of the free has any right to forbid it. Any interference on the part of the State would be in violation of the national Constitution.

This is the correct position. The church that occupies it stands on solid ground.

A COLPORTERS' school and Bible institute lately held by Seventh-day Adventists at Atlanta, Ga., was attended by more than one hundred and sixty missionary workers from every State south of the Ohio River and east of the Mississippi. Five colporters were in attendance who walked from two hundred to two hundred and sixty miles that they might receive the benefit of the meeting. All whose fields of labor were such that they could avail themselves of transportation by any of the lines of the Richmond and Danville systems were given the most liberal rates possible and treated with the utmost courtesy by the officials of that road. The uniform kindness and consideration met with by this people in the matter of railroad transportation is in marked contrast with the suspicion, prejudice and persecution which they so often have to meet among the community at large.

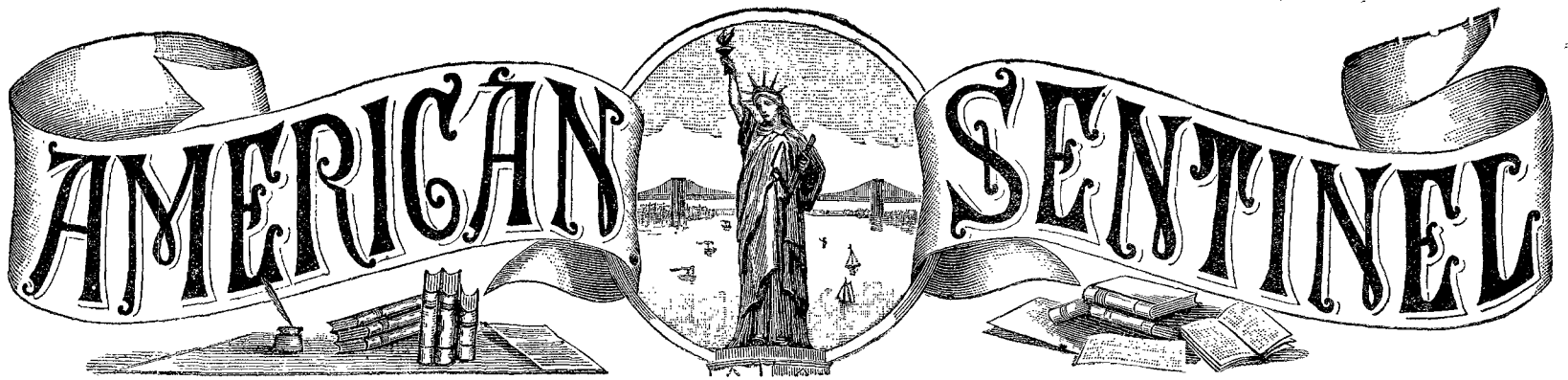
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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It is well worth while to take a look at the facilities which are all made ready to Rome's hands, and which she can use in effecting her purpose to take possession of the Government and people of the United States.

THE chiefest of these is the apostasy of professed Protestants, which has so blinded their eyes that they cannot see that Rome is now what she always was, but causes them to insist always that she has become enlightened, liberalized, modernized, and Americanized, and is therefore to be, not only implicitly trusted, but aided and admired.

CLOSELY akin to this apostasy, in fact the direct descendant of it, is the cowardice of professed Protestants in all things wherein Rome is prominent. We use the word cowardice advisedly, for no such word as apathy or listlessness will in any sense fit the case. No word but the word cowardice will properly characterize the course of many, *very many*, professed Protestants who have not gone so far in apostasy as, like the *Independent* and its kind, to be the apologists, the aiders, and the abettors of Rome.

FOR those, who have not gone so far as that in apostasy, do see many of the encroachments of Rome which seriously threaten the peace of the country and the liberties of the people, and do even acknowledge that they see these things; yet they have not the courage to expose these encroachments and follow them up as the cause deserves, and even acknowledge that they have not the courage to do so. This is the truth, as we personally know it. As one preacher, who by request had prepared and read, in a ministers' meeting, a paper on "Romish Aggressions in the United States," said afterward, "Yes, that is all true, but I don't propose to make a crank of myself by following it up pub-

licly. I prepared that paper because I was requested to do so for the occasion, and that is all I shall do about it."

THE treatment which Bishop Coxe's "Letters to Satolli," received, and which the bishop himself received on account of them, from professed Protestants, is a good illustration of what we are calling attention to. The best portions of his most important letter to Satolli, we reprinted in these columns, January 11, 1894. Anybody who is not totally blinded by Romish gloom, can see that Bishop Coxe stated the exact truth with regard to Mr. Satolli's mission, and place, and work here. It was to be expected as a matter of course that professed Catholics would resent and denounce and ridicule both Bishop Coxe and his statements. But as a matter of fact professed Protestants did the same thing, who could muster up courage to speak on the subject at all, and practically all the rest simply said nothing. This shows that he who would openly oppose Rome and her mischievous workings must also meet the opposition of professed Protestantism. Professed Protestant papers ridiculed the bishop's statements, and rebuked the bishop himself for his "discourteous" and "disrespectful" address to Mr. Satolli. If those persons had lived in Luther's day they would have done the same things toward him for his plain and disrespectful "open letters" etc., to Leo X., and Henry VIII., and others of their ilk. All of which only shows how completely degenerate is the professed Protestantism of to-day.

It is true that, as we pointed out at the time, although Bishop Coxe's sounding of an alarm was truly put and perfectly appropriate in itself, yet it is really robbed of its force from him by the fact of the bishop's unfortunate connection with the religio-political movement of professed Protestants which committed the Government of the United States to the guardianship of religion, and so created the occasion for Satolli's mission and work here. But commending and emphasizing the bishop's statements with reference to Rome's aggression and mischievous workings here, while pointing out his unfortunate position,—this is a vastly different thing from ridiculing his statements and rebuking

him for discourtesy and disrespect to Satolli and Rome. One is Protestantism of the strictest and most consistent sort; while the other is everything else than true Protestantism of any sort. So long, therefore, as one class of professed Protestants are the constant apologists, aiders, and abettors of Rome; and another class are afraid to make public what they actually see and know of Rome's mischievous designs; and yet another class are so completely handicapped by their own conduct as to destroy the effect of what they do say against Rome's designs—these three classes forming the vast majority of professed Protestants,—it is evident that, so far as Protestantism is concerned, Rome has practically a clear field in which to push herself forward to full possession of the country and all that is in it.

IN addition to this, it is the plain truth that Rome practically controls the press of the whole country. All the leading publications throughout the land are controlled *directly*, by being owned, or managed, or edited by Catholics; or *indirectly* by fear of Rome's influence against those who do own, or manage, or edit them if anything were printed therein which should incur her displeasure. So that it is next to impossible to get into any prominent publication any kind of a fair statement of the case against Rome and her workings in the United States. If any one doubts this he can find it demonstrated to his satisfaction by simply trying it. So certainly is this so, that any paper that devotes any material portion of its space to this subject loses caste at once and is set down as a "disturber of the peace," a "sower of discord," and "a stirrer up of civil and religious strife." So that, therefore, so far as the press of the country is concerned, Rome has also a clear field in which to go forward on her declared mission of possessing America for herself.

ALL these which we have mentioned, important as they are, are yet but of small moment as compared with the field of law which is as fully open to her as is any of the others.

1. All the States in the Union but two have laws requiring the observance of the very chief of all Rome's institutions, the

very sign and acknowledgment of her "infallible" authority,—the Sunday. So that here is all prepared, ready to her hand, the machinery by which she can compel all to do her bidding in this respect just as soon as she chooses to exercise the power—and until she gets ready to exercise this power herself there are plenty of papalized Protestants who are willing to run the machinery for her, as numerous instances in Arkansas, Tennessee, Maryland, Georgia and other places have abundantly proved.

2. There has been established in the law-procedure of the United States the despotic doctrine that a thing that is "harmless in itself" may be forbidden "as tending to a breach of the peace." Now, the only possible way that an action which is harmless in itself, could tend to a breach of the peace is in having abroad somebody who is of such an overbearing, such a meddling, such a tyrannical, disposition, that anything that does not exactly suit him, even though it be admittedly harmless in itself, so excites the devil in him that he must attack the harmless doer. Thus a breach of the peace is committed. And so to prevent any such breach of the peace in the future, *instead of punishing the breaker of the peace*, a law must be enacted prohibiting all persons from doing any more that thing which is harmless in itself! And this because it tends to a breach of the peace! The innocent citizen must be made a slave, and the tyrannical meddler must be clothed with power over him. And this because his harmless deeds "tend to a breach of the peace"!!

That is an established doctrine in the judicial system and procedure of the United States. And now the Catholic Church is putting into practice the doctrine, whenever opportunity offers, to prohibit the freedom of speech guaranteed by the Constitution. When a public speaker says anything that Rome does not like, she raises a riot. And then the speaker is arrested and prosecuted for breach of the peace or inciting to riot, and is forbidden to speak any more on any such subject.

And this is the doctrine that is now plainly taught to Catholics in the United States. "Father" Thomas Sherman—son of the late General Sherman—a Jesuit priest, wrote a lecture against organizations opposed to Rome, which was to be delivered, presumably, to Catholics alone, but a page of it, by mistake, got among the manuscript of another lecture which he delivered publicly, and was printed in the *Chicago Herald* of February 6 and 7, 1894. In this page he was dealing with ex-priests, and he sets forth what should be done with them in the following Catholic, Jesuitical, and judicial style:—

For my own part I have no apology to offer for the acts of Catholics in vigorous protest against these wholesale vendors of infamy. The father who slays the corrupter of his child must be left to the Almighty. The man who shoots an anarchist at sight is a public benefactor. *These ex-priests are anarchists of the worst stamp.* They appeal to free speech. If free speech means the right to debauch the minds of women and children at pleasure, then I, for one, say *better free bullets than free speech.* If America will not draw the line between freedom and license, then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel. The evil is done when the suit is begun. Of course I know you will not agree with me, but if the blight of corruption were to threaten your own you would *act on the principle of prevention.* There are certain questions that cannot be touched in public without doing vast harm. The State exists to preserve public morality.

And the *Western Watchman*, the offi-

cial Catholic paper of St. Louis, of Jan. 25, 1894, gives similar advice, thus:—

Who can blame them [the riotous Catholics] if they rise up and strike the blasphemers in the mouth? These miscreant travelers should not be protected. If their occupation excites to riot they should be made to choose some other calling. If they cannot be restrained by statute or ordinance, let them carry their hides to the market; and if they get holed, let it be charged to the profit and loss of the business.

This is the very doctrine that has been established by the courts of the United States, even to the United States Supreme Court, that is, prohibit by law that which is harmless in itself, because it tends to breach of the peace, because it excites to riot! And thus this infamous doctrine of the courts of the United States has put into the hands of Rome the legal means by which she proceeds to abolish freedom of speech in the United States. It is, in fact, her own doctrine, and she is very glad to have it established as a part of the judicial procedure of the United States; and gladly avails herself of it in carrying forward her purpose to possess the nation for herself.

3. Another piece of machinery that is made ready to Rome's hand and recognized by the courts, and that is being kept in running order by its inventor, is the *Inquisition*. It is a literal fact that the Inquisition is being carried on, and has been for nearly three years, in this city of New York, and, to some extent, in other places, as Pittsburg and Allegheny. In New York it is better known as "Parkhurstism," in the other places as "Law and Order League." This Inquisition is not being carried on yet by Rome, but it is being carried on in Rome's own way by professed Protestants. For no Inquisition was ever more certainly carried on by any Romanist than this is being carried on by these professed Protestants; and no more Jesuitical methods were ever used in the Romish Inquisition than are being used in this Inquisition by Parkhurst and his crew.

This Inquisitor-General Parkhurst has scattered through this city 1,137 spies—one in each election district—who spend their time *not* simply in discovering crimes which have been already committed, but *in inducing people to commit crimes*, and even *in committing crime themselves* in company of others or on the premises of others, in order to entrap, to prosecute, and to imprison these others. These things are being done straight along by these inquisitors, and the worst feature about it is that *the courts* give it the support and sanction of the law. Parkhurst himself and his agents have committed and induced—hired—others to commit with them, unnameable indecencies, and then have voluntarily gone into court and unblushingly told of these indecencies in witness against their victims; and the courts, instead of punishing these chief criminals, accept their testimony and imprison their victims. From these the regular police have adopted the practice (not of the indecencies of course, they are not so bad as that) of trapping people into crime, especially by inducing them to sell something on Sunday and then arresting and prosecuting them. And occurrences of this inquisitorial order are as numerous and about as regular as the recurrence of the days. And it is evident from the whole procedure that the Inquisition was never more certainly conducted by Rome herself, than this Inquisition is being conducted by professed Protestants. And when Rome gets ready to conduct the

machine herself, she can do so no more certainly, though she may do so more cruelly, than these professed Protestants are now doing. And thus it is that professed Protestants have established and put in working order, ready for the hands of Rome, the very Inquisition itself.

AND so, from first to last, there is a clear field open to the papacy to advance to the full possession of the country. The facilities are at hand and in working order, and ready for the papacy to use as soon as she gets ready, and until she does get ready professed Protestants are keeping all these facilities well prepared to her hand. And it is a shameful procedure, as well as a deplorable situation.

A. T. J.

Our Christian Statesmen.

THE United States Supreme Court decision that "this is a Christian nation," received a striking confirmation recently in the Senate proceedings. It was the next day after Ash Wednesday, and Senator Voorhees, with a pious regard for the sacred observance of the Lenten season, made a motion that the Senate adjourn till the following Monday on the ground that the next day was "Good Friday," and there was no reason why they should not regard it by discontinuing the regular business. The newspapers report that other senators agreed and the motion prevailed. To the surprise of all it was afterward discovered that a mistake of five weeks had been made in their haste to honor the church holy day.

These are the same gentlemen who lately decided that the seventh day of the fourth commandment now comes on Sunday, the first day of the week, and, therefore, passed the bill closing the gates of the World's Fair on Sunday. This action met with great favor from the clergy and the religious press who saw wonderful visions of good in their deference to the ideas of the churches. I have not heard that any rejoicing has been indulged in because the thirty-eighth day of Lent has become the third according to the computation of these Christian statesmen. Either their mathematics or theology is wrong in both instances. If they can reckon the first day of the week the seventh, then why not let them make the third day of Lent the thirty-eighth? The latter is only a human arrangement any way, while the other is fixed by divine appointment. Of course the last blunder did not become a law, but possibly it might supply proof to succeeding generations that Lent has only three days as convincing as some that is now offered to prove that the Sabbath comes on Sunday. The fact that the apostles met on the first day of the week for meeting in one instance is the very bulwark of Sunday observance. No law for it can be found, but the example is thought to be enough. Suppose that eighteen centuries hence some one should read in the *Congressional Record* that the Senate in this Christian nation did adjourn the third day of Lent because it was Good Friday, could any one longer dispute the obligation to follow such a practice? I am not trying to prove that the present senator is the counterpart of the early Christian, but only this, are men who are so far from the truth in the present instance infallible guides in the other? Shall we put the decision of religious questions in their hands? Both show for-

getfulness. The command is, "Remember the Sabbath day to keep it holy," but the Senate has forgotten it. The period called Lent has forty days, but this was temporarily forgotten and shortened to five.

But if it had been true that Good Friday came at the time supposed, why was it necessary for the Senate to adjourn? Is it the business of the civil rulers to conform to all the church fasts or feasts in their official capacity? Will they show similar respect to Saint Patrick's Day, and to the Hebrew Day of Atonement? If not, why not? These questions all belong to the opening chapter in a union of Church and State. The closing chapter will tell of bitter persecution for those who reject the holy days made by Congress and obey those given by God himself. Already the issue is joined between the State and individuals who practice what the law of God commands, namely, keep the seventh day and work the other six. For this they are imprisoned while judges, juries, and politicians pay an ever increasing regard to the festivals of the church which have no authority in the Scriptures. H. E. ROBINSON.

Blowing Hot and Cold.

THE so-called *Christian Reformer*, published in Allegheny, Pa., by the Covenant Publishing Company, and edited, presumably, by Rev. David McAllister, D. D., in commenting on the recent decision of the Maryland Court of Appeals in the case of J. W. Judefind, convicted for husking corn on Sunday, says:—

Of course it will seem to Adventists a most unfair and unjust comparison, but the fact is that the violators of Sabbath law are to be dealt with as the violators of other laws on the statute books of our States. We most cordially indorse the following from the *Christian Intelligencer*: "The worst enemies of a day of rest and worship are those who enforce the penalties of the civil law against persons who conscientiously observe the seventh day of the week, and therefore pursue their ordinary vocations on the first day. So long as such persons do not hinder others from enjoying the rest and privilege of Sunday, they are entitled to pursue their own chosen course without let or hindrance." But the very essence of the breach of our State Sabbath laws is the infringement of the right of other citizens to the enjoyment of the rest and privileges of the Lord's day. Adventists may spend the Christian Sabbath, so long as their conduct concerns themselves alone, as they may see fit to spend it. But when their conduct on that day involves the question of the rights and welfare of the social body as against the rights claimed by the Adventists themselves, the courts must enforce what is for the highest good of the social body. And as no true right of any citizen can ever be in conflict with the rights and duties of the social being, so the strict enforcement of all just laws, including Sabbath laws, can never infringe upon the rights of any individual citizen or subject.

This is blowing both hot and cold in a single breath. How could husking corn in one's own field, and at a considerable distance from a public road, and that in the quietest manner possible, not from the standing stalk as is sometimes the case, but from a shock, possibly "hinder others from enjoying the rest and privilege of Sunday"? It could not unless one "privilege" of Sunday is to domineer over others. But we do not grant, however, that any one is under any obligation to be specially quiet in his Sunday work. People have just the same natural, God-given right to work on Sunday that they have to work on other days. There is no more reason why the Adventist should sneak to his Sunday work like a criminal, than there is that the Sunday keeper should hide behind fences and hedges on Monday. Nevertheless, as a rule, Adventists are very unobtrusive in their Sunday

work, and do not, as is frequently falsely asserted, make themselves as conspicuous as possible on that day. It is true the *Reformer* does not make this charge in so many words, but the whole tone of the article is one of insinuation, as though their conduct on Sunday did involve the rights of others.

The *Reformer* continues:—

The maintenance of the Sabbath laws of our States is not to be compared to the enforcement of the fugitive slave law, or of any law conflicting with the high standard of Christian morals. It is rather to be compared with the law against polygamy. The Mormons plant themselves on the Old Testament scriptures in very much the same way as do the Adventists. In the one case as in the other we have a perversion of the moral laws of the divine Word against the good order of Christian civil government. And while the Mormons, like the Adventists, will complain of infringement of religious liberties, the good order of a Christian nation must be upheld against them both.

The SENTINEL has more than once shown that Sunday laws and laws against polygamy are not analogous. Moreover, as a question of Christian ethics between the so-called *Christian Reformer* and the Adventists, the editor of the former knows that "in one case as in the other we have" not "a perversion of the moral laws of the divine Word against the good order of Christian civil government." When it comes to the divine Word the Adventists have everything in their favor. That Word says plainly, "The seventh day is the Sabbath of the Lord thy God." Where, then, is the authority for the first day? The editor of the *Christian (?) Reformer* should remember also that other commandment which says, "Thou shalt not bear false witness." C. P. B.

Sunday Laws in Switzerland.

OUR little freedom loving republic has not escaped the ever-spreading influence of Sunday law agitations. From America, the wave has swept over Europe and, breaking against the Alps, seems to have spent its greatest force in Switzerland. First, lecturers were sent across the Atlantic to agitate the public mind preparatory to organized effort.

In the past, various Sunday laws have existed in many of the countries of Europe; but in general they have been enacted as civil measures to protect the laboring masses against the tyranny of capital. As is well known, the European Sunday is a public holiday much more devoted to pleasure than to religion. In Switzerland, the more pious women attend church in the morning, while the men are out at the military targets practicing sharp shooting; and in the afternoon all, from the youngest to the oldest, swarm out to the beer-gardens, pleasure resorts, etc., and regale themselves with music, beer and tobacco. An idea of the proportion of the church-going people may be formed by the fact that in one quarter of Zurich with a population of more than fourteen thousand, from one to two dozen attend church on Sunday. In France, Sunday is still less a religious day than in Switzerland. The usual pleasures prevail, and are varied by an occasional bull-fight.

All that the masses desire is liberty to use Sunday as they wish. The original design of Sunday laws was to guard this liberty; but the religious Sunday sentiment, so prevalent in America, is gaining ground here. In 1876 an International Sunday Congress held at Geneva was attended by a large number of delegates of renown from the various nations. Since,

local organizations have been formed as centers from which to carry on the warfare. A journal in French at Geneva, and one in German at Basle, have been published for the express purpose of securing better Sunday laws. Of course, the preachers carry on the work. They have kept their readers well informed in regard to the progress of the Sunday movement in America, through reports, extracts from such papers as "The Pearl of Days," etc.

Catholics are also active in the same direction, but through their own organization; yet they are in this movement on friendly terms with Protestants, and understand that all are working to the same end. It can readily be seen why the Catholics harmonize so well with Protestants in this work, for all that the latter do in honor of Sunday is in honor of the Catholic Church. By such a course, Protestants are setting a trap for themselves which Catholics will spring upon them when the opportune moment arrives. This being the case, it is but natural that they should be as interested and solicitous in this work of Protestants, as the spider was with the fly, when he so politely and meekly entreated, "Will you walk into my parlor?"

The Paris World's Fair in 1889 was seized upon as an occasion for advancing the Sunday cause. The congress there held was well attended and received attention from such distinguished persons as President Harrison, Gladstone, etc., who addressed the congress by letter. Later meetings have received attention and encouragement from Emperor William and others. Last summer, the German Reichstag devoted considerable time to the matter of Sunday laws, and the same received attention at Berne. In proportion as the rulers find themselves powerless to control the increasing discontent of turbulent millions, they instinctively turn to the Church for the needed help. History is repeating itself.

While the masses desire Sunday as a holiday, many of the preachers have something else in view. They profess to be working in the interest of the laboring man; but, as in America, the laboring men occasionally give a practical illustration of the fact that this gratuitous sympathy for them is but a decoy, and that there is really another motive behind the movement. The canton of Baselland furnishes an illustration of this. The ministers worked faithfully in the interests of a cantonal Sunday law, by periodicals, circulars, and mass meetings, claiming all the while that such a law was necessary to protect the laboring classes. After having agitated and canvassed the canton they claimed that over five thousand voters called for this law. By this means the legislative body of the canton was led to act on the question. A Sunday law was framed and submitted to popular vote. The astonishing result was that the law was rejected by a sweeping majority, there being but some two thousand votes in favor of it,—less than half claimed by the ministers. Thus, when permitted to speak for themselves, the laboring classes showed that they not only had no desire for a Sunday law, but were actually opposed to it. But the preachers thinking that the people are not sufficiently enlightened in the matter are diligently instructing them, and are thus trying to work up a sentiment in favor of Sunday laws that will carry.

What has taken place in the canton of

Baselland is a fair representation of the situation in general. The preachers are the life of the Sunday law agitation. Left to themselves, the people would be quite indifferent on the subject. In the cities the preachers are the most successful for there they can ply the mighty lever of selfishness to gain their ends. Many families eke out a living by keeping a small shop or store in their dwelling. Some desire a free Sunday, while many of the less successful prefer to remain home to gain a few cents to make up if possible the deficit in their daily bread. But their more successful rivals virtually say to them, "We don't need to work on Sunday, so you mustn't. It may be that you will have a hard time to live without it, but what's that to us? We want to have a good time on Sunday, so let's make a Sunday law." From this class the preachers gain enthusiastic support in their pious work. It was chiefly on this ground that the canton of Basle City secured an iron-clad Sunday law last year. It will be on this basis that Sunday laws will be secured throughout Europe,—a basis as arbitrary as it is selfish,—and this is in fact the real nature of all Sunday laws. The agitation of this question grows warmer every year, and we have good reason to believe that soon Sunday laws will become quite general in Europe. H. P. HOLSER.

Basle, Switzerland, Feb. 9, 1894.

Is It the Gospel of Christ?

WHEN Christ was here he preached the gospel and he lived the gospel, *i. e.*, "the power of God unto salvation to every one that believeth." Rom. 1:16. "Whatever ye would that men should do to you, do ye even so to them." Matt. 7:12; and, "If any man hear my word and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. The life of Christ was (and ought it not to be so now?) the root of the gospel; it was the trunk of the gospel; it was the branch, blossom, and fruit of the gospel—yea, it was and it still is the gospel. And "though we, or an angel from heaven, preach any other gospel . . . let him be accursed." Gal. 1:8. Anything against the life and principles of Christ in this world is not the gospel of Christ, and therefore is not "the power of God."

With those spiritual weapons mentioned above, Christ went forth to the work of salvation—the work of the gospel. He asked for no office in the government. He asked for no kingdom. He asked for no swords or laws of man or nations; and when the swords and staves of men came to take him, he fought no battle; he asked for no legal counsel, but was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. And when hanging bleeding upon the cross, and a laughing, scoffing crowd with wagging heads looking upon the scene of agony, he lifts his eyes to heaven and cries, "Father, forgive them," and then died "like a God." Reader, in that life and that death you may see what is necessary to salvation.

When Christ sent forth his disciples to carry on his work, they went, saying, "The weapons of our warfare are not carnal" (not of this world), but "we beseech you [we pray you], in Christ's stead, be ye reconciled to God." That was the gospel—the same gospel of the meek,

forgiving, yet triumphant Saviour, Jesus Christ, and with it those humble disciples found power enough to go against all the swords and laws of the united Roman Empire, and with Pentecostal power they triumphed in the conversion of "three thousand souls" in a single day.

If there was power enough in the gospel of Christ at that time, without any law of governments of earth in its favor, but all the power of "the iron monarchy of Rome" against it, to establish itself as it did, ought it ever to need governmental laws, or governmental aid in any way *in order to continue?* Will it ever need it? No, never!

What, then, must that gospel be that does need this aid? What gospel must those have who to-day are so eagerly seeking by lobbying, by boycott, resolutions, etc., to obtain such aid? Verily I say unto you, it is "another gospel" and not "the power of God unto salvation." It cannot be the gospel of Christ—the life of Christ, for he did not live that way.

Dear reader, "Let this mind be in you, which was also in Christ Jesus." Study and accept his life and you will receive and know *the gospel*. A. E. PLACE.

Leo's "Most Efficacious Remedy."

At the pope's reception in Rome, January 28, an allocution was read. The twelve thousand persons present "greeted the pope with prolonged cheering." The people of Rome were assured of the first place in Leo's affections, and that he was "gratified" with the testimony of their "devotion." He then expressed his "grief," evidently, because there are some who are not thus devoted, for he speaks of the "afflicted condition of Rome," and says:—

We earnestly desire that means should be found to end the present misery, and to re-establish promptly order in these parts.

In speaking of those, who are "responsible," he thinks, for this "misery," he says:—

It is to be hoped that the people at least will profit by their bitter experience, see first the origin of evil, and adopt the most efficacious remedy.

And to explain what he means by "the most efficacious remedy" the pope recommends that "they should approach confidently and without suspicion him who holds for God his supreme religious magistracy for the world's eternal life, whereof the pope is the dispenser." But before the "misery" could end, and "order" be "re-established" by the application of the "most efficacious remedy," "not only justice, but political common sense demands that those responsible for the condition of affairs should retrace their steps and restore [Leo's] religion to the honor wherein it was held by our ancestors." And to insure the cure to be permanent he suggests that "they should also have the virtue of rendering ever prosperous, our mortal existence."

Are there not lessons in this for the American people, whom this (in)famous quack is dosing with his "most efficacious remedy" pronounced by Holy Writ to be a "cup full of abominations and filthiness of her fornications"?

The pope gives the people a reception and tells them of his affection. Does the pope love the people of Italy?—Oh! yes, he tells them so! It must be seen, however, that those who are thus entitled to his affections, and with whom he is "es-

pecially gratified" are those who by their testimony show their devotion, and patronize his most efficacious remedy. But for other reasons than Leo's those who have tested his medicines and seen the effect of many centuries, have learned by "bitter experience" that he is a ten times worse quack than those "quack doctors" who make the American dailies and weeklies conspicuous by their cure-all prescriptions "free of charge."

But to what does all this amount, to American people?—It amounts to a great deal—far more than the history of the Roman Church with all its inquisitorial records contains. Is not Dr. Leo dosing the American people?—Hear him! "I love them, and I love their country. I have great tenderness for those that live in that land. Protestants and all." And has he not both sent and appointed agents and have not a great many, even of those whose names are followed by "D.D.," "Protestants and all," done all in their power to advertise him, by advocating Roman principles as the only "efficacious remedy" for the moral and material ruin of this nation?

Whose medicines have the National Reformers had on the market for a quarter of a century? What were and are the so-called American Sabbath Union, and the other "Sabbath" and Sunday leagues, and Sunday protective associations doing? If you don't know whose remedy these were recommending ask Leo XIII., and he can, whether he does or not, tell you, that every pen ever dipped, every tongue ever moved, every petition ever sent to Congress, asking for Sunday legislation, every enforcement by the States of old or new Sunday laws causing imprisonment of the keepers of "the Sabbath of the Lord," making their mortal existence exceedingly unprosperous; whatever is done to exalt the Catholic Sunday, is having the virtue that makes Leo's "mortal existence prosperous," to the "moral and material ruin of the nation"?

In this dilemma "what shall we do to be saved"? There is only one remedy for the people of Rome, for the people of America, for the people of all nations of this world, *viz.*: to approach confidently and without suspicion Him, in whose affection we had the first place when we were not devoted, who alone holds the supreme religious magistracy of the eternal life of the world to come, whereof Jesus Christ is the dispenser, who is "full of grace and truth" and "able to save to the uttermost all that come to him." And though our mortal existence may be made unprosperous by his enemies, he promises support in this life, and in the world to come eternal life. And he gives us this everlasting consolation that when he comes to destroy that "wicked one" by the brightness of his coming, we may appear with him in glory. Let us approach Him.

L. F. HANSEN.

For Compulsory Church Attendance.

WE have known that all Sunday laws have had for one of their prime objects compulsory Church attendance, and that all the talk about the "civil Sabbath" and "rest for the laboring man" has only been dodges and disguises to cover up this fact. In Australia where the Sunday movement has not as yet had so much opposition as in America, the advocates of compulsory Sunday observance have not

found it so necessary to disguise their real aims. Here they quite unceremoniously insist upon the enforcement of Sunday laws in the interests of the churches. For instance, a deputation from the Victorian Lord's Day Observance Society waited on the Premier of Victoria, Jan. 4, 1894, to protest against the running of Sunday excursion trains. Statements made by two members of the deputation will illustrate what has just been said:—

MR. DARTY.—The direct effect of the running of the trains to Fern Tree Gully and other places must be to take people away from the churches.

MR. PATTERSON, THE PREMIER.—The movement has been described as a new departure. It is not a new departure. Sunday trains have been running for a long time, and for the ostensible purpose of taking people to church.

DR. ROBINSON.—But these train are being run for the purpose of taking people away from church. They are purely for the people's pleasure.—*Melbourne Herald, Jan. 4, 1894.*

The following item which appeared in the *Melbourne Evening Standard* of Jan. 5, 1894, still farther shows the growing tendency and even more open efforts to compel the people to attend Church services:—

The members of one of the Homestead Associations formed some weeks ago would go a step further than the Lord's Day Observance Society desired the premier to proceed yesterday. The latter desired that Sunday trains to Fern Tree Gully and Healesville should be discontinued in order that people would not be tempted away from divine worship; but the Homestead Association decided that the minister should compel an irreligious member to go to church, or in the alternative, to expel him from the settlement. Mr. McIntyre repeats what the premier said—that the government represents all classes, those who do not go to church and those who do, and while he would like all settlers to be model Christians, he can discover nothing in the statutes empowering him to penalize the delinquent for the sins of omission alleged against him? His ministerial duties were confined to mundane affairs.

W. A. COLCORD.

Melbourne, Australia.

“Christian Unity”—A Sign of the Times.

THERE is another object for which the Churchman's Club has been organized and is working to secure, viz.: a more rigid enforcement of Sunday laws, and it is well stated in their own resolution, reported in the *Daily Evening Standard*, of Dec. 7, 1893:—

AGAINST SUNDAY DESECRATION.

At a recent meeting of clergymen and others at St. John's House a committee of five was appointed to consider the matter of a better enforcement of the laws against the desecration of the Sabbath [Sunday].

In this contest for a better enforcement of laws against the desecration of the Sunday Sabbath, the Churchman's Club sees the need of unity on the part of Protestants with Catholics in order that they may secure power to carry their point and enforce Sunday keeping upon the people, which is the mark of the papacy. This the Catholic Church has always laid claim to.

Q. What are the days which the church commands to be kept holy, or observed as days of particular devotion?

A. The Sunday, or Lord's day, which we observe, by apostolic tradition, instead of the Sabbath.

Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday?

A. We have for it the authority of the Catholic Church and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the church, . . . the best authority we have for this ancient custom, is the testimony of the church. And therefore, those who pretend to be such religious observers of Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humor than by reason and religion; since Sundays and holy days all stand upon the

same foundation, viz.: “the ordinance of the church.”—*Catholic Christian Instructed, pages 231 and 232.*

The Catholic Church here claims Sunday keeping to be of its own origin solely, that it is “the ordinance of the church;” and that others who keep that day act more by humor than by reason and religion.

A Catholic priest, Father Enright by name, has often made this statement:—

The observance of Sunday is solely a law of the Catholic Church, and therefore not binding upon others. The church changed the Sabbath to Sunday, and all the world bows down and worships on that day, in silent obedience to the mandates of the Catholic Church. Is not this a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and do not know it?

Here they make their boast to have changed the Sabbath to Sunday, and then accuse “all the world” of bowing down and worshipping on “that day in silent obedience to the mandates of the Catholic Church.” And then claim that “obedience” to the church's authority to be “a living miracle.” Moreover, that those “who hate” her so “bitterly” do “obey and acknowledge” her “power every week.” Are not these words plain and to the point that Sunday keeping is the mark of the church's power? And now, while Protestant churches are combining with her to get her help so as to enforce Sunday observance upon the people, are they not seeking to have her mark placed upon those who receive and keep Sunday? Certainly this must be plain to every one, for if the church has power to change the Sabbath and institute one of its own instead, then it is that the church claims power above the power of God. This is just what the Bible has said the papacy would think itself able to do, “and think to change times and laws.” Dan. 7:25. “Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thess. 2:4. And now the *Catholic Mirror* of Baltimore, Md., comes out with her claim to Sunday as—

“THE CHRISTIAN SABBATH”

“The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church, His Spouse. The Claims of Protestantism to any Part therein Proved to be Groundless, Self-contradictory, and Suicidal.” Surely this is claiming Sunday to be the mark of her power? And isn't it? Can any one deny it?—No, not one. Then those who keep it, instead of the Sabbath of the Lord, are to that degree at least worshipping the beast and receiving his mark, and especially so if they know it. This being the case, a demand is made necessary for the Third Angel's Message, which says, “If any man”—this speaks to every separate individual—“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.” Rev. 14:9, 10. Then there must of necessity be a people giving that message at this time, and John says of them, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus;”—not the faith of the Catholic Church in any respect. “And I looked, and, behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Rev. 14:12, 14. From these scriptures we see that

this warning against the “beast and his image” is given just before the Son of man comes, and the people who give it “keep the commandments of God and the faith of Jesus” as a necessary preparation to meet their Lord. Reader, are you thus prepared? If not, make haste and give yourself unreservedly to God that he may “work in you both to will and to do of his good pleasure.”

There are a few more points of interest in Bishop Keane's address before the Churchman's Club. He says, “A few weeks ago I was sent to Chicago to that wonderful unique gathering of ecclesiastics. I came in contact with all shades of beliefs. These Orientals despise us for our lack of unity. ‘Why,’ they say, ‘will you please decide among yourselves what the Christian Church is before you come to us?’” So the Catholic Church pleads with her wayward daughters to come back into her fold that they may go forth as one united body to convert the heathen world; and this plea is made at the request of the so-called Protestant Church “who desire to know the true way to Christian unity.” Is it any wonder that a Catholic bishop should make such a plea as this to these “wayward daughters” when they have for years been crying for Christian unity among themselves that their “utterances would be respected by statesmen of all nations”? And they have so far succeeded that they have a combination of nearly all the Protestant churches by means of the National Reform Association, the Woman's Christian Temperance Union, Third Party Prohibition, and the American Sabbath Union, with various other Christian associations and organizations together, reaching their hands across the gulf to grasp hands with Catholicism, saying, “Whenever they [the Roman Catholics] are willing to cooperate, . . . we will gladly join hands with them.”—*Christian Statesman, December 11, 1884.*

“Now, then,” says the bishop, “what is the attitude of the Catholic Church toward those separated from it?” Let him tell us—“First is the question of truth; the Catholic Church recognizes that in all forms of religion in the earth there is some measure of truth.”

So she claims all false systems of religion as well as the Christian religion to possess some measure of her truth. “But she objects to the offering of a portion of the truth for the whole.” Thus she has her eye fixed upon one “universal creed” whose headship shall be in the pope. And they are bold to speak out their designs as they see Protestants turning back to Rome for “unity.” “For,” says the bishop, “when the time comes for union these other churches will not find the mother church backward in coming into unity with them. She would rather make a bonfire of all that is human and obstructing, and in the Church of Christ find that perfect unity and harmony God intended.” How does she propose to bring about this unity when the time comes?—Oh, by simply making a bonfire of all that is human and obstructing; and she will tell what is human and obstructing and set the fire to burn it up. Is not this just what she did throughout the Dark Ages? and has she changed her mind or attitude in the least?—No; she is only waiting for the time when she can dictate to all in matters of religion; then it will be seen that she never changes.

Reader, do you not see that the so-called Protestants are going back to Rome when

such churches as Episcopalians, Presbyterians and Baptists will join in a discussion with the Catholic Church for Christian "unity," and look to it in order that they may "know the true way" to obtain it? Are we not near the time when "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world"? And are you worshipping the God that made the heaven, and earth, and sea, and the fountains of waters?" If not, make haste and leave Babylon, for the Lord says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

H. J. FARMAN.

Some Kansas Items.

TOPEKA, Kansas, is agitated over the matter of Sunday closing. A recent dispatch from that city says:—

The City Council has passed a very strict Sunday-closing ordinance, which is agitating the populace and the police. It provides for a fine and imprisonment for any person "who shall expose to sale any goods, wares or merchandise, or who shall sell any goods, wares or merchandise," in Topeka. The mayor has the ordinance under advisement, and while it is known that he personally favors the provisions of it, he says that he will try to discover whether the people want the ordinance or not.

The chief of police said that if the mayor signed the ordinance and it was published, it would be immediately and forcibly put into effect, and that he would guarantee that the smokers, the readers of daily papers and those who enjoy a pleasure drive on Sunday in a livery rig, would very quickly discover that the law was not a dead letter. "But," said the chief, "I wish that the City Council had made provision in that ordinance for the building of a wall around the city and painting that wall white, and placing a sign over the gate, reading: 'The City of the Truly Good.'"

Another fact that is agitating the Kansas mind is that the Law and Order League of Sedgwick County, that State, has been placed in the hands of a receiver. The petition for the receiver states that the Rev. J. W. Woods is president of the league, N. B. Hagen, secretary and treasurer, and O. H. Bentley and Rudolph Hartfield its attorneys: that the league is wholly insolvent and that its assets are in danger of being squandered and appropriated to the individual use of certain members; that it has received in subscriptions \$7,000 and has now in its treasury only thirteen cents, and that it owes Thomas Jackson \$352 for work in obtaining evidence against the "joints," and other debts.

The McNamara Trial.

A CORRESPONDENT in Kansas City sends us the following concerning the trial of Ex-Priest James V. McNamara:—

McNamara lectured on Sunday night, January 14, and advertised then to speak again on Tuesday night to men only. The Catholics were stirred up over his first lecture, and according to the information which the attorneys claim to have, this mob was gotten up on Tuesday before he lectured in the evening, to mob him; and it is probable that not one of the mob heard him lecture. At least, the majority did not hear him, for they collected outside while the lecture was going on. Policemen were in the hall, and had he violated any law, they should have arrested him then and there, but they did nothing of the kind, and he was not arrested until two days later.

In his Tuesday night lecture, he proposed to show what is the Catholic theology in regard to "Auricular Confession." He read largely from Catholic books, showing what their teachings are on this subject. Reading that the priests were allowed to confess one to another such sins as sodomy, murder, lying, etc., and that the priests had the power to absolve the one so confessing, McNamara said that Father Dalton, Father Lillis, and others of the Catholic priests in

Kansas City knew that this was so. And on the basis of this statement, that they knew these things were true, he was arrested for slander, and tried under section 3,868 of the Revised Statutes of Missouri, 1889.

The trial was by jury before the justice of the peace at Independence (McNamara having secured a change of venue). He was found guilty of slander as charged, and the jury made his fine \$500 and twelve months imprisonment. This, on the second trial, the jury having disagreed on the first.

Now, the matter rests until February 26, when it will come up in the criminal court to which it was appealed.

We expect to have more definite information in regard to this matter after the trial before the higher court. It looks very much from the facts stated that the courts are being used to stifle free speech, at the behest of Romish priests, that the abominations of Rome may not be exposed. McNamara having been a Roman Catholic bishop, of Brooklyn, N. Y., certainly knows whereof he speaks; and his ability to make Rome wince is pretty good evidence that he tells a good deal of truth.

Rejoicing Over an Enemy.

[The *Catholic Standard* thus concludes a notice of Prince Bismarck's return to Berlin.]

AFTER many years of retirement he again visits Berlin and the scenes of his palmy days. But the times are changed for him, and other rulers contest or overshadow his popularity. When he appears in public a few cheers greet his presence, but they are not even the echo of the spontaneous ovation that used to greet the coming of the great chancellor long ago. He has no place and no voice in the Reichstag, he does not meet in the conference of the king's ministers, his policy or advice is not sought for in the deliberations of matters of State, the mantle of greatness has fallen from his shoulders, his star has set! On looking around, he sees, moreover, that his old enemy, the Catholic Church, is neither dead nor defeated. The old Catholic Church which he himself formed and tried to put in her place has gone to seed and is nearly extinguished, while the true old church is prolific with new life. The Catholic deputies have increased their numbers in the Reichstag, their power and influence are courted as a conservative strength, the May laws against the freedom of religious worship are abrogated, churches are restored to their original owners, religious orders are allowed to pursue their legitimate calling in schools and colleges, and the last edict on the banishment of the Jesuits is revoked by a strong majority. All this must be a bitter mixture in the cup of enjoyment (?) for the ex-chancellor in his visit. Verily, "the mills of God grind slowly, but they grind exceeding small."

The W. C. T. U. Enforcing Sunday Observance in Australia.

THE following item appears in the Melbourne *Age* of January 4, 1894, and is an indication that the desire to enforce the papal Sabbath—the mark of the beast—upon the people, is by no means confined to America, but is becoming world-wide:—

A series of prosecutions arising out of complaints to the Chief Commissioner of Police by members of the Woman's Christian Temperance Union, were instituted in the Richmond court yesterday against local shopkeepers for trading at other times than between the hours prescribed in the Police Act, viz.: from one to six o'clock. Twice previously, at the instance of the same complainants, the law was suddenly enforced, the chief cause of complaint being that children, on their way to Sunday school, are induced to spend their "collection box" pennies in fruit and lollies [candies].

The W. C. T. U. was not represented in court, the informants being Senior Constable Barrett and Constables Kelly, Teague and Donald. James Long; fruiterer, Bridgeroad, pleaded guilty to selling three-penny worth of lollies and a packet of cigarettes to a girl at about 7:30 on the 17th ult. The bench inflicted a fine of one shilling, and advised defendant it would be better for him to observe the law in future.

Four others, "charged with having sold small parcels of fruit and lollies," were also each fined one shilling. Another, a milkman, was fined five shillings. As in America, so in Australia, the Women's Christian Temperance Union is forgetting its legitimate sphere, ceasing to do its first works, and beginning to be switched off to be used by the great deceiver as a tool for carrying on religious persecution. While confined just at present to petty offenses, seemingly too insignificant cases for the attention of rational beings, their eyes will no doubt ere long be turned more directly toward those who observe the Bible Sabbath, the seventh day, against the observance of which all Sunday legislation has, on the part of its author, ever been directed. W. A. COLCORD.

Melbourne, Australia.

The Procession Romeward.

THE Rt. Rev. Ignatius F. Horstman, D. D., Bishop of Cleveland, Ohio, has confirmed within the past sixteen months, thirty thousand born Catholics and nine hundred converts; and this within a territory embracing less than one-third of the State of Ohio. Such a happening, as our esteemed contemporary, the Catholic Universe, truly remarks, "tells the story of that silent procession Romeward which is gradually, but with certainty, changing the religious face of the country." And as it further says: "The ultimate conversion of America can only be delayed by the failure of Catholics to fully comprehend the nature of their terrible responsibility."—*Boston Pilot*.

The District Sunday Bill.

THE following is the text of the Sunday bill for the District of Columbia referred to on the last page of this paper. We are informed that it is soon to be introduced in the House by Henry W. Blair, the father of the "Blair bills," who will also introduce a bill for a national Sunday law:—

59th CONGRESS,
2ND SESSION.

S. 1628.

IN THE SENATE OF THE UNITED STATES.

FEBRUARY 15, 1894.

MR. GALLINGER (by request) introduced the following bill; which was read twice and referred to the Committee on Education and Labor.

A BILL

To protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with

arrests of criminals and service of process to prevent fraud.

Sec. 2. That the penalty for violating any provision of this act shall be a fine of not less than ten dollars for the first offense; for second or subsequent offenses, a fine not exceeding fifty dollars, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

Sec. 3. That this act shall take effect upon its passage.

It will be seen that this bill throws a spot to Seventh-day Adventists in the shape of an exemption clause. But the so-called exemption will be spurned by every consistent Sabbath-keeper. Congress has no right to pass such a bill either with or without an exemption. The principle is wrong and no amount of exemption can make it right. So long as the right to touch religious questions is asserted by the law-making power the evil remains no matter how attenuated it may be. Adventists will oppose the whole thing.

A CATHOLIC paper says that, with the approval of the pope, the general of the Jesuits has written to the emperor of Germany expressing thanks for the progress of the bill for restoring his order to favor in the empire. Father Martin promises that the society will be very good, and devote its energies to Catholic education, and to the training of missionaries who shall carry the gospel (of the Jesuits, of course) to the colonies of the empire. The remarkable feature of the case is that this is just what Bismarck expelled them for.—*Exchange.*

THE *Catholic Standard*, Archbishop Ryan's organ, says:—

Many of our non-Catholic newspapers are accustomed to speak of certain members of the hierarchy and other distinguished ecclesiastics and laymen as belonging to the party of "Liberal" Catholics. Such a party, we are happy to say, has no existence in the Catholic Church.

This is but molding in other phrase the familiar motto, "Rome never changes." It should serve as a warning to those who imagine that not only individual Catholics but that Rome herself is becoming liberal.

THE destruction of every empire has been preceded, after a period of careless luxury, by a comatose condition of the mind which has closed the eyes to external warnings.—*Sir Samuel Baker.*

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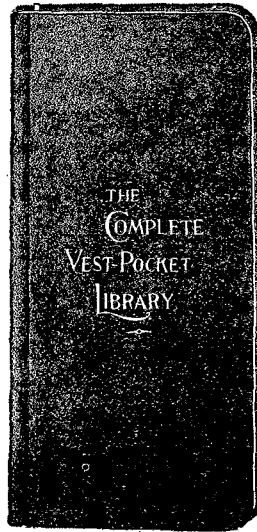
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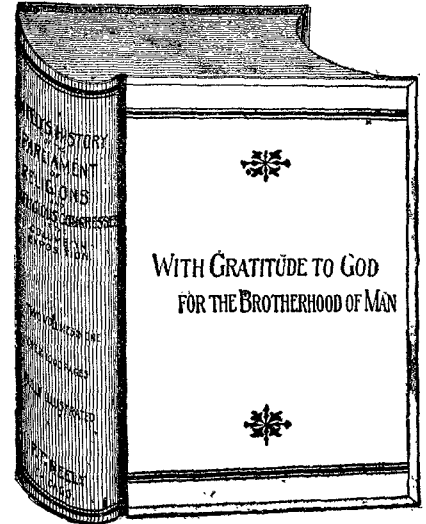
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NEW YORK, MARCH 1, 1894.

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

THE National Reformers are preparing to deluge Congress with petitions for the adoption of the proposed "Christian" amendment to the Constitution.

It is stated that Archbishop Kain, of St. Louis, has created some gossip by instructing priests to prepare for their first communion children of Roman Catholic faith who attend public schools. Some of the priests have heretofore refused to do this.

DON'T fail to note in the leader this week the utterance of "Father" Sherman, given out through mistake by the priest himself. This utterance is not the less significant because made public by mistake; indeed that fact makes it rather more significant.

THE *Independent* thinks it very proper that a Catholic should be elected to the vacancy on the Board of Regents of this State caused by the death of Bishop McNeirney. Then if a Methodist should die of course another Methodist would have to be chosen, etc. So in time a religious qualification would come to attach to the office with almost the force of statute law.

FEBRUARY 15, Senator Gallinger, of New Hampshire, Henry W. Blair's successor, introduced in the United States Senate, by request, "a bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia." The bill was read twice by its title, and referred to the Committee on Education and Labor. We print the bill on another page.

"PROTESTANTS themselves," says the *Catholic Review*, "acknowledge that the Catholic religion has a powerfully restraining influence upon the masses. It has a tendency to make them good, moral citizens." *Protestants* acknowledge nothing of the sort. That very many Catholics are good citizens is freely granted; but it is not their religion that makes them such. The facts of history are against the claim that popery is a great moral force. Superstition never elevates.

FEBRUARY 19, the President nominated Senator Edward Douglass White, of Louisiana, as Supreme Court Justice. Judge White is a Roman Catholic. He was born in the parish of Lafourche, Louisiana, in November, 1845; was educated at Mount St. Mary's, near Emmitsburg, Md., at the Jesuit College in New

Orleans and at Georgetown College, District of Columbia; served in the confederate army; was licensed to practice law by the Supreme Court of Louisiana in December, 1868; elected State Senator in 1874; was appointed Associate Justice of the Supreme Court of Louisiana in 1878; was elected to the United States Senate in 1891. The nomination was immediately confirmed.

THE Fish Commission of this State has "heartily indorsed" a bill before the legislature permitting Sunday fishing in Kings, Queens, Richmond, and Suffolk Counties.

THE *Northwestern Chronicle* (Roman Catholic) thinks the "present agitation carried on by the secret society commonly known as the American Protective Association" affords "an opportunity to Catholics to prove the real teachings of Catholic belief and the real facts of history and thus clear up many misconceptions in the popular mind." Then why not let the facts of history alone, instead of suppressing them as the Catholics try to do?

THE *Independent* which, although repeatedly invited by Catholic papers to attend to its own affairs and let "things Roman" alone, is still volunteering "inside" information to the American hierarchy. In its issue of the 22nd ult., it ventures the opinion that "the apostolic delegate Satolli has nearly concluded the period during which it was supposed that his services in this country would be required, and that he will receive before long the honor of a cardinalate and be recalled."

THE *Catholic Mirror* of the 17th inst., has an editorial on "The Pope as International Arbitrator." It says:—

The pope, if selected by all, would exert the authority thus vested in him by virtue of the assent of the nations, and the nature of the authority would be civil, the exercise of which would commit no one to papal supremacy or to ecclesiastical doctrines based upon it. The day is not far distant when nations will adopt this method of settling their differences.

It seems very likely that this will be so; for "all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

"AN attempt is to be made at Albany," says the *Independent*, "to legislate away indirectly our Sunday." The *Independent* does not mean that the period of twenty-four hours known as Sunday is to be abolished, but simply that the legislature contemplates some changes in the excise law. We have no sympathy with the proposed legislation, but what a sorry institution it is that is dependent on the New York legislature for its very existence. "Legislate away indirectly our Sunday," indeed! and the *Independent* professes to believe that it is a divine institution. How then can the legislature of New York, or of any other State, legislate it away?

THE "Rev." Sam Small, a whilom denouncer of Sunday papers is now, it seems, himself publishing a paper down in Oklahoma, which is issued on Sunday as on other days. Mr. Small is evidently like the rest of the Sunday law advocates—he wants law for the other fellow, and does not intend that it shall interfere with his business; and when his business is preaching he does not mean that any other business shall interfere with the size of his congregation if he can help it, or if law can control the matter. In short Mr. Small when preaching wants a monopoly of one day in the week for that business, and when running a newspaper he means to have at least an equal chance on Sunday with other publishers. Mr. Small is certainly very practical, whatever may be said of his piety.

ELDER W. A. McCUTCHEN and Prof. Elmer C. Keck, the Seventh-day Adventist minister and teacher arrested for Sunday work in Gainesville, Ga., were tried on the 22nd ult. As this paper was closing up, a telegram informed us that the jury was still out and that a verdict was not expected until the next day. This would seem to give some hope of an acquittal, or at least a disagreement. But really under the Georgia law there seems to be little room for either, as the fact of the work is not denied. Adventists maintain their right to work on Sunday, having, however, due regard to the Golden Rule, and avoiding all work that in the nature of the case would be a real annoyance to those who desire quiet on Sunday. For instance, in building a church in Jersey City, N. J., recently, work was suspended on Sunday until the building was inclosed and there was inside work that could be done without really disturbing anybody; then work was carried on on Sunday as on other days.

LATER: Jury disagreed. Re-trial third Monday in May.

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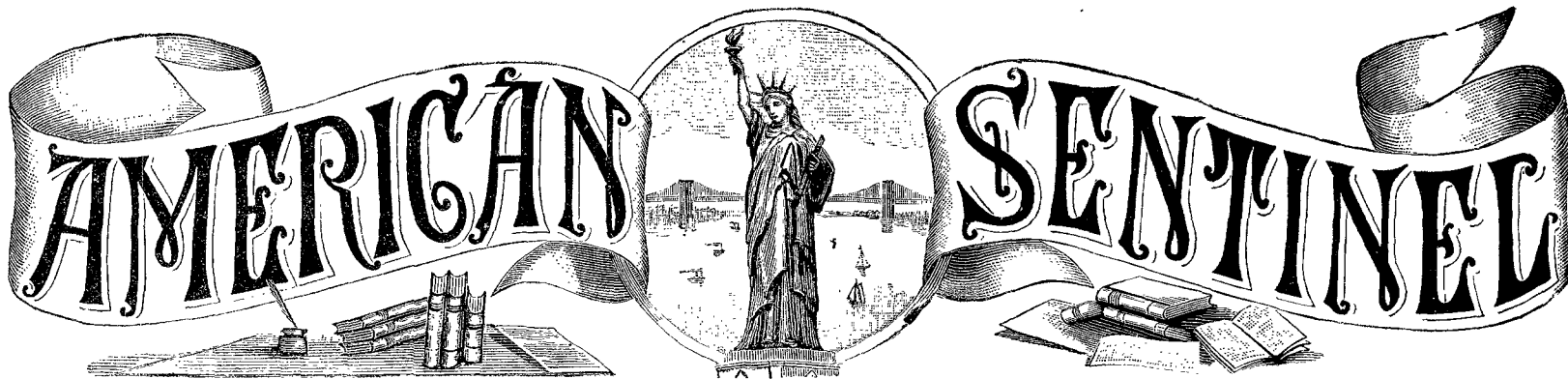
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American Sentinel.

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EDITOR, ALONZO T. JONES.
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WILLIAM H. MCKEE.

THE AMERICAN SENTINEL is Christian.

THE AMERICAN SENTINEL is Protestant.

AND the AMERICAN SENTINEL is American.

THE AMERICAN SENTINEL is therefore everlastingly and uncompromisingly opposed to every element and every principle of the papacy wherever, and in whatever guise, it may appear.

AND being Christian, Protestant, and American, the opposition of the AMERICAN SENTINEL to the papacy, whether in the guise of a professed Protestantism or in her own proper dress, always has been, and always will be, conducted upon strictly Christian, Protestant and American principles.

THIS subject of opposition to the papacy in the United States needs to be very carefully studied, lest it be done in such a way as to really help her instead of hindering her. The papacy needs to be opposed and must be opposed in her designs upon the United States and the world as well as in every other thing. But this opposition, to avail anything, must be made upon right principles and must be conducted in the right way.

IF opposition to the papacy be conducted upon unchristian principles, it will only increase her antichristian power and influence. If this opposition be conducted upon unprotestant principles the only effect will be to make more widespread the influence of Catholicism. The papacy is un-American, it is true, but if opposition to her is conducted on un-American principles her un-American power and influence is only increased, her hold upon the country is more confirmed, and her taking possession of the country is only hastened.

THEREFORE it is that this question of

opposing the papacy requires the most careful thought upon the part of all who would engage in it, lest they be found really aiding her while professedly opposing her, and while really intending to oppose her. This is true in the case at any time, because of the exceeding subtlety of her workings; but now it is doubly true, because, in addition to the subtlety of her workings, she has, as we showed last week, such a clear field and such an immense advantage in every way, for the carrying forward of her avowed purpose to possess America for herself.

It has been seriously proposed to disfranchise Catholics in the United States who will not renounce allegiance to the pope. *But this could never be done on any American principle.* The Catholic's allegiance to the pope is a religious matter—it is a spiritual thing. And to deny or curtail political right on account of religious profession is clearly and entirely un-American. It is a fundamental principle, as well as a constitutional provision, of the Government of the United States, that religious profession shall never have any bearing upon civil rights or political qualifications. To the Catholic the pope is in the place of God, and is the representative of God: he *believes* that allegiance to the pope is allegiance to God. And it is in this sense that the Catholic professes and holds allegiance to the pope. This cannot fairly be denied. His allegiance to the pope is therefore a religious thing, it is a religious profession, and is to him an essential part of his worship as to God. And to propose to abridge his political rights on account of his allegiance to the pope, is therefore plainly to deny civil or political right *on account of religious profession*, and is therefore just as clearly unconstitutional and un-American.

It will not do to say in answer to this, although it be perfectly true, that the pope's claims to be the representative of God, or to *be* God, are a fraud and an imposture, and therefore the Catholic's belief in the pope and his allegiance to him are a fallacy and are indeed really *nothing* religiously. This is all true, but that does not touch the point here. The Catholic *believes* and *religiously* believes

that the pope's claims are genuine, and that his prerogatives are divine: that is the Catholic's religious profession. And the point is that he has the inalienable right to *believe thus* and to hold this religious profession, without question or molestation from any source or for any cause. It is a fundamental American principle and sound American doctrine, that for "each one to believe for himself and to worship according to the dictates of his own conscience is an inalienable right." And that "our civil rights have no dependence on our religious opinions, more than on our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right." This, we say, is sound and fundamental American principle and doctrine. And therefore it is clear that any proposition to make the Catholic's allegiance to the pope a test or impediment against any civil or political right is decidedly un-American. Consequently, any such method as that of opposing the papacy in the United States not only will not succeed but will actually aid her, in that it subverts fundamental principles and breaks down constitutional safeguards. And when these are subverted and broken down for *any cause whatever*, they are subverted and broken down for every cause—they are indeed no more, and the nation becomes but the prey of the violent and the most violent take it by force. Such procedure can only hasten the success and supremacy of the papacy. And therefore the AMERICAN SENTINEL, being American, and opposed to the papacy, can never indorse, nor engage in, any such method of "opposition."

BISHOP COXE proposed another method of "opposition" to the papacy, which is worth notice, not only because it is an example of how *not* to do it, but because it has been quite widely indorsed. We have given in these columns the bishop's clear statement of the situation as regards

the papacy in the United States, and have given him credit for it. And we also give him credit for good intentions regarding opposition to the papacy. But as his raising the alarm is robbed of its force by the fact of his having helped to create the alarming situation, so his proposed opposition is robbed of all its force by the method which he proposes. Here is his proposition as made in his second open letter to Satolli:—

When Buddhists shall have 500,000 votes from this country, we shall find out how to prohibit the Grand Llama from sending his "ablegate" here to control them. You may force us to make a general law applicable to the pope and the Grand Llama alike.

But how such a law could be made in accordance with any American principle the bishop does not attempt to say, even if he ever took time to think on that phase of the subject. Such a law as Bishop Coxe suggests could not possibly be anything else than a law respecting an establishment of religion and prohibiting the free exercise thereof. Such a law therefore would be in direct violation of the First Amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And that the bishop means just such a law, as indeed there could be no other, is made certain by his own words in the sentences immediately following the one above quoted. Here are his words to Satolli:—

Now, look at the French law, established by the First Consul and accepted by the pope himself. Here it is textually translated:—

No individual calling himself nuncio, legate, vicar or commissary apostolic, or availing himself of any other denomination, shall, without the authorization of the Government, exercise any function relative to the affairs of the Gallican Church upon the soil or anywhere else.

Any such law as that would be at once to make the Government the head of all religion, which would be but the papacy under another form and under another head. The enactment of any such law, either in word or in principle, would be, at that one stroke, to sweep away every principle of the Government as established by those who made the Government. It would be, at that one stroke, to destroy the Government as it was founded upon American, Protestant, and Christian principles, and to set up in its place a government committed to and actuated by papal principles only. That it would be done by professed Protestants would alter neither the principle nor the prospect. Professed Protestants have done such things before. And in all such instances the only thing that ever kept them from being, in all respects, like the papacy itself, was only the limitations upon their power. The only thing that ever kept John Calvin from being to the fullest extent like Innocent the Third, was that he did not have the power of Innocent the Third. The only thing that ever kept either the Puritans of England or of New England, or the Episcopalians of England or Maryland, from being, in all respects, like the papacy, as they were in so many respects, was that they did not have the power of the papacy. And if the principles here announced by Bishop Coxe should prevail in the United States, we have no assurance that the people would be any better off under the superintendence of Bishop Coxe than they would be under Archbishop O'Flannagan or Cardinal O'Mulligan. And we positively know that with the principles of the Government, maintained as they were originally established, the people would be far better off with ten

thousand "ablegates" here, than they could be without one, under the procedure proposed by Bishop Coxe; for this procedure would open wide the door for every bigot—political, religious, or other kind—in the land, to make himself an "ablegate" over everybody else. And the event would prove that they would all make themselves such too. Bishop Coxe's proposed remedy is far worse than is the real disease, which we dread equally with him.

No! Upon American, Protestant, and Christian principles, the Grand Llama has as much right to send an "ablegate" here to control 500,000 Buddhists as he has to send a priest to control five, or as any individual has to be a Buddhist at all: that is, a full, complete and untrammelled right. And under these principles the pope has just as much right to send an ablegate here to control 7,000,000 Catholics, as he has to create a cardinal here, or to appoint a priest here, or as any individual here has to be a Catholic at all: and that is, a perfect right. And no restriction can be put upon that right without, at the same time and in the same act, sweeping away the safeguards of all the rights of all the people. And, surely, every person who will take the time to think must readily decide that it is far better to maintain the principles and the safeguards of all the rights of himself and all the people, and bear the presence of an "ablegate," than to sweep away all the safeguards of all the rights of himself and all the people in an attempt to get rid of the "ablegate."

BUT it may be said, and truly, that the papacy with its ablegate, and in its whole system, is not only religious but political, and interferes in politics and manipulates votes, and thus herself violates the principles of the Government and the Constitution. Yes, that is true. The papacy is nothing if not political as well as religious. "The help of the law and State authority" is an essential element in the work of the papacy. She does interfere in politics and does manipulate votes, and does, thus and otherwise, violate the principles of the Government and the provisions of the Constitution. And there are many professed Protestant church-managers, who have set for her the pernicious example by repeatedly doing the same things. *And this is where they are just like the papacy.* But even though this were not so, and there were no such example set, it is manifestly vain to attempt or expect to defeat the wrong-doing of the papacy, by *doing the same things, and the same way that she does.* No person nor anything can be right by being like the papacy. We can be right only by being entirely unlike the papacy in all things. When the papacy violates the principles, or the Constitution, of the Government, it will not help the matter for us also to violate these principles or the Constitution. Violation of American principles by Catholics cannot be stopped by the violation of these principles by people who are not Catholics. One breach of American principles is not cured, but is increased by a good deal more than double, by the committal of another. Such is not the way to oppose the papacy in the United States. And as the AMERICAN SENTINEL is American indeed, we can never join in or indorse any such "opposition" to the papacy.

THE reader may be ready to ask, "Do

you propose to surrender to Rome altogether?"—Oh, no, never! We propose to have the victory over Rome altogether. It may be inquired then, "How do you propose to do it?" Well, we shall tell that later. But in the meantime we beg leave to remark that the present position and work of the papacy in the United States presents a much greater question than the American people realize, and a question which requires much more careful and critical thought than many people have ever yet given to it.

A. T. J.

Trial of Seventh-day Adventists in Gainesville, Georgia.

THE cases of Elder W. A. McCutchen and Professor E. C. Keck, Seventh-day Adventists, of Gainesville, Ga., were reached in the City Court of Gainesville during the forenoon of Thursday, February 22. The cases were heard together, and occupied nearly the entire day. The trial was before Judge Marshall L. Smith and a jury.

The following morning the Atlanta *Constitution* contained this special correspondence in reference to the matter:—

GAINESVILLE, GA., February 22.—(Special.)—Rich in sensation and replete in novelty was the case of the State vs. Elder W. A. McCutchen and Professor E. C. Keck, of the Seventh-day Adventist sect, which came up for trial in the City Court of Hall County to-day. The defendants were indicted for working on Sunday.

The State was represented by Solicitor-General Howard Thompson and W. F. Findley, and the defendants appeared in their own defense. Four witnesses were introduced in behalf of the State, who testified that they saw the defendants at work in the Seventh-day Adventists' Church here on Sunday of November 19, 1893. They were sawing, scribing and jointing lumber. . . . The defendants made their statements and admitted doing the work, but claimed that they observed Saturday the seventh day, and therefore had no remorse of conscience. Elder McCutchen made a very clever argument in his own defense, lasting one hour and a half. He was followed by Professor Keck, who spoke less than five minutes. Colonel W. F. Findley then closed for the State, consuming an hour, and his honor, Marshall L. Smith, gave a clear and impartial charge to the jury which retired.

During the trial the courtroom was crowded. The ministers of the city were on hand in full force to hear the law and gospel both propounded in the courtroom. The jury retired at 4:15 o'clock in the afternoon, and, it being announced at 5.40 that the jury had not agreed and that the same was not likely to agree, by consent it was agreed that should the jury reach a verdict during the night the foreman should hold it until court reconvenes in the morning at 9 o'clock.

The case resulted in a mistrial. On the reconvening of court the next morning the jury was still out, and being called in, the foreman declared that there was no likelihood of an agreement being reached. The jury was therefore discharged, and the case will come up for trial again at the next term of the same court which opens the third Monday in May.

There has been, very naturally and properly, a deep and wide-spread interest in this case. It could not be otherwise, when it is considered what the principle is which is at stake, and in jeopardy of what, under its penal code and system, the State of Georgia has placed these men. The citizens of the city of Gainesville and the country surrounding have been in a measure aroused to the importance of the case. That the trial resulted as it did is a partial evidence of this. It is not to be supposed that the people of the State of Georgia will allow a case of religious persecution, worthy of the last century, to be carried on among them without, at least, informing themselves as to its merits and developing very decided opinions as to its propriety or impropriety. Those who

have charge of this prosecution and its continuance are placed in a very delicate position in the eyes of the people of their State and the country. There is on the statute books of Georgia a law which is a survival of the Middle Ages, and breathing the religious intolerance from which it sprung. Will they enforce this law? Will they gladly accept the odium which must attach to those who are party to the enforcement of such a relic of semi-barbarism? They certainly are in a difficult position. Those who bring complaint and indict and prosecute, are in a place of much greater difficulty than the men whom they bring to the bar of the court. There is no doubt or uncertainty or shadow of turning in their minds. They are right. The law of the State of Georgia is wrong. There will be no question in the minds of all men of sincere religious conviction throughout the world as to which stand in the nobler and worthier position, the victims of the iniquitous law, or those who put it into operation and execute its injustice. It is not these two men who are on trial in this matter, in reality; but this law of the State of Georgia and the people, as to whether they are willing that it should be enforced, or no.

A full statement of the arguments presented before the court will be given hereafter.

W. H. M.

Gainesville, Ga., Feb. 25.

Did the Church of Rome Ever Persecute?

It is most emphatically denied by the priests and bishops of Rome that "the church" ever persecuted. In "The Faith of Our Fathers," Cardinal Gibbons gives this version of the establishment of the Inquisition:—

The Spanish Inquisition was erected by King Ferdinand, less from motives of religious zeal than from those of human policy. It was established, not so much with the view of preserving the Catholic faith, as of perpetuating the integrity of his kingdom. The Moors and Jews were looked upon not only as enemies of the altar, but chiefly as enemies of the throne. Catholics were upheld not for their faith alone, but because they united faith to loyalty. The baptized Moors and Israelites were oppressed for their heresy because their heresy was allied to sedition.

It must be remembered that in those days heresy, especially if outspoken, was regarded not only as an offense against religion, but also as a crime against the State, and was punished accordingly. This condition of things was not confined to Catholic Spain, but prevailed across the sea in Protestant England. We find Henry VIII. and his successors pursuing the same policy in Great Britain towards their Catholic subjects, and punishing Catholicism as a crime against the State, just as Islamism and Judaism were proscribed in Spain.

It was, therefore, rather a royal and political than an ecclesiastical institution. The king nominated the inquisitors, who were equally composed of lay and clerical officials. He dismissed them at will. From the king, and not from the pope, they derived their jurisdiction, and into the king's coffers, and not into the pope's, went all the emoluments accruing from fines and confiscations. In a word, the authority of the Inquisition began and ended with the crown.

The massacre of St. Bartholomew is explained by the cardinal in about the same way. He says:—

In the reign of Charles IX. of France, the Huguenots were a formidable power and a seditious element in that country. They were under the leadership of Admiral Coligny, who was plotting the overthrow of the ruling monarch. The French king, instigated by his mother, Catherine de Medicis, and fearing the influence of Coligny, whom he regarded as an aspirant to the throne, compassed his assassination, as well as that of his followers in Paris, August 24th, 1572. This deed of violence was followed by an indiscriminate massacre in the French capital, and other cities of France, by an incendiary populace, who are easily aroused but not easily appeased.

Religion had nothing to do with the massacre. Coligny and his fellow Huguenots were slain not on

account of their creed, but exclusively on account of their alleged treasonable designs. If they had nothing but their Protestant faith to render them odious to King Charles, they would never have been molested; for, neither did Charles nor his mother ever manifest any special zeal for the Catholic Church, nor any special aversion to Protestantism, unless when it threatened the throne.

The true attitude of the papacy toward the Inquisition is thus stated by Ranke, in his "History of the Popes," page 58:—

When it was perceived that no conclusion was come to with the Protestants of Germany, and that at the same time, even in Italy, controversies respecting the sacraments, doubts concerning purgatory, and other speculations of great moment, as regarded the Romish ritual, were gaining ground, the pope one day asked Cardinal Caraffa "what means he could devise against these evils." The cardinal declared that the only one was "a thorough searching inquisition." John Alvarez de Toledo, Cardinal of Burgos, joined with him in this opinion.

The old Dominican Inquisition had long ago fallen into decay. The choice of inquisitors was committed to the monastic orders, and it frequently happened that these partook of the opinions which it was sought to put down. In Spain, the earlier form of the institution had been so far departed from, that a supreme tribunal of the Inquisition for that country had been erected there. Caraffa and Burgos, old Dominicans, both of them, both men of harsh and gloomy views of rectitude, zealots for the purity of Catholicism, austere in life, and intractable in their opinions, counselled the pope to found in Rome, on the model of that of Spain, a general supreme tribunal of the Inquisition, on which all others should be dependent. "As St. Peter," said Caraffa, "vanquished the first heresiarchs on no other spot than Rome, so must the successor of St. Peter overcome all the heresies of the world in Rome." The Jesuits reckon it to their honor, that their founder, Loyola, supported this proposal by a special memorial. On the 21st of July, 1542, the bull was issued.

It names six cardinals, among whom Caraffa and Toledo stood first, to be commissioners of the apostolic see, general and universal inquisitors on this side the Alps, and beyond them. It bestows on them the right to delegate ecclesiastics with similar power, to all such places as it shall seem good to them, to determine absolutely all appeals against the acts of the latter, and even to proceed without the participation of the ordinary spiritual courts. Every man, without a single exception, without any regard whatever to station or dignity, shall be subject to their jurisdiction; the suspected shall be thrown into prison, the guilty shall be punished even capitally, and their property confiscated. One restriction is imposed on the court. To punish shall be its function: the pope reserves to himself the right of pardoning the guilty who become converted. Thus shall everything be done, ordered, and accomplished, to suppress and uproot the errors that have broken out among the Christian community.

Caraffa lost not a moment in putting this bull into execution.

But even as Cardinal Gibbons states it, it is only shifting the responsibility; it is saying, just as religious persecutors say now, "The State did it." It was, indeed, the civil power that executed the death penalty, but it was the church that defined heresy and excommunicated the heretics, delivering them up to the civil power. It was, in any event, the religious sentiment engendered by Rome that made the Inquisition not only possible but inevitable. And by no possibility can that corrupt church escape the odium. The position of the Catholic Church upon this question is thus defined by Archbishop Kenrick:—

Heresy and unbelief are crimes; that is the whole of the matter, and in Christian countries, where the Catholic religion is an essential part of the laws of the land, they will be punished as other crimes.

In the light of this utterance all that any denial of persecution by Rome means is simply that the papal church did not actually inflict the death penalty. The same defense exactly is made in behalf of Calvin who accused Servetus and prosecuted him before the civil courts. Now the disciples of Calvin declare that it was the civil authorities that put Servetus to death. So it was; but who caused the civil authorities to do it?—John Calvin. And who, in Roman Catholic countries, causes the Catholic religion to be made a

part of the law of the land?—Rome. And who invokes the civil law against "heretics"?—Rome. Who then persecutes?—Rome, most assuredly.

But it is not Rome alone that seeks to shield herself from the charge of religious persecution, behind the civil law. It is denied that there has been persecution in Tennessee and Maryland; it is simply enforcing the civil law, say the modern "Protestant" apologists for modern religious persecution. Speaking of the Judefind case in Maryland, the so-called *Christian Reformer* recently said:—

Of course it will seem to Adventists a most unfair and unjust comparison, but the fact is that the violators of Sabbath law are to be dealt with as the violators of other laws on the statute books of our States.

This is strikingly similar to Archbishop Kenrick's utterance, which we quote again, in order that the reader may have the two side by side. Here it is:—

Heresy and unbelief are crimes; that is the whole of the matter, and in Christian countries, where the Catholic religion is an essential part of the laws of the land, they will be punished as other crimes.

What a contemptible attitude is this! "Christian" sentiment demands laws which, in effect, define heresy in the interests of the religious dogma, and then the same "Christian" sentiment disclaims the responsibility and says, "The State did it."

Now let us put alongside this National Reform utterance (from the *Christian(?) Reformer*) and papal utterance (from Archbishop Kenrick) the following from Judge Hammond's dictum in the King case in Tennessee:—

The courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it. . . . So civil or religious freedom may stop short of its logic in this matter of Sunday observance. It is idle to expect in government perfect action or harmony of essential principles, and whoever administers, whoever makes, and whoever executes the laws, must take into account the imperfections, the passions, the prejudices, religious or other, and the errings of men because of these. We cannot have in individual cases a perfect observance of Sunday, according to the rules of religion; and, indeed, the sects are at war with each other as to the modes of observance. And yet no wise man will say that there shall be, therefore, no observance at all. Government leaves the warring sects to observe as they will, so they do not disturb each other; and as to the non-observer, he cannot be allowed his fullest personal freedom in all respects; largely he is allowed to do as he pleases, and generally there is no pursuit of him, in these days, as a mere matter of disciplining his conscience; but only when he defiantly sets up his non-observance by ostentatious display of his disrespect for the feelings or prejudices of others.

This is only putting in legal phrase, clothing in judicial language, the same intolerant idea expressed by the so-called Protestant paper, the *Christian(?) Reformer* and the popish archbishop, Kenrick. The facts of history show that Rome has persecuted; her utterances show that had she the power she would persecute again, while "Protestant" utterances show that such Protestantism is no better than the papacy.

C. P. B.

"A CHRISTIAN man may believe that his church is far from perfect, and may yet consistently retain his membership in it; but in the very moment in which he reaches the conclusion that it is a thoroughly corrupt organization, he is bound to leave it and lift up his voice against it. If he hesitates, he shows that he is lacking in courage."

Christianity and the Roman Empire.

THE controversy between Christianity and Rome was not a dispute between individuals, or a contention between sects or parties; it was a contest between antagonistic principles. On the part of Christianity it was the assertion of the principle of the rights of conscience and of the individual; on the part of Rome it was the assertion of the principle of the absolute absorption of the individual, and his total enslavement to the State in all things; divine as well as human, religious as well as civil.

Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty,—liberty actuated by love,—liberty too honorable to allow itself to be used as an occasion to the flesh, or for a cloak of maliciousness,—liberty led by a conscience enlightened by the Spirit of God,—liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of this same liberty. This is freedom indeed. This is the freedom which Christ gave to man; for, whom the Son makes free is free indeed. In giving to men this freedom, such an infinite gift could have no other result than that which Christ intended; namely, to bind them in everlasting, unquestioning, unswerving allegiance to him as the royal benefactor of the race. He thus reveals himself to men as the highest good, and brings them to himself as the manifestation of that highest good, and to obedience to his will as the perfection of conduct. Jesus Christ was God manifest in the flesh. Thus God was in Christ reconciling the world to himself, that they might know him, the only true God, and Jesus Christ whom he sent. He gathered to himself disciples, instructed them in his heavenly doctrine, endued them with power from on high, sent them forth into all the world to preach this gospel of freedom to every creature, and to teach them to observe all things whatsoever he had commanded them.

The Roman Empire then filled the world,—“the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has, upon this planet, been suffered to appear.” That empire, proud of its conquests, and exceedingly jealous of its claims, asserted its right to rule in all things, human and divine. In the Roman view, the State took precedence of everything. It was entirely out of respect to the State and wholly to preserve the State, that either the emperors or the laws ever forbade the exercise of the Christian religion. According to Roman principles, the State was the highest idea of good. Neander says: “The idea of the State was the highest idea of ethics; and within that was included all actual realization of the highest good; hence the development of all other goods pertaining to humanity, was made dependent on this.”

It will be seen at once that for any man to profess the principles and the name of Christ, was virtually to set himself against the Roman Empire; for him to recognize God as revealed in Jesus Christ as the highest good, was but treason against the Roman State. It was not looked upon by Rome as anything else than high treason; because as the Roman State represented to the Roman the highest idea of good, for any man to assert that there was a

higher good, was to make Rome itself subordinate. Consequently the Christians were not only called “atheists,” because they denied the gods, but the accusation against them before the tribunals was of the crime of “high treason,” because they denied the right of the State to interfere with men’s relations to God. The common accusation against them was that they were “irreverent to the Cæsars, and enemies of the Cæsars and of the Roman people.”

To the Christian, the Word of God asserted with absolute authority: “Fear God, and keep his commandments; for this is the whole duty of man.” Eccl. 12:13. To him, obedience to this word through faith in Christ, was eternal life. This to him was the conduct which showed his allegiance to God as the highest good,—a good as much higher than that of the Roman State as the government of God is greater than was the government of Rome.

This idea of the State, was not merely the State as a civil institution, but as a divine institution, and the highest conception of divinity itself. The genius of Rome was the supreme deity. Thus the idea of the State as the highest good was the religious idea, and consequently, religion was inseparable from the State. Hence the maxim, *Vox populi, vox Dei*,—the voice of the people is the voice of God. As this voice gave expression to the will of the supreme deity, and consequently of the highest good; and as this will was expressed in the form of laws, hence again the Roman maxim, “What the law says is right.”

It is very evident that in such a system there was no place for individuality. The State was everything, and the majority was in fact the State. What the majority said should be, that was the voice of the State, that was the voice of God, that was the expression of the highest good, that was the expression of the highest conception of right;—and everybody must assent to that or be considered a traitor to the State. The individual was but a part of the State. There was therefore no such thing as the rights of the people; the right of the State only was to be considered, and that was to be considered absolute. “The first principle of their law was the paramount right of the State over the citizen.”

It is also evident that in such a system, there was no such thing as the rights of conscience; because, as the State was supreme also in the realm of religion, all things religious were to be subordinated to the will of the State, which was but the will of the majority. And where the majority presumes to decide in matters of religion, there is no such thing as rights of religion or conscience.

Christianity was directly opposed to this, as shown by the words of Christ, who, when asked by the Pharisees and the Herodians whether it was lawful to give tribute to Cæsar or not, answered: “Render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.” In this Christ established a clear distinction between Cæsar and God, and between religion and the State. He separated that which pertains to God from that which pertains to the State. Only that which was Cæsar’s was to be rendered to Cæsar, while that which is God’s was to be rendered to God, and with no reference whatever to Cæsar.

The State being divine and the Cæsar reflecting this divinity, whatever was

God’s was Cæsar’s. Therefore, when Christ made this distinction between God and Cæsar, separated that which pertains to God from that which pertains to Cæsar, and commanded men to render to God that which is God’s, and to Cæsar only that which is Cæsar’s, he at once stripped Cæsar—the State—of every attribute of divinity. And in doing this he declared the supremacy of the individual conscience; because it is left with the individual to decide what things they are which pertain to God.

Thus Christianity proclaimed the right of the individual to worship according to the dictates of his own conscience, while Rome asserted the duty of every man to worship according to the dictates of the State. Christianity asserted the supremacy of God; Rome asserted the supremacy of the State. Christianity set forth God as manifested in Jesus Christ as the chief good; Rome held the State to be the highest good. Christianity set forth the law of God as the expression of the highest conception of right; Rome held the law of the State to be the expression of the highest idea of right. Christianity taught that the fear of God and the keeping of his commandments is the whole duty of man; Rome taught that to be the obedient servant of the State is the whole duty of man. Christianity preached Christ as the sole possessor of power in heaven and in earth; Rome asserted the State to be the highest power. Christianity separated that which is God’s from that which is Cæsar’s; Rome maintained that that which is God’s is Cæsar’s.

This was the contest, and these were the reasons of it, between Christianity and the Roman Empire.

The Gospel Not Force.

REFERRING to the Lord’s work in the earth, Luther said: “It is not by the sword that he will have his gospel propagated.” Such were the words of the great reformer of the sixteenth century, and such is still the language of true Protestantism.

The sword is a carnal weapon; but the language of the true followers of Christ is, “The weapons of our warfare are not carnal;” the sword of the Spirit is our sword, and this, as Paul in Ephesians 6 says, is “the Word of God.” Upon one occasion, it will be remembered, one of the disciples of Christ attempted to defend him with the sword. The Master’s command was, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”

D’Aubigne, in the “History of the Reformation,” speaking of the fallen condition into which the Church had lapsed by resorting to worldly power, says: “She had, from false policy, had recourse to earthly instruments and vulgar weapons. When once the Church had begun to handle these weapons, her spiritual essence was lost. Her arm could not become carnal without her heart becoming the same.” This is a solemn truth, and the principle herein involved is as true to-day as it ever was. The Church can no sooner call upon the State for aid and assistance than she loses her spiritual power. In this act she denies the gospel, which is the power of God unto salvation, rejects her lawful husband, the Lord, and unites herself, in adulterous connection, to Cæsar. This worldliness and worldly connection

is the "wine of her fornication" referred to in the Scriptures, with which Babylon, the Romish Church, has made all nations drunk. And, sad to say, the harlot daughters, the apostate Protestant churches, are now seeking the same illicit union, as is manifest in their appeal to the State to enforce Sunday observance.

God constrains no one by means of force. He never forces nor attempts to force any one to believe. His moral government is not one in which he exercises force. To the creatures he has made he says, "Come, let us reason together." He invites them all to come and take of the water of life freely, to come and be saved; but he compels no one. Neither will those who are godlike seek thus to constrain any one. Said Luthér, "I am ready to preach, argue, write; but I will not constrain any one, for faith is a voluntary act." But in all ages those who have assumed to take the place of God, and by law prescribe to men their religious duties, have acted very ungodlike. Because men would not believe and act in religious matters as they dictated, they have threatened them with the infliction of civil penalties, thrown them into dungeons, placed them upon the rack, and kindled around them the fires of persecution. Thus blindly and without reason have they sought to force their opinions and practices upon their fellow-men. But the men who do such things are not Christians, whatever their profession; neither is the church which upholds such actions and pursues such a course the Christian church, however much it may claim to be.

W. A. COLCORD.

Rome Claims Supremacy Over the State.

[Everybody ought to know the real position of Rome touching the relations of Church and State. A standard Catholic work, "Familiar Explanations of Christian Doctrine No. IV.," published by Benziger Brothers, "Publishers to the Holy Apostolic See," New York, Cincinnati, and Chicago (pages 195-198), gives this information definitely and explicitly:—]

ST. THOMAS AQUINAS asks the question: "Can the pope deprive a sovereign of his temporal power if he become an apostate from the faith?" and he replies to this question as follows: When a sentence of excommunication is juridically pronounced against a sovereign for apostasy, his subjects are by the very fact free from all allegiance. Charged to preserve in all their integrity the fundamental truths of faith, and to watch over the spiritual welfare of the members of the Catholic Church, the pope as her head can take all necessary measures to secure her children from the danger of perversion. "With a wicked heart the apostate deviseth evil and at all times he soweth discord." Prov. 6:14. It is clear that the faith of a nation is in imminent danger under the power of an apostate ruler. As the church has a right to punish one of her members for willful murder or adultery, so has she also a right to punish a Catholic sovereign for abandoning the faith; she can dispossess him of his States if she judges this punishment useful for the spiritual good of her children.

It may be said that Julian, the apostate, had Christian soldiers in his army and commanded them to march for the defense of the empire and that they were not disengaged from their allegiance, as they obeyed his orders. We must never confound right with fact. For certain reasons it may not be advisable for you to

use your rights; but for that your right is not less certain. In the time of that apostate it was not advisable nor possible for the church to use all her rights. She therefore allowed her children to obey that apostate emperor in all that was not contrary to faith, in order to avoid a greater evil, but her moderation and prudence did not destroy or lessen in the least any of her imprescriptible rights.

When States were wholly Catholic, as they were for a good many centuries, when all men believed, with the saints and martyrs, that it was to the pope that the Almighty said, "Whatsoever thou shalt bind on earth, shall be bound in heaven;" when the supreme authority of the Holy See was at once the bulwark of thrones, and part of the public law of Europe; when Cæsar said to the council, presided over by the papal legates, as Constantine, the master of the world, said to the Fathers at Nice, "*Nos a vobis recte judicamur*,"—nobody disputed that, as members of the Christian commonwealth, kings and princes were subject, by the law of God, to the authority of the Roman pontiff. It was his office to restrain, by all the means which the decree of God and the faith of Christians gave him, any abuse of their power by which either the interests of religion or the just rights of Christian people were prejudiced. He was at once the guardian of the faith, and the only invincible enemy of tyrants. The most eminent non-Catholic writers have confessed that Christianity was preserved from what Guizot calls "the tyranny of brute force," mainly by that vigilant and fearless intervention of the Holy See, for which, as some of them sorrowfully admit, no substitute can now be found. But it is evident that the extreme penalty of deposition, the application of which is now transferred from the pope to the mob, could only be enforced in a state of society which has long since passed away, and is never likely to return.

But, if popes no longer depose bad princes, "by the authority of Peter," there are others who depose good ones without any authority at all. In order to depose them more effectually, they have taken to cutting off their heads. Cromwell and his fellows did it in England; Mirabeau and his friends in France. These energetic anti-popes did not object at all to deposition, provided it was inflicted by themselves. They object to it still less now; it has become a habit. Englishmen deposed James II. after murdering his father, and put a Dutchman in his place. In other lands they are always deposing somebody. The earth is strewn with deposed sovereigns. Some times they depose one another, in order to steal what does not belong to them. One of them has deposed the pope himself, at least for a time, and all the rest clap their hands. They do not see that by this last felony they have undermined every throne in Europe. Perhaps in a few years there will not be a king left to be deposed. Since the secular was substituted everywhere for the spiritual authority, kings have fared badly. The popes only rebuked them when they did evil; the mob is less discriminating. And the difference between the deposing power of the popes and that of a mob is this: that the first used it like fathers, for the benefit of religion and society; the second, like wild beasts, for the destruction of both.

There is, therefore, among all true Catholics, but one unanimous voice as to the

supreme authority of the head of the Roman Church, *viz.*: that Jesus, the Son of God, and of man, gave to Peter and his successors that fullness of jurisdiction and power which will keep the church in safety till he comes back in the day of Judgment; and to deny that supreme authority is to be at sea, drifting about with the currents of opinion, and tossed on the troubled waves of Protestantism, Calvinism, Quakerism, Mormonism, Spiritualism, Socialism, and all the other isms and sophisms.

Shame on Maryland.

THE State of Maryland does not mean to be beaten by Tennessee. The latter commonwealth punished an otherwise inoffensive citizen for ploughing in his fields on Sunday, and Maryland has now inflicted the statutory pains and penalties on another farmer for husking corn on Sunday. We congratulate both of these Christian commonwealths on this signal vindication of the majesty of the law. To be sure, in both States thousands of saloons and brothels and gambling-houses are open every Sunday, making everyone one who enters them tenfold more a child of hell than he was before, but the courts have punished two Christian men for the much worse offenses of quietly ploughing in the fields or husking corn in a barn. *Fiat justitia, ruat cælum.*

We wonder that the very stones do not cry out against such travesties of justice; that Christian men do not lift up their voices in protest against this wicked perversion of religion, this insult to the name of Christ. And, in particular, why do not Baptists, whose fathers stood against the world for soul liberty, make themselves heard when these relics of mediæval bigotry and persecuting intolerance are found in our free country? Sunday laws like those in Tennessee and Maryland are a disgrace to a Christian commonwealth in this nineteenth century, and should be repealed at the earliest possible moment.

The farmer who has been so sternly dealt with by the State of Maryland belongs to that denomination known as "Seventh-day Adventists." He observes Saturday as a day of worship, and consequently is absolved by his conscience from the observance of Sunday. To him the first day of the week has no more sacredness than the third, and we are exhorted by the Apostle Paul to have due regard for such scruples on the part of our brethren. (Rom. 4:4-6). He disturbed nobody by his labor, and he should not have been molested. We have known cases in which Seventh-day Christians deserved the penalties of the civil law. In one case, a Seventh-day Baptist kept a blacksmith shop just across the village street from a Baptist Church, and he always managed to have a job of hard pounding on his anvil at the hour of divine service in the Baptist Church. He deserved to be punished, not for working on Sunday, but for malicious disturbance of the worship of other Christians. He was persecuting those who differed from him in faith and practice. Had he been inoffensive about his work, and had the Baptists procured his prosecution for Sunday labor, they would have been persecuting him for a difference of faith and practice.

Baptists ought always to keep their minds clear on this one point: no laws relating to the observance of Sunday are valid that are founded on any belief as to

the sanctity of the day, or that seek to punish men for the offense of "Sabbath-breaking." Such laws, where they exist, are a relic of the union of Church and State against which Baptists should set their faces as a flint. Sunday laws designed and adapted to secure for every man a day of rest, and to protect him from molestation if he choose to make it also a day of worship, are all that can be justified by the principles that Baptists maintain. We are bound by our centuries of protest against religious persecution to oppose everything else.

In this, and many other States, it is a bar against prosecution for Sunday labor, if the accused plead that he keeps any other day as "holy time." This is the least recognition that the civil law can give to the rights of conscience. Maryland, Tennessee, and other States that still have persecuting Sunday laws on their statute books, cannot too soon follow the just and liberal example of New York. The Empire State has many defects, but we are proud to be citizens of a commonwealth where legal persecution of one denomination of Christians by others long ago ceased to be a possibility.—*New York Examiner*.

The Church Union on Sunday Observance.

"THERE was a singularly interesting debate last night," says the *Westminster* (Eng.) *Gazette*, of February 10, "at a meeting of various guilds at the rooms of the English Church Union on the question of the observance of Sunday. Mr. Stewart Headlam, who came late from the School Board meeting with Mr. Ridgeway, *more suo* expressed his conviction that every one was in favor of any amount of recreation after attendance at the Holy Communion, an assertion which was loudly challenged; but there was a general consensus of opinion that, while the Sunday was a day of rest, worship, and recreation, it was very wrong for the leisure classes to make so many other people work to minister to their pleasure. In fact, the majority of those present recognized that the sons of toil had a right to an amount of liberty on Sundays which would have shocked a former generation. An extremely interesting and effective speech was made by a laborer in the building trade, who advocated the opening of museums on Sundays, as did Mr. Ridgeway very strongly."

The "Non-Sectarian" Delusion.

"NON-SECTARIAN" is a much used term. It catches the ear. It is attractive and seductive. It seems to soften down the bitterness of old-time bigotry. It seems to give expression to the idea of religious freedom that many have who are inclined to be liberal-minded. It is also the watchword of religious partisans suspicious of their rivals. It is used in manifold combinations. In short, it is a word to conjure with. But what does it mean? Are the applications of it legitimate, or do they convey more often an impression contrary to the truth?

According to the "International" the word "sect" comes from the Latin *secta*, from *sequi*, to follow. It is often confused, says the same authority, with the Latin *secare*, to cut. A sect is defined as "those following a particular leader, or authority, or attached to a certain opinion." This definition is illustrated by

a reference to the followers of Mahomet as a sect, and by a quotation from the Book of Acts, in which the Christians are spoken of as a sect.

Now in the common use of the word one of the sub-divisions of the people who accept Christ as their leader in religious matters, is called a sect. Two or more of these sub-divisions combined become non-sectarian. It is in this sense the term is used almost exclusively in discussing the schools, public appropriations, and matters pertaining to the government. It matters not how small a percentage of the whole people are represented in the combinations of sectional divisions, if they agree to work together for certain ends, it becomes a non-sectarian movement. What would be wrong for one faction alone to do, becomes right if several factions are united! To use the public schools to teach the particular belief of one part of a sect, is condemned. To use the public schools to teach the particular beliefs that several parts of the same sect can agree upon, is approved. To take a part of the funds of the people to promote the interests of one denomination can not be allowed; to use it for the advancement of several denominations who can agree to work together, is another thing.

What an absurd position! Yet is not this practically the aim of the non-sectarian cry? Do not most of the religious papers stand on this platform? Does the National League seek to go beyond this? They propose a reformation that will cut off appropriations for a Catholic, a Baptist, or a Presbyterian, specifically; but supposing the Catholic, the Baptist, and the Presbyterian agree to use the public institutions to propagate some dogmas on which they unite, what then? That will fill the non-sectarian idea, yet, all of them together are only a part of one of the great sects.

The fallacy of this non-sectarian position is well illustrated in the recent use of the university at Ann Arbor for the revival meetings conducted by Rev. B. Fay Mills, in defiance of the constitution of Michigan, which says the property of the State shall not be used for the benefit of any religious sect. The churches of nine denominations and the Students' Christian Association united in the meetings. They were largely advertised for weeks beforehand. The use of the university for part of them was clearly to bring to bear the influence and power of a State institution in promoting their success. Not even all the divisions of the Christian sect in the city took part in them. Not all of them were invited to join with them. Four denominations who hold Christ as their leader, the Episcopalian, the Unitarian, the Zion, and the Catholic, were left out, or refused to join with them. The four denominations out of the combination represent more people of the Christian sect in the nation than the nine denominations who were represented in the so-called non-sectarian combine. The Students' Christian Association, on whose invitation the meetings were taken to the university, is a sectarian institution so strong that no one is admitted to membership unless he belongs to the Christian sect; and no student is allowed to have a share in its government unless he holds to the divinity of the founder of the sect. What a cry would have gone out from the nine denominations if the Catholics had gotten possession of the State university hall and used it to propagate their religious

doctrines? What would Rev. Dr. MacArthur say if they should take the bones of Saint Anne, or the relic of Saint Paul into the hall of a State university, instead of a "reformed drunkard and gambler," as Mr. Mills was advertised, and use the property of the people to make proselytes to their faith?

Too much praise can not be given to the timely, able and unanswerable sermon in condemnation of this use of State property, preached and since published by the pastor of the Unitarian Church, Rev. J. T. Sunderland.

What is wrong in principle can not be made right by a multitude participating in it. Some of the "non-sectarian" movements do not commend themselves. Closely examined they reveal the same limitations to intellectual and spiritual liberty.

The public schools can only be made truly non-sectarian by ceasing to use them for teaching any religious creeds.

L. D. BURDICK.

The New "Standard Dictionary."

WE remarked some months since, after examining sample pages of Funk & Wagnalls' new dictionary, that when the "Century Dictionary" was published, and immediately thereafter the "International," we thought that little or nothing more was to be expected, or even desired, in the way of dictionaries, for years to come; but that the "Standard" promised to be superior in several respects to all others. This promise has been realized. The first volume of the "Standard" is now completed, and is even better than the sample pages led us to expect.

In point of material and workmanship the "Standard" is far superior to all other works of its kind. The book is one that any publishing house may well be proud of; and while for purposes of orthography and pronunciation but little fault can be found with any dictionary in common use in this country, the "Standard" has several new features which will certainly commend it to the general public.

It is impossible, in the space at our command, to mention all the good points in this dictionary. One very commendable feature is that it gives not only synonyms but antonyms, and also the proper prepositions. For instance:—

Antidote, n. 1. Anything that will counteract or remove the effects of poison, or disease, or the like.

2. Anything that will correct or counteract evil of any kind, physical or mental, or its effects.

Synonyms: Corrective, cure, remedy, specific.—Antonyms: Bane, poison, venom, virus.—Prepositions: *To, for, or against.*

Another very satisfactory feature of the "Standard" is that the definitions are given first and the derivation of the word last. It is strange that lexicographers have not thought of this order before. Probably a dictionary is consulted a hundred times for spelling, pronunciation, and definition to one time for derivation.

We note with satisfaction also that the literary quotations made to illustrate the use of words are not the stock quotations given in other dictionaries, but are almost entirely new. This does not, of course, add to the "Standard" where it is used alone, for its literary illustrations are not superior to those used in other dictionaries, but it does add to its value for comparison.

The "Standard" has reduced the compounding of words to something approach-

ing a logical system. This fact alone ought to endear it to printers and proof-readers, especially.

The illustrations in the "Standard" are both numerous and exceedingly good. Besides small illustrations on almost every page, Vol. I. is embellished with eight beautifully colored full-page lithographic plates. These are (1) Examples of Architecture, (2) Birds, (3) Coins, (4 and 5) Decorations of Honor, (6) Flags of America, Hawaii and Samoa, (7) Flags of Europe, Asia and Africa, (8) Gems and Precious Stones. Besides the lithographic plates there are full-page plates showing dogs, cattle, fowls, and horses. These illustrations add both to the beauty and utility of the "Standard." In addition to the colored plate of ancient coins, there is a very full table of modern coins giving the value of each in English and American money.

The more conservative will find many things to criticise in the new dictionary. Preference is given to the so-called reformed spelling in many cases; and as with the "Century" authority can be found in the "Standard" for very many things not recognized by such authors as Webster and Worcester. But language is the result of growth, and usage makes law. Lexicographers do not make languages; they simply record them as they find them. The more refined and expressive slang of to-day will continue to become the perfect English of to-morrow, until time ends or progress ceases.

Full particulars and sample pages of the "Standard" can be secured by addressing the publishers, Funk & Wagnalls' Company, New York City.

"The Sovereign Pontiff."

AN article in the February number of the *North American Review* on "Territorial Sovereignty and the Papacy," by Mgr. O'Reilly should set American readers to doing some very earnest thinking. The purpose of it is to try to show that the pope ought to have a territory of his own, in which he should be absolutely independent of all civil authority. The idea appears to be that the pope should be situated so as to be a sort of father and arbiter for all mankind, and that he will not be looked up to as such by all the nations if he is in any manner subject to the government of any one nation. After referring to the complications with Italy growing out of the killing of Italians at New Orleans two years ago, Mgr. O'Reilly makes this startling proposition:—

The day may come when to avoid war between this country and Italy, a worse thing might be done than to invoke the peaceful mediation or arbitration of the sovereign pontiff.

It is difficult to imagine what "worse thing might be done" than to relinquish our own sovereignty as an independent nation, and give to the pope or to any other hierarch the power to meddle with our affairs, a power which once acquired would not be given up. The very term "sovereign pontiff," used by Mgr. O'Reilly, a man who is very near the pope, is a pretty clear indication of the disposition to get and hold authority and power which has lodgment in the papal breast. It is a very human ambition, but it is one that develops vigorously in ecclesiastical circles and the American people cannot afford to subordinate the civil authority of the whole people as vested in their regularly chosen official representa-

tives, to any ecclesiastical domination from any source, even to the extent of an "arbitration." This is true if the ecclesiastical authority were part of ourselves; it is overwhelmingly true when such authority is outside of ourselves. The total separation of the State and the Church, any Church, in any form, or under any guise, is absolutely essential, and it is right along this line at the present time that "Eternal vigilance is the price of liberty." Even now efforts are being made in the United States to enforce religious observances by national law and constitutional amendments, and persecution of non-conformists has already begun in some quarters under State laws now in existence.—*Midland (Mich.) Republican, Feb. 23, 1894.*

What the National Reformers Propose to Do.

SECRETARY WYLIE of the National Reform Association thus outlines the work to be accomplished by the association to secure the adoption of the proposed "Christian" amendment to the Constitution of the United States:—

1. At least two agents must be kept at Washington to watch the progress of events, to arrange for hearing, and to form the connecting link between the people and the Congress.
2. When the time comes for hearing arguments by the judiciary committee we must send to Washington the best talent in the land to present the strongest pleas possible for the submission of the proposed amendment.
3. When the bill is reported to the two houses we must flood Congress with petitions urging the passage of the bill. Letters and telegrams by the ten thousand should also be sent to individuals, Congressmen and Senators, urging them to vote for the measure.
4. When it is submitted to the conventions in the States for ratification Christian citizens without regard to sect or party should labor to secure the election of good men, who are sure to vote for ratification, as members of the ratifying conventions.
5. Meetings must be held in every city, town, village, hamlet, and country district, to quicken and concentrate the Christian sentiment of our country in favor of this amendment. Petitions must be circulated and signers obtained by the hundred thousand. Every one who can devote a little time, if only a few days or hours, should circulate the petitions for signatures.
6. Literature treating of this measure must be scattered all over the land, East, West, North, and South, so that the whole people may be awakened and enlightened on this the most important measure ever brought before this nation.

It matters little what the National Reformers do. The Supreme Court and Congress have already practically amended (?) the Constitution; but it is of the utmost importance that the people shall be made acquainted everywhere with the real nature of the National Reform movement and the National Reform combination, so that they may refuse to worship the papal beast and his image.

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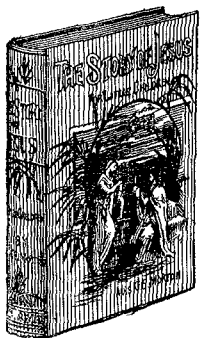
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NEW YORK, MARCH 8, 1894.

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

LEGISLATION seems to be running mad. The latest freak is a bill at Albany "to prohibit the tolling of any bell in any cemetery in Brooklyn." The *Sun* pertinently enquires: "Will the meddlers with everything, and every custom, and every right of the living and of the dead, even with funerals, burial ceremonies, and immemorial usages, never cease their meddling?"

THE *Catholic Review* does not like the idea of taxing church property, but thinks that in the event of such a policy being adopted, "it is not the Catholics but the Protestants who will have the most reason to wince." And that is just the reason church property will not be taxed. "Protestants" there are in abundance who would like to tax Romish Church property, but the Protestants who are willing to pay taxes on their own church property are few.

A DISPATCH from Toledo, under date of February 21, published in the *Sun* of this city, on the 22nd, states that a judgment was rendered against one W. J. Ostrander, on a suit brought to recover a balance of \$138.40 on a contract for a lot of rifles sent to Council No. 2 of the American Protective Association. Ostrander was, it seems, the agent of the council in the purchase of the rifles. With the American Protective Association and the Roman Catholics both arming, the results are scarcely a matter of doubt. Open conflict must ensue.

The American Protective Association is opposed to the papacy, and this is right. But this way of opposing the papacy is not right. Rome and her methods are all wrong. And opposition to Rome or her methods cannot be made in the right way, nor can it ever succeed, by doing as she does. That only helps her along, instead of being any real opposition to her.

"THE garb of the Sisters of Charity was conspicuous in the Thirty-fourth Ward public school to-day," says a Pittsburg dispatch of the 26th ult. The reason given is that four nuns who had been previously employed in the parochial school of the ward begun teaching in the public school. The priest in charge of the parish states that this was necessary because of lack of accommodations for the parochial school children in his building. Instead of erecting an edition to the parochial school he installed nuns as teachers in the public school. "The nuns passed the school-

teachers' examinations with high percentages." The school board is composed of Catholics, and they readily agreed to the proposition. It is said that there will be no religious instruction given in the school hours, and that the nuns will not wear their rosaries, but will wear their religious garb. Commenting on the facts stated, the *Independent*, of this city, says: "Of course a nun should not be excluded from qualifying as a teacher if she can. But we should draw the line at her wearing any specially religious garb: and if we are not mistaken, General Draper, who was superintendent of schools for this State, decided that such a dress could not be allowed in public schools." If General Draper ever made such a ruling he was clearly right. Distinctively religious garbs must be excluded from the public school rooms unless the schools are to be completely Romanized.

A CORRESPONDENT wants to know our objections to the proposed 16th Amendment. We have no objection to it except that it does not go far enough. It prohibits simply appropriations for "sectarian" purposes. In the proper sense of the word that is all right, but in the sense in which it is intended by the promoters of the amendment it would still leave the Government or any State free to make appropriations for that colorless thing known as "unsectarian religious instruction." The amendment does not touch the root of the evil and is not designed to.

TOPEKA, Kansas, is moving in the matter of Sunday closing. The Ways and Means Committee met recently, says the *Topeka Capital*, to discuss the Sunday closing ordinance. A delegation from the Ministerial Union, consisting of Revs. Alderson, Dill, and Owens, was present to discuss the matter with the members of the committee.

"The points of discussion took a very wide course, which involved Sunday labor in nearly all its phases. This dealt with the butcher, milkman, Sunday paper question, and even the street railway company, and ran so far into the ridiculous that the ministers were compelled to draw the line and confine the discussion to a representative case, that of the butcher.

"The ordinance relating to Sunday closing states that it shall be unlawful to expose to sale fermented liquors, any goods, wares or merchandise excepting drugs, provisions and articles of immediate necessity on Sunday. It was over the expression 'immediate necessity' that the widest opinion existed among the committeemen. Messrs. Holman and Fulton thought it unnecessary to get meat on Sunday, as it could easily be kept if bought on Saturday. Colonel Burgess thought it no worse to buy meat on Sunday than to have his wife wring a chicken's neck and clean it before going to church, while

General Bradford thought the butcher shop ought to be kept open for several hours, but not later than 9 o'clock. The latter opinion met with favor and it was finally left to Mr. Bradford to draw up an amendment to ordinance 68, which should specify that butcher shops be kept open for three hours, until 9 o'clock on Sundays, and also naming a \$5 minimum fine, which is not contained in the present ordinance."

A FRIEND in Missouri writes us as follows:—

Publishers AMERICAN SENTINEL:

Not being very busy to-day I canvassed a little for the SENTINEL, and the first five men I showed the paper to subscribed; and I herewith send you \$4.50, for which you will please send the paper to the following names: [Here are given five names and addresses.]

Our friend need have sent us only four dollars on five new subscriptions, and is therefore entitled to fifty cents credit on his own subscription under our special offer recently made. Other readers of the SENTINEL have been doing the same kind of work, and there is opportunity for still others. Let the good work go on.

S. S. Lessons on the Book of Luke.

THE Sabbath-school lessons on the Book of Luke for the second quarter of 1894 are now ready and orders for them should be sent in at once so that they may be on hand in good time. The lesson pamphlet in question is the usual size and price; forty pages; price five cents. The Pacific Press, 43 Bond Street, New York City, has on hand a large supply and can fill orders promptly for any number required. Do not neglect to order early.

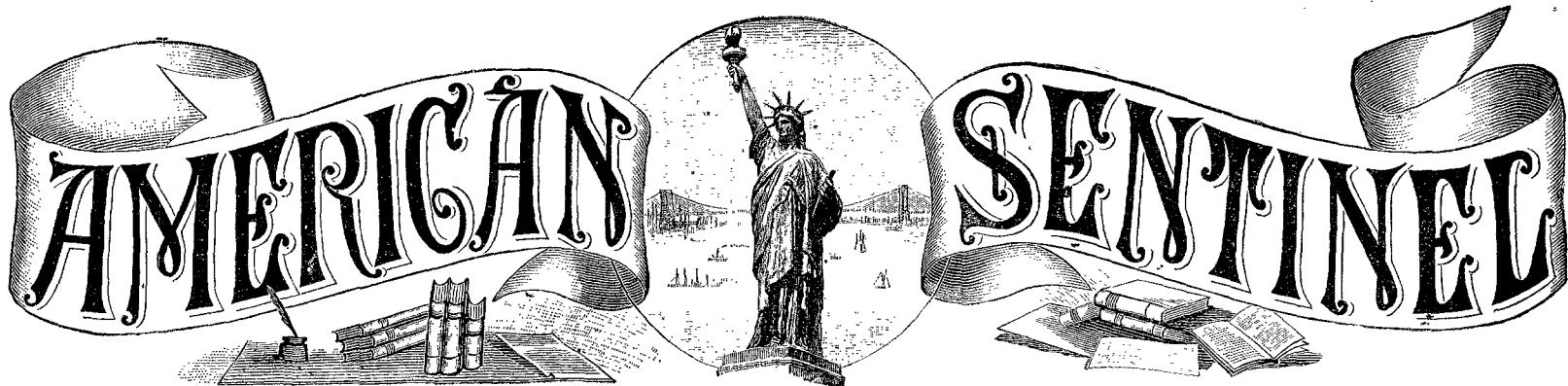
If you are going to do anything this year in either the vegetable or flower garden wouldn't it be a good idea to send ten cents to James Vick's Sons, Rochester, N. Y., for a copy of "Vick's Floral Guide" for 1894? The "Guide" is one of the neatest things of the kind that we have ever seen, and if you purchase seeds, it costs nothing since the ten cents can be deducted from the first order for seeds. Vick's seeds cost no more than do others, and they are always good. Besides, the "Guide" is very attractive, and if you see it you will be pretty sure to want some of the choice novelties advertised this season. Every family that can possibly do so, ought to have, in addition to the common vegetables, at least a few choice flowers for their refining influence. They will repay the little care they require.

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"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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American Sentinel.

PUBLISHED WEEKLY BY THE
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EDITOR, ALONZO T. JONES.
ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

IT is perhaps expected by the readers of the AMERICAN SENTINEL that, in discussing opposition to the papacy in the United States, we should say something in regard to the A. P. A.

THIS we are not unwilling to do, both on our own part, and because the A. P. A. has attracted a good deal of attention for some time, and is now being condemned and denounced without measure by prominent politicians, by prominent newspapers, and by the Catholic Church.

To be condemned by the papacy is in itself an evidence of merit. And as the A. P. A. is unqualifiedly condemned and denounced by the papacy and her "Protestant" apologists in the United States, this in itself is a strong suggestion that there is at the very least *something* about the A. P. A. that is commendable.

WHAT, then, is the A. P. A.? and what is it for? Let it be understood, however, that we are not qualified to speak officially, nor in any other way, as a representative of the A. P. A., nor as in any way connected with it, but *only as an observer*. As an observer though, as one who has studied this subject for a longer time than the A. P. A. has been in existence, if we mistake not, and as one who has studied every phase of the subject that has yet appeared, and some phases which have not yet appeared—as such an observer we may be allowed to express ourselves.

THE initials "A. P. A." signify "American Protective Association." As we understand it, the object of this association is chiefly, and in brief, to protect the American Government and people from the domination of the papacy, by opposing every kind of union of Church and State. It is therefore necessarily opposed to the encroachments of the papacy upon the

Government through any of her political scheming or aggression. That there is abundant room and great need of something of this kind being done is evident to every person who has watched, in any sort of fair-minded way, the course of public or governmental affairs for the past twenty years or any part thereof, or who will so watch affairs now. This the regular readers of the AMERICAN SENTINEL know full well; because all that the SENTINEL has ever existed for is to point out these very evils and dangers. And now there are so many of them and they multiply so fast we can hardly describe them all as they pass.

THAT such work is proper according to every principle of the Government and Constitution of the United States, is plain to every person who knows the A B C of these principles or of the history of the making of the Constitution and Government of the United States. The Government of the United States was established upon the principles of the total separation of the Government from *any* church or religion and specifically the Christian religion: and this for the express purpose of escaping any establishment of the Catholic Church or religion. Jefferson and Madison, and their fellow-workers for civil and religious liberty, declared that "To judge for ourselves and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation from popery carried on, can never be transferred to another." They said that "it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome." They opposed all governmental favors to "the Christian religion," because, as they said, "Distant as it may be in its present form, from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance." Thus spoke the heroes and patriots who established on this continent the separation of religion and the State as a governmental principle, and who

made the Government of the United States with the principle declared in its Constitution. *And they did it*, as they repeatedly declared, *that the people* of the United States *might not* be led back to Rome, to popery, and to the Inquisition.

AND the maintenance of these principles to-day for the same purpose for which they were established is as proper and as honorable as was the establishment of those principles in the beginning. It is as proper and as honorable for men to-day to maintain these principles as it was for Jefferson and Madison to advocate them, and secure their establishment as the principles of the Government, when the Government was made. So far, therefore, as the *object* of the A. P. A. is concerned, it is precisely the object which the makers of the Government had in view when they prohibited any connection of the Government with any religion. In the *object* announced the A. P. A. are in the company of Jefferson, Madison, and their fellow-workers in "the times of '76." This, as to their *object*, we say. Some of their *methods* may be wrong. But even though *some* of their methods be wrong; or even though *all* their methods be wrong, that cannot prove the *object* wrong. Whatever the *methods*, the *object* is as certainly right as that the principles of the United States Government, as founded by our fathers, are right.

OF the political methods of the A. P. A. we know nothing personally. We have seen statements by Catholic papers and their partisans of what these methods are. But if we understand rightly, the methods of the A. P. A. are really known to only the members. And so, not knowing for ourselves these methods, and not being willing to take our information from the avowed enemies of the order, we are prepared to examine, with perfect impartiality, whatever those methods may be supposed to be. By the report of the case in the Toledo Court, it appears that the A. P. A.'s of that city, at least, are arming. We gave our view of this matter last week, that it is clearly wrong. It is only following the methods of the papacy, and it cannot win in opposition to the papacy. If this be true of the A. P. A.'s through-

out the country, then they are all wrong in this particular, and should change their course at once in this matter.

If it be true that the A. P. A. proposes to accomplish its object by disfranchising or curtailing the political or civil rights of Catholics, that method is certainly wrong. If, however, the A. P. A. proposes to accomplish its object by recognizing the political and civil rights of Catholics equally with all others, while at the same time insisting that every citizen and every candidate for office shall faithfully maintain the fundamental principles of the Government, and the plain provisions and intent of the Constitution, then this is certainly right. If the A. P. A. proposes to accomplish its right object by the application of a religious test in any case, that method is wrong. If the A. P. A. proposes to accomplish its proper object by the test of the fundamental principles of the Government and the provisions of the Constitution *in every case*, then that method is *certainly right*. If the A. P. A. should apply even the test of the Constitution and the fundamental principles of the Government *only to Catholics*, this method would be wrong. If the A. P. A. applies this proper test to professed Protestants and all others alike, then this is certainly right. If the A. P. A. opposes only Catholic aggression and encroachments upon the Government, this is not enough. To be right it must oppose "Protestant" aggression and encroachment as well, and also every other that infringes to a hairbreadth the fundamental principles, or the Constitution, of the Government. If the A. P. A. opposes only Catholic interference with the public school, this is not enough. It must equally oppose "Protestant" interference with the public school. If the A. P. A. opposes only religious interference with the public school, this is not enough. To be right and to further its avowed objects the A. P. A. must oppose every shadow and every vestige of Sunday legislation, whether by Congress or State legislatures; it must oppose all Government chaplaincies whether national or State; it must oppose all assumption on the part of the President of the United States or the governor of any State of the prerogative of proclaiming religious exercises on any day; it must oppose all appropriations of public money to any churches or religious orders for any purpose whatever; it must oppose this joint resolution, which is now before Congress, to add a religious amendment to the national Constitution; it must oppose the assumption, on the part of the judiciary, whether State or national, of insinuating religious matters into their decisions and imposing them upon the people as the law—all this must the A. P. A. do if it will make good its avowed object of protecting the American Government and people from the domination of the papacy, and prevent the union of Church and State. It may be that the A. P. A. is doing all this: We sincerely hope so. It may be also that the A. P. A. is doing all this in the right way and accomplishing the good and proper object of its organization by *right methods* in all things. This also we sincerely hope it is doing; for, as the object of the A. P. A. is certainly right, we sincerely desire to see all its methods right also, so that it can win. And, indeed, we want it to be right, whether it wins or not.

HON. W. F. VILAS, United States Sen-

ator from Wisconsin, in a letter to the *Catholic Citizen* of Milwaukee, condemning and denouncing the A. P. A., says:—

Its enemies accuse the Catholic Church of aggression. When they point out an act which crosses the line of separation [of Church and State] they may call for its repulsion. But the false charge as the basis of a crusade ought to deceive no man.—Copied in *Catholic Mirror*, January 20, 1894.

It is perfectly easy to point out an act of aggression of the Catholic Church which crosses the line. In 1885, the first year of Mr. Cleveland's first administration, while Mr. Vilas himself was a member of Mr. Cleveland's cabinet, the Catholic Church established "The Catholic Bureau of Missions" in Washington, D. C., as stated by Senator Dawes in the Senate July 24, 1890, "for the express purpose of pushing [Catholic] Indian schools on the Government" for support. She succeeded and has been drawing public money ever since for her church work among the Indians, and in the fiscal year ending June 30, 1893, she received \$365,935 of public money for this purpose. And ever since Harrison's first year there have been calls "for its repulsion." President Harrison tried to repel it, but was forced to confess to the nation that he "found it impossible to do that." Did Senator Vilas vote for this appropriation for 1894, and will he vote for its renewal for 1895? or is he doing his duty, under his senatorial oath, to repel it?

BUT it is said, the A. P. A. is a secret organization. This is a queer cry to raise by anybody who knows anything of the papacy. The papacy is the most secret organization that was ever on the earth. And for people who apologize for the papacy to make against other organizations the charge of "secrecy" is entirely characteristic of the spirit of that crafty institution. Senator Vilas remarks on this point, against the A. P. A., thus:—

When a secret organization can make dangerous headway in political affairs among us, it will be time, not for your [Catholics'] special alarm, but for terror to us all.

This, in view of Jesuit Thomas Sherman's late piece of manuscript that slipped out, and in view of the general dangerous headway in political affairs of that mistress of secrecy, the papacy, is worthy of a medal for innocence. We are not apologizing for the secrecy of the A. P. A., that is an affair of its own—we are only calling attention to the precious innocence displayed in this sentence of Senator Vilas. We may be allowed to remark, however, that neither the A. P. A. nor any other organization nor person, can cope with the papacy by secret methods. The papacy being perfect mistress of every method and element of secrecy, there can be no plan of secrecy devised in opposition to her, that can win. She can undermine them all. The Scripture declares that "craft shall prosper" in her hand, and every one is at a disadvantage who attempts to oppose her by crafty or secret methods.

A. T. J.

Spread of Catholicism.

ROMAN CATHOLICISM is spreading rapidly in the three Scandinavian kingdoms, which have been regarded ever since the days of King Gustavus of Sweden, as the stronghold of Protestantism. So great is the number of proselytes that the Vatican has just placed Denmark, Sweden and Norway under the pastoral care of three

bishops. As usual, a feature of the work of propagation is the establishment of parochial schools, where the younger generation of Scandinavians are being educated in accordance with the doctrines of the Catholic Church.—*New York Tribune*.

The Limits of Civil Jurisdiction.

IN an article in these columns last week it was shown that the conflict between Christianity and the Roman Empire was one involving the rights of conscience. Christianity taught that the fear of God and the keeping of his commandments was the whole duty of man; Rome taught that to be the obedient servant of the State was the whole duty of man. This was the irrepressible conflict. Yet in all this Christianity did not deny to Cæsar a place; it did not propose to undo the State. It only taught the State its proper place; and proposed to have the State take that place and keep it. Christianity did not dispute the right of the Roman State to be; it only denied the right of that State *to be in the place of God*. In the very words in which he separated between that which is Cæsar's and that which is God's, Christ recognized the rightfulness of Cæsar to be; and that there were things that rightfully belong to Cæsar, and which were to be rendered to him by Christians. He said, "Render therefore to Cæsar the things that are Cæsar's." In these words he certainly recognized that Cæsar had jurisdiction in certain things, and that within that jurisdiction he was to be respected. As Cæsar represented the State, in this scripture the phrase represents the State, whether it be the State of Rome or any other State on earth. This is simply the statement of the right of civil government to be; that there are certain things over which civil government has jurisdiction; and that in these things the authority of civil government is to be respected.

This jurisdiction is more clearly defined in Paul's letter to the Romans, chap. 13: 1-10. There it is commanded, "Let every soul be subject unto the higher powers." In this is asserted the right of the higher powers—that is, the right of the State—to exercise authority, and that Christians must be subject to that authority. Further it is given as a reason for this, that "there is no power but of God: the powers that be are ordained of God." This not only asserts the right of the State to be and to exercise authority, but it also asserts the truth that the State is an ordinance of God, and the power which it exercises is ordained of God. Yet in this very assertion Christianity was held to be antagonistic to Rome, because it put the God of the Christians above the Roman State, and made the State to be only an ordinance of the God of the Christians. For the Roman empire, or for any of the Roman emperors, to have recognized the truth of this statement would have been at once to revolutionize the whole system of civil and religious economy of the Romans, and to deny at once the value of the accumulated wisdom of all the generations of the Roman ages. Yet that was the only proper alternative of the Roman State, and that is what ought to have been done.

Civil government being thus declared to be of God, and its authority ordained of God, the instruction proceeds: "Who-soever therefore resisteth the power, resisteth the ordinance of God; and they

that resist shall receive to themselves damnation. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Governments being of God, and their authority being ordained of God, Christians in respecting God will necessarily respect in its place, the exercise of the authority ordained by him; but *this authority, according to the words of Christ, is to be exercised only in those things which are Cæsar's and not in things which pertain to God.* Accordingly, the letter to the Romans proceeds, "For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." This connects Paul's argument directly with that of Christ above referred to, and shows that this is but a comment on that statement, and an extension of the argument therein contained.

The scripture proceeds: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

Let it be borne in mind that the apostle is here writing to Christians concerning the respect and duty which they are to render to the powers that be, that is, to the State in fact. He knew full well, and so did those to whom he wrote, that there are other commandments in the very law of which a part is here quoted. But he and they likewise knew that these other commandments do not in any way relate to any man's duty or respect to the powers that be. Those other commandments of the law which is here partly quoted, relate to God and to man's duty to him. One of them is, "Thou shalt have no other gods before me;" another, "Thou shalt not make unto thee any graven image," etc.; another, "Thou shalt not take the name of the Lord thy God in vain;" and another, "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," etc.: and these are briefly comprehended in that saying, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." According to the words of Christ, all these obligations, pertaining solely to God, are to be rendered to him only, and with man in this realm, Cæsar can never of right have anything to do in any way whatever.

As, therefore, the instruction in Romans 13:1-10 is given to Christians concerning their duty and respect to the powers that be; and as this instruction is confined absolutely to man's relationship to his fellow-men, it is evident that when Christians have paid their taxes, and have shown proper respect to their fellow-men, then their obligation, their duty, and their respect, to the powers that be, have been fully discharged, and those powers never can rightly have any further jurisdiction over their conduct. This is not to say that the State has jurisdiction of the last six commandments as such. It is only to say that the jurisdiction of the State is confined solely to man's conduct toward

man, and never can touch his relationship to God, even under the second table of the law.

This doctrine asserts the right of every man to worship according to the dictates of his own conscience, as he pleases, and when he pleases. Just this, however, was the subject of the whole controversy between Christianity and the Roman empire. There was never any honest charge made that the Christians did violence to any man, or refused to pay tribute. Therefore, as a matter of fact the whole controversy between Christianity and the Roman empire was upon the simple question of the rights of conscience,—the question whether it is the *right* of every man to worship according to the dictates of his own conscience, or whether it is his *duty* to worship according to the dictates of the State.

No Practical Difference.

In the account of the informal hearing on the so-called Christian amendment to the national Constitution, the *Christian Reformer* says:—

A free and easy and somewhat general conversation on certain aspects of the resolution occupied the time while waiting for one of the members of the committee, and prepared the way for a more formal presentation of the argument. The chief subject of this conversation was the difference between the Roman Catholic idea of the ultimate standard of right and wrong for a nation, and the idea of Protestant denominations. It was brought out by different speakers that Romanism makes the pope the final authoritative interpreter of moral law for nations as well as for individuals. Nations must accept moral law as interpreted by the infallible pope as final. Protestants hold that the nation must interpret moral law in its own sphere of action for itself, taking help from advice and counsel from churches or other bodies or individuals that may address it by petitions or memorials or public meetings.

None are so blind as those who will not see. This seems to be the case of Dr. McAllister. It ought not to require any great amount of discernment to see that Rome is just as likely to advise as that Dr. McAllister will do so; and as Rome has in this country a much larger following than has the doctor, or any other "Protestant," and as that following is in shape to be wielded politically much more effectively than is even the small sect represented by Dr. McAllister, Rome has all the advantage. And she will use it too.

But as between the two is not the Roman Catholic idea the better one? If the moral law must be interpreted for the nation, surely the Church must do it for God has never committed instruction in morals to any other organization on earth. The true Protestant idea is the right of private judgment. This the McAllister idea denies as surely as does the Roman Catholic idea. Moreover, the National Reform idea makes moral questions a football for contending parties. That which is moral to-day under a Democratic administration might be immoral to-morrow under Republican rule, and *vice versa*. The fact is that governments as such have nothing to do with the divine law as such. Each individual not only in the government but in the nation is individually responsible to God and under the jurisdiction of the divine law; and just in proportion as this responsibility is recognized and this obligation respected will men be honest and administer the affairs of government honestly. But when the government as such interprets the divine law it interprets it not only for the individuals, who as the government make that interpretation, but for all others in the nation

as well, and the power of the government is exercised to force upon the people that interpretation, which at best is not divine law, but only that which some man or set of men think is in the divine law.

An illustration of this is furnished by the Sunday laws of our States. The divine law says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Most of the States have interpreted this law to mean Sunday, and the prohibition against work they have interpreted to mean except works of necessity and charity, etc., including often the running of railroad trains, the operating of ferries, the selling of meat, etc. Would it not be much better to leave the whole matter of interpreting not only this divine law of the Sabbath, but of every other divine law, to the individual? and the government give its undivided attention to defining and protecting inherent natural rights? In short would it not be better for government to confine itself to the sphere described in the Declaration of Independence, namely: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." The interpreting of moral law was not, in the opinion of the founders of our Government, any part of the duty of civil government; and in this opinion they were clearly right. The right of private judgment may be invaded by the National Reform régime, as it has been already, but that right being God-given cannot cease to be, and some men will continue to exercise it even if it costs them life itself.

"Nothing," says Dr. McAllister, "could so effectually guard against all uniting of Church and State and all dictatorial interference of ecclesiastical powers with the conduct of national life than this principle which it is proposed to acknowledge here. Let the nation itself recognize its own obligations in its proper sphere of law and rights, as distinct from that of the Church, to take the law of God as the rule of its conduct, and then let it interpret and apply that law for itself, and there will be embodied in our fundamental law the most effectual barrier possible against all intermingling and confounding of the relations and functions and duties of Church and State."

That is to say, let the State voluntarily give its power into the hands of the Church, or of a combination of churches, and accept as its rule of action the moral law as interpreted by them, and there can be no possible conflict! Certainly not. There is never any conflict between the obedient slave and his master. The doctor proposes to prevent "all intermingling and confounding of the relations and functions and duties of Church and State," by making it perfectly clear that it is the function and duty of the State to be the obedient slave of the Church. A fine scheme truly!

C. P. B.

AN Irish gentleman, by way of complimenting the king, said that "The only difference he knew between the pope and his majesty was, that the first was infallible and the second could do no wrong."—*Christian at Work.*

Hearing Before the House Judiciary Committee.

TUESDAY, March 6, 1894, there was held by the Judiciary Committee of the House of Representatives in Congress, a hearing of the promoters of the proposed amendment to the Constitution of the United States establishing "the Christian religion." The resolution to amend the Constitution runs as follows:—

JOINT RESOLUTION

Proposing an amendment to the preamble of the Constitution of the United States, "acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations."

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the preamble of the Constitution of the United States be proposed for ratification by conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:

PREAMBLE.

We, the people of the United States (devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations, grateful to him for our civil and religious liberty; and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ), in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

This hearing on March 6, was only of those who favor this thing. It was in fact a Reformed Presbyterian hearing, something like a car-load of them having come down from Pittsburg and Allegheny. With the exception of Representative Morse, who introduced the resolution into the House, every one who spoke was a Reformed Presbyterian preacher. There were eight speakers—H. H. George, T. P. Stevenson, R. J. George, W. J. Robinson, J. M. Foster, R. C. Wylie, D. B. Wilson, and D. McAllister.

The names are all familiar to the old readers of the SENTINEL. And with the announcement of the names the views set forth will be readily recalled as these are all familiar too. It was the design in the arrangement of the speakers to have each speaker present a distinct line of argument, but it was a hard task to carry out the programme. For except in the *heading*, each speech covered about the same ground as all the others in about the same way.

H. H. George opened the discussion, and called out the speakers in succession. He said that both philosophy and revelation demand this recognition of God and Christ by the Government. And to prove the obligation of the Government to do so he cited the fact of "prayers in Congress." He declared that the adoption of this amendment is the only thing that will separate Church and State: that thus the "Church will have its own sphere, and the State its own sphere." This has been the theory of the papacy ever since its original establishment by Constantine. See "Two Republics," p. 496-498 and 717-720.

T. P. Stevenson followed by first presenting "petitions," as he said, from twenty-two out of twenty-four senators of the present Iowa legislature. He said that the petition had been presented for signatures to only twenty-four of the senators of Iowa, and that all these had signed it but two. He presented a petition also

from the preachers of Newcastle, Pa., and read letters from "Rev." A. A. Miner, of Boston, Bishop Michalson, "Rev." Clarke, "President of the United Young People's Society of Christian Endeavor," and Joseph Cook; all calling for the immediate adoption of the resolution by Congress. Joseph Cook supported his call with the citation of the Supreme Court decision of Feb. 29, 1892, that "this is a Christian nation," and a bundle of "precedents." Mr. Stevenson then spoke on his own part and began by citing this same Supreme Court decision, and declaring "the nation's faith in God." He declared that the liberals in demanding the abolition of chaplaincies and all other religious exercises and religious legislation, "are seeking to conform the Government to their own opinions;" that they cite the Constitution as it reads to sustain these views; and that "in seeking to sustain our Christian institutions, we [the National Reformers] ought not to be obliged to meet the effect of the silence of the Constitution as it is employed by those who oppose us." He said that it was not the intention of the makers of the Constitution that such use should be made of it, and mentioned "Story's Comments on the Constitution." But that such was precisely the intention of the makers of the Constitution, Story to the contrary notwithstanding, the history and documents of that time plainly show. See "Two Republics," pp. 681-698.

R. J. George followed, arguing the kingship of Christ—The claims of Christ as Ruler of Nations. He declared that this is "exclusively a question of revelation," "God has commanded all to acknowledge the Son," Psalm 2; "God requires this honor to the Son as to the God—man;" and "this claim rests on the fact that Christ is Redeemer." "He won the crown of thrones, and it is right he should wear the crown of glory."

W. J. Robinson argued the "Divine claim in civil government—Civil government is supreme among men." "It is a Christian nation. Ninety-nine one-hundredths of the people believe in the Christian religion. The Supreme Court declares this a Christian nation." And "in a conflict between atheism and God's Word, atheism appealing to the Constitution, eventually the Supreme Court might decide that though it is a Christian nation, it is not a Christian Government. And, therefore, this amendment is essential to assure success as a Christian Government as well as a Christian nation."

J. M. Foster argued "The Nation a Moral Person." He went over the same ground as the others, citing the Supreme Court decision in considerable detail with precedents also, and declared that "lynch law prevails largely in the South, and although this is all forbidden by the Fourteenth and Fifteenth Amendments nothing but Christianity can stop it, and therefore there must be this Christian amendment to make the Fourteenth and the Fifteenth effective—that we may have Christianity."

R. C. Wylie proposed to argue "The Practical Effects" of the proposed amendment. But the nearest that he got to it was to go over the ground covered by the others before him and then to declare that "As the educating power of the Constitution is great, this amendment would have a good moral effect upon the people who think that religion and politics do not go together."

D. B. Wilson said that "the country

was settled by Christians," "the laws are Christian and our civilization is Christian." He asked that the amendment, as introduced, should be made to recognize in words "Christ as ruler and his revealed will as the supreme law."

D. McAllister dwelt upon "an historical scene in the United States Senate in 1863," when a resolution almost in the same words as this proposed amendment, and deploring "our national sins" was passed asking the President to appoint a day of humiliation and prayer. It is plain on the face of it that the resolution cited was written, or originated at least, by a Reformed Presbyterian, probably by Mr. McAllister himself, so that it could well be cited as a precedent for the adoption of this resolution now before the committee. He said that there were no prayers offered in the sessions of the convention that framed the Constitution, and that Franklin's motion to have prayers was defeated by adjournment, "no doubt because of a fear of the entanglements of a union of Church and State." And that it might be "the prerogative of the committee now to go back to the Pilgrim fathers."

Representative Morse closed the discussion by "re-affirming the statements of these learned and eloquent divines who have spoken." He said that "petitions and telegrams by the hundreds" were being received by members in behalf of the proposed amendment. He cited the Supreme Court decision that "this is a Christian nation," "the example of forty States," the inscription on the coins "In God We Trust," etc., but said the Constitution makes no such recognitions. "Why should we not correct the deficiency by recognizing the name that is above every name—God Almighty and Christ as our Saviour?"

The chairman of the committee said he had received hundreds of telegrams and letters without number, calling for the adoption of the resolution; other members of the committee said they were receiving many letters and telegrams also in behalf of it.

No speeches were heard in opposition to the measure. The committee adjourned stating that as there was not a quorum present they would not declare as to hearing the opposition until their regular meeting on Friday, the 9th inst. Several persons were present to speak in opposition, and it is hoped they may be heard soon.

A. T. J.

The Progress of the Great Iniquity.

THE January-February issue of *Our Day* contains this in its editorial notes:—

Sabbath reform is still needed, although our Waterloo was won in the six victories achieved in the Sabbath-closing of the World's Fair. The gates were officially closed by Congress and court and commission and directory, and we should not make too much of the fact that lawlessness and technicalities nullified the closing. A more serious damper of our joy in victory is the fact that many who petitioned against Sunday opening went to the Fair on Sunday trains, and our appreciation of the act of Congress is dampened by the fact that its chief committee in January, 1894, held a meeting to discuss the tariff bill on the Sabbath day, which is more and more being used here as on the continent, for political purposes by men of both great parties in national and State capitals. One more has been added to the decisions of the State Supreme Courts sustaining the constitutionality of Sabbath laws. The Maryland Court of Appeals, being the court of last resort for the State, on January 23, 1894, decided that the Sabbath law of Maryland, which is one of the most strict, is not in contravention of the national constitutional amendment forbidding the union of Church and State. Judge Boyd, in this case, remarked that a decision would have no less weight

because "in accordance with divine law as well as human." The decision itself accords with the unanimous opinion of the Supreme Court on February 29, 1892, that "this is a Christian nation." That decision and the action of Congress in closing the World's Fair on the Sabbath should logically be followed by the passage of the "Blair Sunday Rest Bill," soon to be re-introduced by ex-Senator Blair in the House of Representatives, by which all Sunday work under control of Congress, including the mails and interstate trains, is forbidden. And the Christian amendment introduced in January, 1894, by Congressman E. A. Morse, which puts a recognition of the supreme authority of the law of Christ into the preamble of the national Constitution, is also but a fitting incorporation into fundamental law of the Supreme Court decision that has just been cited.

This shows very well the logical and necessary sequence of each succeeding step in this great iniquity. That the remaining steps will follow is just as sure as that these have been taken. Is it not time for congressmen, legislators, lawyers and citizens, who have ridiculed the possibility of the adoption of any such measures in this country, to wake to an understanding of what is going on and what the result will be?

W. H. M.

Court of Appeals of Maryland.

John W. Judefind vs. State of Maryland.

January Term—January 23, 1894.

Writ of Error to the Circuit Court for Kent County.

James T. Ringgold, for appellant.

Attorney-General Poe and Wm. M. Slay, for appellee.

Argued before Robinson, C. J., Bryan, Fowler, McSherry, Page and Boyd, JJ.

No writ of error lies to the Court of Appeals from the decision of the Circuit Court of a county on an appeal to it from the judgment of a justice of the peace. Section 247, of Article 27, of the Code of Public General Laws which prohibits work on Sunday is not in violation of the Constitution of the United States nor of the Constitution of the State of Maryland.

BOYD, J.—The plaintiff in error was arrested under a warrant issued by a justice of the peace for Kent County, for husking corn on Sunday. He was tried, convicted, and fined five dollars and costs, in accordance with the provisions of Art. 27, Sec. 247, of the Code of Public General Laws. He appealed to the Circuit Court, where he elected to be tried before the court, and was convicted and fined five dollars and costs by that court. He has brought the case to this court by petition in the nature of a writ of error, in which he designates the following as the points of law to be reviewed:—

That Sec. 247 of Art. 27 of the Code, is void, because it is in violation of the first paragraph of the 14th Article of the Constitution of the United States.

[2.] That said statute is void, because it is in violation of Article 36 of the Bill of Rights of the Constitution of Maryland.

[3.] That the Circuit Court for Kent County had no jurisdiction to try and convict the traverser since the justice of the peace had no jurisdiction.

(1.) Because (a) the warrant charged no offense under the statute, as it failed to set forth that the husking of corn on Sunday was not work of necessity or charity. (b.) The warrant shows upon its face that it was issued on Sunday, and its mandate is to apprehend the traverser immediately; "it is admitted that it was actually served on Sunday; for these reasons it is void and no jurisdiction could be acquired under it. [2.] That the bond for appearance of the traverser in the Circuit Court is void, because it held him to answer a

charge of Sabbath-breaking," and no such offense is known to the laws of this State, and it is also in fatal variance with the warrant, which says nothing of Sabbath-breaking by the traverser, but charges him with husking corn on Sunday.

The Attorney-General, on behalf of the State, moved to quash the writ of error, on the ground that no writ of error lies to this court from the decision of the Circuit Court on an appeal to it from the judgment of a justice of the peace. That motion must prevail. It is well settled in this State that when the Circuit Court has jurisdiction to hear and decide an appeal from a justice of the peace, its decision is final, and an appeal or writ of error to this court will not lie, unless, of course, the statute authorizes such appeal or writ of error to this court. If the traverser desired to contest the constitutionality of the law under which he was arrested and have that question properly presented for the consideration of this court, he could have applied for the writ of certiorari upon the specific ground of the constitutionality of the law and the consequent want of power and jurisdiction of the justice of the peace to proceed under it. This court could then have reviewed the judgment of the Circuit Court on an appeal or writ of error. Nor can we review the decision of the Circuit Court on the question of the alleged defects on the face of the warrant and bond.

That court had the power and authority to entertain the appeal from the judgment of the justice on the question of jurisdiction as well as on other grounds, and the plaintiff in error having invoked and submitted himself to its jurisdiction, its judgment is final and conclusive. The case of *Rayner vs. State*, 52 Md., 368, is directly in point, and it is unnecessary to refer to the decisions of this court.

The attorney for the plaintiff in error argued at considerable length the constitutionality of the Sunday law involved in this case, and urgently requested this court to pass upon that question, regardless of our views on the motion to quash the writ of error. Having determined that the case is not properly before us, we do not feel called upon to discuss at length the cases cited or reasons assigned by the learned counsel, but as a refusal to state our conclusions might be deemed by some an indication of doubt on our part, we will briefly state our views on this subject.

We have not the slightest hesitation in announcing that the law complained of is not in conflict with the Constitution of the United States or of Maryland.

Although the argument of the attorney for the plaintiff in error gave evidence of thorough research and great labor, as well as ingenuity and ability, he was compelled to admit that if we were to be governed by precedent he had no standing in court as the cases were opposed to his contention. There has been numerous decisions in this country, as well as elsewhere, sustaining such law, and we have no desire to be the exception to the general rule.

Nature, experience and observation suggest the propriety and necessity of one day of rest, and the day generally adopted is Sunday.

There are and always will be honest differences of opinion as to how Sunday shall be spent, but the advantages of having a weekly day of rest, "from a mere physical and political standpoint," are too apparent to permit us to doubt the propriety of

having reasonable law to regulate work on that day.

In interpreting them, courts must not place unreasonable constructions upon them.

There may be some circumstances under which it would be deemed harsh and severe to punish a man for husking corn on Sunday; but if he defies the laws of the State or makes himself obnoxious to those desiring the quiet and peace of this day of rest, he should expect the machinery of the law to be put in motion. If the position taken by the plaintiff in error in reference to the law in question is correct, then the law prohibiting the sale of liquor, etc., on Sunday is unconstitutional as would be most, if not all, of our laws concerning Sunday. If the legislature cannot prohibit work, etc., on Sunday, as forbidden by Section 247 of Article 27 of the Code why should it be permitted to prohibit the sale of liquor, goods, wares or merchandise, or prohibit dancing saloons, opera houses, barber shops, etc., from being kept open on that day?

The laws and courts of this State have recognized Sunday as a day of rest from the time the State was formed, and statutes on the subject that were in force in colonial days are still in our Code. This court has, from time to time, given expression to its views on the question in very clear and unequivocal terms. In *Kilgore vs. Miles et al.*, 6 G. & J., 274. Judge Chambers, in delivering the opinion of the court, said, "The Sabbath is emphatically the day of rest, and the day of rest here is the 'Lord's day,' or Christians' Sunday. Ours is a Christian community and a day set apart as the day of rest is the day consecrated by the resurrection of our Saviour, and embraces the twenty-four hours next ensuing the midnight of Saturday."

In *State vs. Fearson*, 2nd Md., 313, Judge Mason, in passing upon the charge of permitting persons to bet on cards on Sunday, contrary to the statute then in force, sustained the law, and added, that "independent of any statutory prohibition, this is a gross offense against decency and public morals, and, therefore, richly merits punishment." In *P. W. & B. R. Co. vs. Lehman*, 56 Md., 227, Judge Alvey, in speaking of Sunday laws in the different States, said: "They are substantially the same in their general scope and provision—all looking to keeping the day sacred, and as one of rest from secular employment," and in other cases our Sunday laws have been enforced.

Some of the statutes in force in this State were passed as early as 1723—the one complained of in this case bearing that date originally and being continued in the Code of 1888. The tendency of legislation in this country is to provide for further rest, rather than to take away the "day of rest" that is welcomed by the industrious and hard working people of our land. As late as 1892 the legislature of Maryland passed a law authorizing banks in the city of Baltimore to close their doors for business at 12 o'clock, noon, on every Saturday in the year, and provided for the payment of notes, etc., falling due on Saturday "on the next succeeding secular or business day."

Article 36 of our Declaration of Rights guarantees religious liberty, but the members of the distinguished body that adopted that Constitution, never supposed they were giving a death-blow to Sunday laws by inserting that article. Those laws do

not prohibit or interfere with the worship of God on any day other than Sunday, nor do they compel any one to worship him on Sunday.

It is undoubtedly true that rest from secular employment on Sunday does have a tendency to foster and encourage the Christian religions of all sects and denominations that observe that day, as rest from work and ordinary occupation enables many to engage in public worship who probably would not otherwise do so. But it would scarcely be asked of a court in what professes to be a Christian land to declare a law unconstitutional because it requires rest from bodily labor on Sunday (except works of necessity and charity), and thereby promotes the cause of Christianity. If the Christian religion is, incidentally or otherwise, benefited or fostered by having this day of rest, as it undoubtedly is, there is all the more reason for the enforcement of laws that help to preserve it. Whilst courts have generally sustained Sunday laws as "civil regulation," their decisions will have no less weight if they are shown to be in accordance with divine law as well as human.

There are many most excellent citizens of this State who worship God on a day other than Sunday, and our Constitution guarantees to them the right to do so, a right which no one can interfere with.

The legislature of this State has not undertaken to prohibit work on the day observed by them, and hence they do not have in their religious work the advantage of having their Sabbath made a "day of rest" by human law, but the legislature has not in any way interfered with their religious liberty, or with their worship of God in such manner as they think most acceptable to him, as they have a right to do under the above provision in the Declaration of Rights.

If, then, the question was properly before us, we would decide that Section 247 of Article 27 of the Code was not in violation of the Constitution of the United States or of the constitution of this State, but as stated above, must quash the writ of error for the reasons given.

Writ of error quashed with costs.—*Daily Record, Baltimore, Md.*

Be Admonished.

LET no one deceive himself with the idea that we have outlived the time when men need to trouble themselves about the relation of the State to the Church; that men are no more to be called upon to suffer for conscience' sake. It is true that some centuries now intervene between us and the time when the Church of Rome allied to the power of the empire, sat supreme, drunken with the blood of martyrs, "and death and hell followed" the footsteps of its career. But let us not forget that human nature is in itself incapable of improvement, and that it is moved upon by the same malign spirit that has ever dogged the pathway of God's cause, to cast down and destroy his people and his truth. And even in our day these evil promptings are finding avenues for the exhibition of their real character, and they are seen to be the same that they were in the Dark Ages. Satan does not fully control human affairs, thank God, but he loses no chance to put in his malicious work to destroy the truth. In no way has he ever found a more satisfactory method of working his dreadful designs

than when he could, by placing the civil power in the hands of one set of religionists, incite them to persecute, to slay their fellow-men—their fellow-servants even—those whom they ought to have loved with the same love with which Christ loved all men. And if Satan in these days could induce men to follow the same diabolical work, he would be no less pleased than he was in the days now gone by.

Does some one say that this cannot be? Let such beware, let them be admonished to look closely at the influences that are now molding society and moving the world. Let them watch carefully the trend of political and ecclesiastical events; let them take notice of the prestige that the Church is gaining in the political world, and the readiness with which statesmen listen to her counsels and heed her directions. It will not be difficult in all these things to see premonitions of coming danger. A vivid sense of this danger is our only safeguard. The situation need not be viewed with the eyes of an alarmist; it is a subject that requires sober thought and not hasty conclusions. It demands deliberate study, a close discernment, a fine discrimination between the true and the false, between logic and sophistry, between the genuine and the specious, for this question is not settled yet; and it never will be settled till it is settled right, and it never will be settled right till He comes whose right it is to reign, and the government is administered by Him who reigns in righteousness.

G. C. TENNEY.

Sunday Laws.

THERE seems to be an idea in the minds of the people, or at least, some of the people, that enforcement of Sunday laws is not persecution any more than is the enforcement of the law against theft. The enforcement of the Sunday law carries with it the idea of a religious creed. All Sunday laws are the offspring of the union of Church and State; and wherever there has been a union of Church and State, there has been persecution more or less. Under such unions persons have been robbed of life, liberty, and the pursuit of happiness. And the more extensive and complete the union, the greater will be the loss of life, and liberty, and the greater will be the unjust restriction of the pursuit of happiness.

The law against Sunday work is based on the fourth commandment, and carries with it the idea that Sunday is the Sabbath of the Lord. The Lord, in speaking of the Sabbath, says, "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Here is a positive prohibition against work—against honest labor. And the reason assigned for this inhibition is, "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." The reason why Sunday law advocates have enacted laws prohibiting work on Sunday, and are laboring with all their might and main to enact more stringent ones, is because the fourth commandment says: "The Lord blessed the Sabbath day and hallowed it." It is impossible to exclude the idea of religion from a Sunday law. Sunday laws are the offspring of religion. Religion connects the idea of sacredness

to the day, and the Sunday law connects the same idea with it. Religion does not forbid work on Sunday because the work in itself is wrong, but because the day is too sacred to devote to such a use: because the Lord has said thou shalt not work. The Sunday law does not forbid work on Sunday because the work in itself is wrong, or because it is a nuisance, or uncivil, or because it is a violation of any man's natural rights, civil or religious; but because of the idea of the sacredness of Sunday. The Sunday law regards the day as too sacred to be devoted to secular pursuits. From this we may fairly conclude that when a man is fined for Sunday work it is not for the work in itself, for that is done on every other day in the week; therefore it must be on account of the sacredness of the day on which it is done.

All religious denominations claim, and pretend to keep, some sacred day as a holy day. However, they do not all claim and pretend to keep the same day as a holy day. In this country the great majority claim, and pretend to keep, the first day of the week as a holy day. Now, if there never had been a person in all the past, down to the present, that ever challenged or doubted the sacredness of Sunday, and had all refrained from work, of a secular character, on that day, then there would not be a Sunday law on the statute books of any State on the face of the earth. From some cause somebody challenges or doubts Sunday as being the Sabbath of the fourth commandment, and, consequently, have seen fit, in their judgment, to regard some other day as a holy day. Right here we find the foundation for Sunday law. It is because somebody else believes that some other day is the Sabbath, or that somebody else does not believe that one day is more sacred than another, that we have Sunday laws in our country. It is just because of difference of opinion that Sunday laws have been enacted; and that difference of opinion is a religious difference. The Sunday law advocates do not concede that their fellow-citizens, who differ with them, have the right to believe or practice what they believe. To afflict, harass, or destroy, for adherence to a particular creed, or system of religious principles, or to a mode of worship, is persecution. To fine a man for Sunday work is just the same thing as to fine him for his belief or faith, for there is no other way for a man to show his faith but by his works. A man that believes Sunday is the Sabbath day, if consistent, will keep it as such. The only way he can show his respect for Sunday is by not doing on that day what he does on all other days of the week; and certainly this is a right none can justly be deprived of by human opinion or enactment. Just so with the man who believes that Saturday is the Sabbath. He has no other way to show his faith but by his works. And the only way he has to show his respect for Saturday as a Sabbath day is by not doing on that day what he does on all other days of the week. And certainly, this is a right none can be justly deprived of by human opinion or enactment. If any man be fined, imprisoned, harassed, or afflicted, because he worked on Sunday, it is, most certainly, religious persecution for conscience' sake: just, forsooth, because he differs from the majority; and further, if a man believes one day is just as sacred as another, the only way he has to show his faith is by his

works, viz., by doing the same things on every day of the week, and this is a right that none can be justly deprived of by any human opinion or enactment. So that, if a man be fined, imprisoned, harassed, or afflicted, because he works on every day of the week alike, it is, most certainly, religious persecution for conscience' sake: just, forsooth, because he differed from the majority. Then, most evidently, the enforcement of Sunday law is persecution.

J. W. HANNER.

Madisonville, Ky.

Persecution in Georgia.

[The *Cottage Pulpit*, of Nashville, Tennessee, makes this editorial mention of the cases of Messrs. McCutchen and Keck who are awaiting retrial in May, under the Georgia statute forbidding Sunday labor.]

WE are sorry to learn that the two Seventh-day Adventists who were arrested and fined, and we believe imprisoned, in the town of Gainesville, Ga., some months ago for doing work on Sunday, after faithfully observing the Sabbath of the Bible, are still suffering under the ban of Georgia law for their devotion to the law of God, and likely to be yet more roughly handled for their "crime" by the higher courts under the Blue Law code of that "Christian commonwealth." It is lamentable to think that the moral sentiment of this enlightened age is not powerful enough to overawe such disgraceful proceedings, and have this and all similar clear-cut cases of religious persecution thrown out of court, as perversions of the laws themselves under which the pretended offenders were indicted, since it could never have been the intent of a "Christian legislature" to make criminals of Christians whose only offense is that they have literally followed the example of the Lord, who worked on the first day of the week and rested on the seventh!—that they are in this Sabbath doctrine at least true to the Bible and their faith as a body of Christians! That be the work of jesuitical Rome, and not of Protestant America!

Will our Georgia friends allow us to commend to their attention—and adoption of its patriotic sentiments and spirit if still worthy of the honor of being descended from an Oglethorpe and his revolutionary compatriots—the annexed extract from an old letter? The signature is familiar, and its genuineness is indisputable:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can without doubt remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience.—George Washington."

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NEW YORK, MARCH 15, 1894.

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

No one who reads the decision rendered in the Judefind case, published elsewhere, can fail to see its distinctively religious character. As to the specious plea made that in commanding the observance of Sunday "the legislature has not in any way interfered with their religious liberty, or with their worship of God in such manner as they think most acceptable to him," read the tract, published by the International Religious Liberty Association, entitled "Our Answer," and its fallacy will be made immediately apparent.

THE decision of the Appellate Court of Illinois, in its final disposition of the Clingman World's Fair injunction suit, enjoining the Fair management from closing the gates on Sunday, is that Judge Stein's Court had no jurisdiction in the matter. Of this the *Christian Reformer* says:—

Christian citizens must be blind if they fail to see how this injunction case demonstrates the necessity of an authoritative and undeniable constitutional basis for Sabbath laws and all such distinctively Christian institutions of our Government. . . . Of all the practical arguments for the Christian amendment of our national Constitution, this Clingman injunction suit is the strongest that can be urged. . . . Let the attitude of the nation in all its courts and laws, toward the Sabbath and the Lord of the Sabbath, be so clearly defined by a constitutional acknowledgment that all such trickery will be hereafter impossible.

The arrogance of this demand for Church control over the State is suggestive of the manner in which it will be enforced when once the dignitaries of the Church militant feel sure of their seats on the bench of the religious court-martial.

THE opinion of the court in the Judefind case, lately rendered in the Court of Appeals of Maryland, is reprinted on another page, from the *Daily Record*, of Baltimore. It is due to the counsel in this case, James T. Ringgold, Esq., to state that the appeal had been taken before he was called in to defend it, and the time had then passed for the issuance of a writ of certiorari, and the case was carried up by petition in the nature of a writ of error. This being so, it was Mr. Ringgold's contention that, the want of jurisdiction being apparent on the face of the proceedings, no special form of pleading was necessary to call attention to it. This decision is not a surprise, because of the previously known views of the chief justice who had already heard the cases of Baker, Bryan, Marvel, and others, of Maryland, in the lower court. There is an interesting point, however, in the definite holding, not previously made, that unless certain points

of practice are followed, the question of validity of proceedings in the court below, though apparent on the face of the proceedings themselves, cannot be considered in the appellate court. Thus this decision makes it still more difficult for those who do not or can not employ counsel, and from the opening of their cases, to obtain the proper offices of the courts. It is interesting to note that in this decision as in that of Judge Hammond, in the King case, and that of Justice Brewer, of the United States Supreme Court, that "this is a Christian nation," the religious portion of the opinion is a *dictum* of the court, not necessarily involved in the technical decision itself.

PETITIONS are being presented to Congress which the *Congressional Record* describes as "in favor of an amendment to the Constitution recognizing the Deity," and "favoring an amendment to the preamble of the Constitution recognizing the kingship of Christ on the nations of the world, and the Bible as the basis of moral legislation." Very soon, probably, Congress will be flooded with this style of petition in greater quantities even than for the Sunday closing of the World's Fair. Is it not time for those, who thought and said that the demand for religious legislation was but an evanescent craze, to see their error and come out openly with the honest opposition which they have privately expressed?

THE *Mail and Express* is editorially roused over the consolidation of a Catholic parochial school and the Riverside public school, West End, Pittsburg, by which the Sisters of Mercy, heretofore teaching in the parochial school, are transferred to the public school, with their peculiar religious garb and tenets. This the *Mail and Express* says will make this public school "distinctively a Romanist school." True! But the *Mail and Express* should have thought of this before. Such a fusion does certainly make a Romanist school. But such a thing is only consistent with what has gone before. There has been a fusion with Roman Catholicism in the enforcement of Sunday observance and religious law which has made this a Romanist country. The *Mail and Express* should be consistent and repudiate it all.

IN the trial of Messrs. McCutchen and Keck for Sunday work, in Gainesville, Ga., Mr. Keck said to the jury:—

GENTLEMEN OF THE JURY: I am happy to-day to stand here as a representative of my Saviour. It is not that you are trying me here to-day for what I have done; for the Lord, with whom I have become acquainted, has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is the Lord, the Saviour of mankind, who is on trial here. I thank him that he has said, "No man can serve two masters." One master, the Roman Catholic Church says, You keep Sunday, and you will show allegiance to me. The Lord says, Keep the seventh day as the Sabbath, and you will show allegiance to me. I bow in obedience to the Lord;

and if he wishes me to suffer for exercising my right to work on the first day of the week, I am perfectly willing to do it.

In the course of his address to the jury the prosecuting attorney referred to this in these words:—

Mr. Keck says he is not on trial—that it is the Lord who is on trial. If that is so, gentlemen, I ask you to acquit the Lord right now. If we are prosecuting the Lord, I ask you to let him loose. But if this prosecution is against Keck and McCutchen and they violated the law, what will you have to say? that they shall not be convicted?—No! it is your duty to do it. They may think they represent the Lord, I don't say they do not, but I do say we cannot bother with the Lord by criminal indictment.

From these extracts it will be evident that in this case the actual issue was raised.

THE telegraphic news contains this item:—

CHICAGO, ILL.—The Seventh Infantry Regiment of the National Guard, which is composed of men of all denominations, has been ordered by the commanding officer to attend the service of St. Patrick's day at St. Mary's Roman Catholic Church in uniform and with side arms.

The service is to include the first military mass celebrated in the United States in many years. The order is strongly criticised by the Protestant members of the regiment.

The claim has been made that the Roman Catholics are in the majority in many of these military organizations. If this be true, and it be also true that the minority must bow to the rule of the majority in religious things, why then are these Protestant members objecting?

THE Ancient Order of Hibernians, and other Irish Catholic societies of Brooklyn, have asked the mayor of that city to hoist the green flag over the Brooklyn City Hall on St. Patrick's day. A considerable delegation interviewed the mayor on the subject, and this is part of the *New York Sun's* report of what was said:—

Miles F. McPartland then followed in a brief argument, much after the style of Mr. O'Donnell. Mayor Schieren cut him off by asking what he should do if some person came and asked him to put up a flag in celebration of Martin Luther. Mr. O'Donnell replied that such a celebration would smack of religion.

"Wasn't St. Patrick a religious man?" demanded the mayor.

MR. O'DONNELL.—St. Patrick was not only a religious man, but he broke the chains of paganism and slavery.

MAYOR SCHIEREN.—What has this country to do with this question, anyhow? I have not made up my mind, but I will give no preference to anybody.

Just as one delegate reached the door, he turned back, and, looking straight at the mayor, said:

"Mr. Hewitt did the same thing once in New York." "Mr. Hewitt has nothing to do with me," was the mayor's parting shot.

Such straws as this have a very apt suggestiveness when it is remembered that the next time Mr Hewitt ran for mayor of New York, after his collision with the Catholic societies, he was defeated.

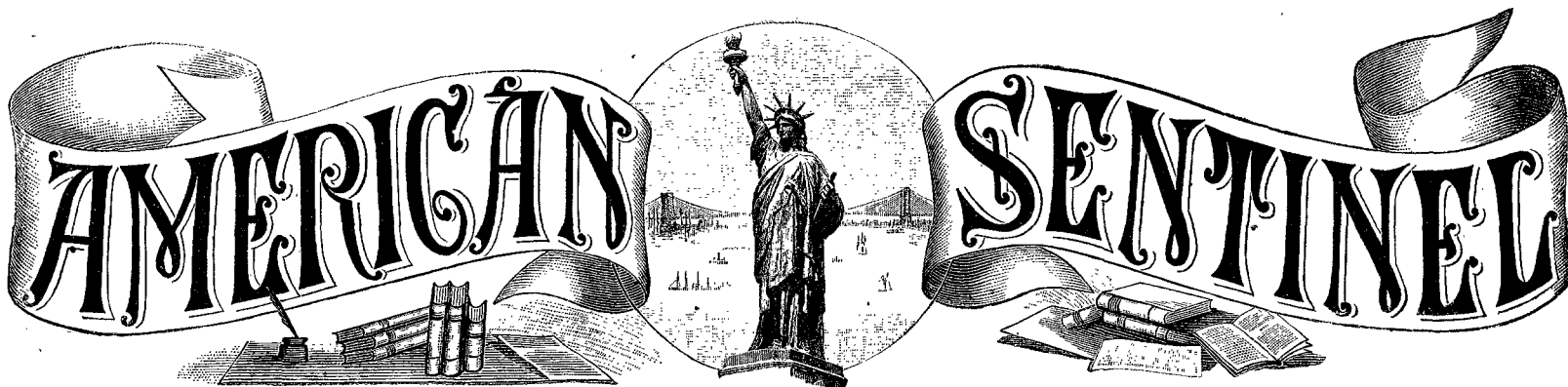
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EDITOR, - - - ALONZO T. JONES.
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WILLIAM H. MCKEE.

WE have been asked what objection we have against the proposed Sixteenth Amendment to the United States Constitution?

WE have also been asked what we think of the so-called League for the Protection of American Institutions, which is the originator and promoter of this proposed Sixteenth Amendment?

WE are perfectly willing to answer both of these questions. Indeed, we answered them four years ago in these columns; but are ready to answer them again, not only because we are asked, but because this subject comes naturally in the line of our studies and discussion of methods of opposing the encroachments of Rome.

THIS proposed Sixteenth Amendment is framed as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

THERE are two objections to this proposed amendment. *First*, it does not go far enough; and *second*, it is not honest as far as it does go. It does not go far enough because it only forbids "any State" to use its property or credit or money for the purposes named, while it leaves the *United States*—the national Government—free to keep on doing it, as it has been doing, to the extent of hundreds of thousands of dollars ever since 1885. Again, it does not go far enough, in that it only forbids any State to aid, "by appropriation," "any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesias-

tical control," while it does not forbid any State even to make appropriations in aid of religious institutions, societies, or undertakings, under State control. So that there is nothing in this proposed amendment to prevent any State or the national Government from making all the appropriations of property, credit and money that can be obtained, for the support of religion or for religious purposes, so long as the institution or society, or even the church to which the appropriation may be made, is under State or national control, and not "under sectarian or ecclesiastical control."

THIS is not only so, but is intended to be so, by the chief organizers of the league and the originators of the proposed amendment. And this is where the thing is not honest as far as it does go. And here we begin to tell not what we think of this league, but what we know of it. The chief, if not the sole originators of the league, were James M. King, D. D., of this city, who has always been and is now its secretary; and Hon. John Jay, who was the first president of the league, and continued its president for several years, until his death. And it is a plain and distinct matter of record that both James M. King and John Jay were all this time actively committed to the support of religion *by the State*. Of this there is abundant and undeniable proof, some of which we shall now give.

It is well known, and a matter of public record, that in 1888 Henry W. Blair, then United States Senator from New Hampshire, introduced a joint resolution to amend the Constitution of the United States, which provided in so many words for the enforcement, by the national power, of the teaching of "the principles of the Christian religion" in all the public schools in the land. February 15, 1889, James M. King, D. D., then the representative of the Evangelical Alliance and now secretary of this league, appeared before the Senate Committee on Education and Labor, and argued in favor of the adoption of that proposed Blair amendment. He argued earnestly for that "Christianity" which is "a part of American law," and further said:—

The Christianity which has from the beginning char-

acterized our public schools, and which properly belongs to the schools of Christian people, is thus alluded to by the Evangelical Alliance in a recent circular to the American people:—

"Touching the management of our common schools, on the purity of whose teaching depends the character of the nation, this Alliance would earnestly and respectfully entreat all who would maintain in their purity and beneficence our American institutions to have eye to the schools in their own immediate neighborhood; to cherish them with affectionate and jealous care; to guard them from partisan and sectarian manipulation; to see that the teachers are fitted for their work, morally as well as intellectually, and that they worthily appreciate the grandeur of their task in training children for their high duties as American citizens. They should clearly understand that while those duties are based upon the broad, tolerant Christianity which our country holds to be, in a modified sense, a part of the American law—the *Christianity revealed in the Bible*, and whose divine origin and birth are judicially recognized—a Christianity not founded upon any particular tenets, but Christianity with liberty of conscience to all men—the *Christian ethics and influence thus authorized and demanded in our schools* must never be narrowed or perverted in our State institutions, and least of all in our public schools, by the admission of denominational dogmas or doctrines, or of decrees or maxims at variance with American rights, American principles, or American law, or inconsistent with the fundamental American principle of a complete separation of Church and State."

AGAIN: In the winter of 1889-90 the Supreme Court of Wisconsin decided against the use of the King James version of the Bible in the public schools. The court decided thus upon the strength of the clause in the State constitution forbidding sectarian instruction in the public schools, and which forbids the State to make any law respecting an establishment of religion or prohibiting the free exercise thereof. In short, the Supreme Court of Wisconsin decided against the use of the Bible in the public schools, under constitutional provisions which in substance and on their face are identical with this amendment which is proposed by the National League for the Protection of American Institutions; yet, on the eighth day of April, 1890, in the New York Conference of the Methodist Episcopal Church, Dr. King, at the time general secretary of this league, as chairman of the Conference Committee on Religion and Public Education, presented a report, in which are the following statements of what the committee called "principles":—

2. That the separation of Church and State cannot

mean, under our form of government, the separation of Christian morality and the State.

3. Historically, and by the highest legal and judicial precedent, we are a Christian nation.

4. It is well settled by decisions in leading States of the Union that Christianity is a part of the common law of the State; "the American States adopted these principles from the common law of England."

5. Education consists in the symmetrical development of the whole man for the purpose of his creation. This purpose is admitted to be moral. Purely secular education is impossible in a land whose literature, history and laws are a product of a Christian civilization.

12. We repudiate as un-American and pagan, and as a menace to the perpetuity of our free institutions, the recent Supreme Court decision in the State of Wisconsin, a decision dictated and defended by the enemies of the public schools, that the reading of the Bible, without comment, is "sectarian instruction of the pupils, in view of the fact that the Bible contains numerous passages, upon some of which the peculiar creed of almost every religious sect is based. And that such passages may be reasonably understood to inculcate the doctrines predicated upon them." The enemies of the common school declare that "exclusion of the Bible would not help the matter. This would only make the schools purely secular, which were worse than making them purely Protestant. For as it regards the State, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion."

In the present state of the controversy, we hold it to be the duty of the citizens of a commonwealth, Christian in its history and in the character of its laws, to deny that the Bible is a sectarian book, and to claim for it a place whenever the State attempts to educate youth for the duties of citizenship.

THE New York Times criticised this report upon the basis of the fundamental principles of the Government of the United States, which maintain the total separation of the State from religion. Thereupon, April 16, 1890, in a long letter to the Times, Hon. John Jay, then president of this league, took the Times severely to task for its criticism upon Dr. King's report.

The sole object of this letter is to prove that "Christianity is a part of American law," and that therefore Christianity and its interests must be respected and enforced by the law; and he distinctly defends the right of the State "to teach morality," "to approve the ten commandments," and "to instruct children in the law of God and the sermon on the mount." And he assumes the task of "defending American law from the charge of ignoring Christianity," which he declares "is not difficult for even a layman."

By these evidences it is plain enough that this so-called League for the Protection of American Institutions is a deceitful thing. It does not really intend to protect American institutions. It does not really intend to protect the American public school. For, while proposing that this amendment shall prohibit the State from devoting any money to any church school or institution, the league does intend that the State shall teach the Christian religion in the public school, and such other educational institutions as can be put under State control, and shall use the money of the State for that purpose. The league gives to the word "sectarian" a meaning of its own, a meaning which the word cannot fairly be made to bear, and it intends that under that interpretation, the league's views of the Christian religion shall be forced upon the people in the public schools and other places, by the State, at the public expense.

WE are not alone in the view that by interpretation this proposed amendment is to be made to enforce what it does not say. The same day on which Dr. King spoke before the Senate Committee in be-

half of the Blair amendment, Rev. T. P. Stevenson, corresponding secretary of the National Reform Association, spoke immediately preceding Dr. King, and presented a memorial, of which the following resolution is a part:—

Resolved, That while our schools are and should be Christian no preference or advantage should be given to any one sect or denomination in connection with the public schools. Above all, no sect can justly or fairly claim any share of the public money for the support of its own sectarian schools.

This expresses the same principles precisely as those held by Dr. King and Mr. John Jay. And of this amendment that is framed and proposed by the league, the *Christian Statesman*, of which Mr. Stevenson was then editor, said:—

It ought to receive the immediate and serious support of all loyal Americans.

Then it said:—

Rightly interpreted, the foregoing amendment could not be used in any way as a lever to overthrow the Christian elements in our public schools.

By these evidences it is plain enough that if that amendment were adopted and were a part of the United States Constitution, and the United States Supreme Court should by it decide against the use of the King James version of the Bible in the public schools, as the Supreme Court of Wisconsin did, then that court would be denounced by this league as an aider and abettor of "the enemies of the common schools," and such decision would be denounced by this league as "un-American and pagan."

THE ideas of Christianity held by this league, and the King James version of the Bible, according to the views of the president and secretary of the league, are *not sectarian*. These are held to be not sectarian, because the leading Protestant denominations all agree that this is proper. With this meaning given to the word "sectarian," these denominations might establish what they would call a national university, say at Washington City. They could put it under State control and then could draw from the public treasury all the money that by any influence they could secure in support of that school, and so teach their views of Christianity in the school, just as they are now doing with the Indian church schools. All this, even though that amendment were a part of the national Constitution: because the school would not be under *ecclesiastical* control, but *State* control; and, according to their interpretation, the teaching of their views of Christianity and the Bible would not be *sectarian*.

Or, on the other hand, the United States itself might be persuaded, as Senator Edmunds' bill proposed to establish a national university, and these denominations, according to their interpretation of the word "sectarian," could have taught there, at the national expense, their views of Christianity and the Bible. And if these things were not so taught in such an institution, then, according to the "principles" of these originators and officers of this league, and these originators and promoters of this amendment, the league would repudiate the action, and even the institution, as "un-American and pagan, and a menace to the perpetuity of our free institutions."

ACCORDING to their ideas, Christianity and the Bible are not sectarian, therefore they should be taught in the public schools.

But if the question be left to the States, there will be a disagreement between them, as has already appeared in Supreme Court decisions. But if this proposed amendment should be adopted, the whole question would at once be removed from State jurisdiction and made national only. Then if a decision of the United States Supreme Court should be secured sustaining the ideas of the league, that Christianity and the Bible are not sectarian, a national religion would thus be established at one stroke. And as the Supreme Court of the United States has already unanimously declared that "this is a Christian nation," and that "we are a religious people," there is not the least room for doubt that this court would readily enough sustain the views of the league that Christianity and the Bible are not sectarian, and can therefore be taught and supported by appropriations of public money. And thus the far-reaching and dishonest purposes of this league would be accomplished. Therefore, as the ultimate object of this proposed Sixteenth Amendment is to support religion by the State, and is therefore to be used only to establish so-called Protestant or *non-sectarian* Christianity as the national religion, we have all the objection to it that we have to any other effort to establish any other form of Christianity or any other religion as the national or State religion.

So much for this proposed amendment, but we are not done with this league. There is another piece of its wickedness to be exposed. In the New York legislature of 1890, James M. King, D. D., the general secretary of this league, acting in his official capacity as such, had introduced a bill written by himself, upon the subject of public schools and compulsory education. That bill provided that even a parent could not teach his own child in his own home without first passing a successful examination "by a superintendent of schools." The bill was discussed by the Union League Club of New York City, and was referred to a committee of eight members, who were to draw up a report for the action of the club. The committee made a lengthy report, which so ably exposes the mischiefs of the bill, and the mischievous spirit of the league which framed the bill, that we reprint the main points of it. It is worthy of the most careful consideration of every person in the United States, and especially so in this connection, as the editor of the SENTINEL himself heard the author of the bill—Dr. King—declare that he would never cease his effort to secure the enactment of such a law. The report of the committee of the Union League Club, which was unanimously adopted, runs as follows:—

The Committee on Political Reform have had under consideration Assembly Bill No. 106, entitled "An Act to secure to children the benefits of an elementary education, and making an appropriation therefor," and submit the following report and resolution, and recommend their adoption:—

"This bill purports to be in favor of compulsory education and in support of the common schools. Nothing is more important or desirable to the preservation of our institutions than the universal dissemination of knowledge, and, as a means to that end, the most vigorous support of the public schools is needed, consistent with individual liberty. It is believed that every member of this club is a staunch supporter of the common school system, in common with the great body of the citizens, and would do nothing to weaken their hold upon public affection, or impair in any way their usefulness.

"The proposed bill is so extraordinary in its provisions as to require a careful and critical examination. It incorporates within it certain principles and methods

of action that are entirely inconsistent with individual liberty and the sacred rights of the family. The bill seems to be, in some measure, a substitute for the act passed in 1874, but with additional powers and limitations that make it a dangerous and vicious bill."

After describing a number of sections of the bill, the report continues:—

The bill invades the privacy of the domestic circle and supersedes the authority of the parent in the education of children of tender age, and substitutes therefor persons authorized by act of the legislature to discharge these delicate and important duties.

Although section three tolerates education in the family circle, it does not leave that to the choice and discretion of the parent, but provides that that teaching shall be under the supervision and control of a "school commissioner or a superintendent of schools, by whatever name known in the city or the State." The same section also graciously provides that in case a child is taught at home, the instruction in the branches specified in the bill shall be at least equivalent to that given in the public schools.

There is also a provision that, in case of the physical or mental condition of a child being such as to render its attendance at school inexpedient or impracticable, a physician's certificate may remit the penalty.

The general effect of the bill is to bring all matters of education, whether in the family circle or in public or private schools, under the supervision of school superintendents or school commissioners. The neglect of the duty of educating children according to these public officials is made a misdemeanor.

This bill proceeds upon the theory that the artificial and intangible body known as "the government" is a better guardian of children than those to whom they owe their existence, and that the most ignorant and incompetent public school teacher in the State is qualified to train any young child, while the most refined, intelligent, virtuous, and loving mother of that child, if for any reason she fails to obtain the consent of the school authorities, is not competent for that purpose. It calls for interference between parent and child at precisely that tender age when the character of the latter is unformed, and when it is in the most need of parental guidance and teaching. An attempt to enforce the provisions of this bill will be likely to lead to violence and breaches of the peace.

However desirable general education may be, it never can be desirable to invade the rights of parents and the sanctity of the family in the manner proposed by this act, under the guise of public instruction.

The bill specifies certain fundamental subjects of education as essential to fit a child as a member of the State. True education consists in the harmonious and symmetrical development of mind and character, and both should proceed together as far as practicable. In most cases no one is as likely to know the character of children as well as parents, and only in exceptional cases should be taken from them the absolute right to determine what and what kind of education they shall receive. The object of the public school system is to aid parents in the education of their children and not to override the parental control or usurp its place. The bill reduces parents to the humiliating position of being obliged to obtain the consent of the school authorities before they can teach their own children, or select a teacher for them at home, and to the risk of fine and imprisonment if they act without such consent. Such legislation as this tends to destroy individuality and substitutes therefor State control in matters that should always belong to the individual. It is a long step in the direction of Socialism, where all property and all individuals are placed under the direction of government.

Dr. Kittridge, of this city, recently said: "The home is the grandest university in the world, and to its wise and religious education we owe, more than to any educating influence, the scholars and patriots and benefactors of our race." This we believe to be a true statement of the value of the home and home influence; and whatever evils may exist touching the education of certain classes of our citizens, those evils cannot by any possibility justify the subversion of the homes, and home control of children, which serve to lay the foundation for all that is best and holiest in our lives and our country.

The tendency of this bill, if enforced, will be to weaken parental authority over the children, and divide responsibility between the parents and the State authorities for their education. It is in the line of the most vicious class of legislation with which we are afflicted—that of State interference and control in matters with which the State of right ought not to interfere. However paternal the government may be, in this field it should keep its hands off. Whatever may be said in favor of enforced education of those whose education is entirely and grossly neglected, nothing can justify the public scrutiny and control of family education as contemplated by this act.

We therefore submit the following:—

Resolved, That the Union League Club deems this bill in the particulars mentioned a menacing invasion of the sacred rights of the family, in the matter of the education of children, and we request the members of

the legislature so to vote as to defeat the passage of the bill.

Signed by E. B. Hinsdale, chairman; Edward H. Ammidown, R. M. Gallaway, Cephas Brainerd, Clarence C. Buel, John Jay Knox, D. B. St. John Roosa.
M. M. BUDLONG, Secretary.

Union League Club House, January 23, 1890.

Such are the purposes, the objects, and the aims of the National League for the Protection of American Institutions, John Jay, president, James M. King, D. D., general secretary. As the legislation which it proposes is dangerous and vicious legislation, so the league which proposes it is a dangerous and vicious league. Instead of its being for the "protection," it is rather for the destruction of American institutions. Therefore the best thing the American people can ever do is to protect American institutions themselves, by giving no place to the dangerous and vicious designs of this dangerous and vicious National League for the Protection of American Institutions. A. T. J.

A Plea Before a Georgia Jury.

In the trial of Messrs McCutchen and Keck, in Gainesville, Ga., for Sunday labor, which resulted in the disagreement of the jury, and the setting of the case for retrial in May, no legal counsel was employed and Mr. McCutchen occupied nearly an hour and a half in an address to the jury. This address was an earnest and effective presentation of the truths and principles which apply in the case; only a condensed statement of the points made can be given here. The counsel for the State had previously cited the law and read the statutes upon which the action was brought. Taking advantage of the fact that the statutes use the three expressions "Sunday," "Sabbath," and "Lord's day," the defendant, in his plea before the jury, declared that the work in question was not done on the Sabbath, or Lord's day, and, that, as by the very language of the statute and the indictment the realm of the Lord's things had been entered, it was proper to go the Lord's Word—the only competent authority—to show what the Lord's day is. He contended that the labor in question had not been done on the Lord's day or the Sabbath. The Lord's day and Sabbath are synonymous. They are the seventh day. But Sunday is the first day, and statutory law cannot make them the same or decide that they are the same. Neither are statutes competent to decide the question as between Sunday and Sabbath. There is but one book competent to speak upon that subject. The speaker called for the court Bible and reminded the jury that it was the identical book upon which the witnesses had been sworn; from that book he read in the 20th chapter of Exodus, beginning at the eighth verse, "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." This, the only competent authority, expressly states that the seventh day is the Sabbath day.

Sunday is the first day. This is the concurrent testimony of history. Pagan and Christian recognize Sunday to be the first day of the week. The seventh day and the first day are distinct days, the Sabbath is one, Sunday is the other, therefore, that Sabbath and Sunday are different days must be conceded. Sunday is a pagan institution. The fact that the day is called Sun day shows this to be so.

This work is charged to have been done

on the Sabbath, the Lord's day. What day is the Sabbath? The seventh day. Upon what day of the week did Nov. 19, 1893 fall, the day in which it is charged this violation of the statute of Georgia took place? The first day. The question then necessarily arises as to whether the seventh day is still the Sabbath day. When a law is once enacted it remains in force until repealed. The only authority competent to repeal the law is the one that made it. You are bound to admit that the seventh day of the week is still the Sabbath unless it has been abrogated, and by divine authority. If there has been no such repeal it is a fact that the same day is the Sabbath to-day that was the Sabbath in the days of Moses.

Here the speaker entered into a detailed consideration of the passages of scripture in the New Testament referring to the first day of the week, showing in each case, from the context, that it was not the Sabbath to which reference was made. Many texts were also quoted and analyzed which spoke of the Sabbath, and contained intrinsic evidence that reference was not intended to the first day of the week. Thus the Bible was shown to give reciprocal testimony that the first day of the week is not the Sabbath, and the Sabbath is not the first day of the week.

The speaker brought explicit evidence that Christ left no record of a repeal of the law of the Sabbath, and that he and his apostles and followers observed the same seventh day during the life of Christ upon earth and after his crucifixion. He showed it to be the unanimous testimony of Scripture that the day remained the same. The custom of the apostles as to the observance of the Sabbath as found in the Acts of the Apostles was stated in detail. Indeed, in one place Paul preached in the synagogue for seventy-eight consecutive Sabbaths. If Paul preached to the Jews in the synagogue and on the Sabbath, it was necessarily on the seventh day. That he also himself actually observed the day, Acts 28:17, is conclusive proof, when he says: "Men and brethren though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." He was addressing the Jews. He was a Jew. It was the custom of themselves and their fathers to observe the seventh day. Then in declaring that he had committed nothing at all against their custom he made a positive statement that he observed the same day they did.

This is amply sufficient to show which day the Sabbath day is both formerly, latterly, and all the way along. He who dares to say that that everlasting and eternal code in which is inscribed the Sabbath law may be changed or altered takes away the standard of all morality religion and right. In Matthew 5:17 is direct testimony that this law has not been changed: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law of God, therefore, remains inviolate. The Sabbath has not been changed. We have not violated it, but after keeping it in conformity with scriptural direction, have worked on the first day of the week.

"As another demonstration of the identity of the Lord's day and the seventh day of the week, take two other statements

of scripture. Mark 2:28 says, "The Son of man is Lord also of the Sabbath." Ex. 20:10 says the seventh day is the Sabbath. Here are two plain statements of scripture which may form the premises of a syllogism thus:

"The Son of man is Lord of the Sabbath. The seventh day is the Sabbath. Therefore, the Son of man is Lord of the seventh day.

"Forming another syllogism, of which the above conclusion shall be the minor, we have this:

"Whatever day it is of which the Son of man is Lord, is the Lord's day.

"The Son of man is Lord of the seventh day.

"Therefore, the Lord's day is the seventh day."

But there is a claim that a change has been made since the first order of things. The Lord did not make the change. Who then has attempted it? W. H. M.

(To be continued.)

The Pope as Arbiter of the World.

THE agitation having for its object the selection of the pope as arbiter of the world gains strength with passing time. The suggestion has been repeatedly and openly made by papists and very many items looking in that direction, and designed no doubt to further the movement, appear from time to time in leading periodicals. The *Review of Reviews*, for March has the following significant article:—

There are not a few signs of the moral desperation which, rightly guided, leads into a new and auspicious career. What seems to be the crying need of the hour is a great European leader, a truly international man, whom kings and statesmen and the common people in every land could trust, who, passing from court to court, from cabinet to cabinet, from one Bourse to another, could negotiate the general desire for peace into a permanent organization, who could charm national pride and sensitive national honor into loyal submission to a tribunal of international justice and international force. In default of such a modern edition of Peter the Hermit preaching the union of the nations in a crusade against war, Europe may have to wait the authoritative summons of the leagued English-speaking peoples, or the spontaneous resolve of the continental proletariat, or the cruel dictate of mutual helplessness following on devastating war. But whatever be the occasion, the one condition of settled peace remains the same: The establishment of a central court, with power to enforce its sentence. Disarmament by mutual arrangement seems scarcely possible or wise, unless accompanied or preceded by this condition. Until a man knows that the law is strong enough to protect him from injury, he can hardly be expected to give up carrying arms; and until nations know that behind the high court of international justice there is material strength enough to prevent or punish the international aggressor, they are not likely in any fit of amiable enthusiasm to disband their armies and dismantle their fortresses. That condition observed, the difficulty ought not to be insoluble. Are the powers willing to develop the concert of Europe, or such relies of it as survive, into a properly constituted judicial tribunal? If they are not willing, then there seems to be nothing for it but to let them burn in the hottest purgatory of militarism until such time as they shall be willing. A strange glint of coming possibilities showed itself last month in the Bavarian Diet. Two Ultramontane members, while denouncing the acceptance of the Army Bills, "proposed the institution of an international court of arbitration for the settlement of European quarrels, under the presidency of the pope." His holiness is said to be preparing an encyclical on the general question.

The final and everlasting judgment of the papacy is certain. But before that time comes we may expect to see that wicked power exalted to the tops of the mountains. "For God hath put in their hearts [the hearts of the rulers of Europe] to fulfill his will, and to agree and give their kingdom unto the [papal] beast, until the words of God shall be fulfilled." Then shall that wicked power boast her-

self, saying, "I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

A Flatterer, a Deceiver, a Perverter; Such Is the Papacy.

"AND such as do wickedly against the covenant shall he pervert by flatteries." Dan. 11:32, R. V.

"To pervert is to turn from the truth; to distort the truth from its true use and end; to pervert the laws by misinterpreting and misapplying them; to pervert the meaning of an author."—*Webster*.

This is exactly that kind of work described by the prophet of God in the text quoted; and it is very far from being honorable work. Indeed it is quite the reverse. It is a work of the most disreputable kind. To turn from and twist the truth; to misinterpret and misapply law; and to turn the true meaning of an author, or a document of merit, and so deceive the people is dishonorable, contemptible and misleading.

But this is precisely what is expressed in the text; and by whom? What is represented by the pronoun "he," in this verse? In the preceding verse two desolating powers are described as the "daily" desolation, and the "abomination that maketh desolate;" which for a long period were to desolate the Church of God. The two great desolating powers, which have been the scourge of the Church and of the world, are pagan and papal rule. The first was supplanted by the latter in A. D. 538; and since that time it has been the perverter of the principles of righteousness as proclaimed by that voice in Judea, which declared the utter separation of Church and State (Luke 20:25.); and the rights of conscience of the individual. John 12:47. Never was this more apparent than at this present time.

How is it possible, in the light of the history of the past, that this dissolute power, the papacy, shall be able to so pervert the truth and the law—the fundamental law of the land—and as a result, pervert the people to its own perverted methods? Mark the law: "Pervert by flatteries." But notice another thing also. Those who are affected by these "flatteries," are those "who do wickedly against the covenant;" evidently those who think more of tradition—the false doctrines of the mother church, called "the wine of the wrath of her fornication;" of which all nations have drunk (Rev. 18:3);—than they do of "the word of God, which liveth and abideth forever." 1st Peter 1:23. And the prophet says, "But the people that do know their God [not know about God, but know their God;] shall be strong and do. Dan. 11:32. Being assured by this that those who "know their God," shall not be perverted by these "flatteries," turn now, for a moment to the work of the flatterer.

A flatterer is "one who flatters; a fawner, a wheedler, one who praises another to accomplish some purpose." To flatter is "to raise false hopes by representations not well founded. 'How many young and careless persons are flattered out of their innocence and their property by seducing arts.'"—*Webster*.

Is not this a most faithful picture of the situation of this youthful nation and

the papacy to-day? This gigantic religious-political organization calling herself the church of Jesus Christ, and recognized by many a so-called Protestant as, at least, a branch of that church, now comes before us as the "author of religious liberty," the "protecting cordon" of "this their Republic," as the only "power" suitable "to hold up your Constitution above the storms of human passions;" none "more congenial to the spirit of your Republic;" none "more conducive to its stability than the" Roman Catholic Church. She comes as "the foe to lawlessness," the champion of law and order," and "the saviour of society." She comes before us as the friend of education, assuring us that "Catholic education is the surest safeguard of permanence" to the Constitution, and "the best guide of the Republic in civil progress," and that "every Catholic school is a safe guardian of youth," and that "she is the fostering mother of the arts and sciences," and that Pope Leo "encourages scholarship by the establishment of universities or by giving them his blessing."

This "flatterer" would fain make us believe that she is the workingman's friend and protector; for "Leo XIII. has shown his love for the workingman." She comes saying: "We love liberty"!! for the church "grows and expands like the rose under the genial sun and air of liberty." And she professes "remarkable friendship for the republican system of government." All this is but a fulfillment of the words of the Spirit of God spoken through his prophet centuries ago. These are the words of a flatterer, words uttered for a purpose, and that, the purpose of the subjugation of this Government. And under this stupefying potion the sensibilities of professed Protestants are fast being benumbed. They have perverted the supreme law of the land, so that, to them it no longer means what it says; and so it stands, as misinterpreted, but a hollow mockery of those principles of which it has been regarded as the champion and safeguard. Yes, they have adopted the methods of the mother church in seeking and securing legislative recognition of a dogma of the mother, a religious institution—the Sunday—which is Church and State union, and spiritual adultery. They have set up the very image of the papacy, and now they talk just like her, manifesting the same spirit of egotism and presumption, and do not hesitate to claim to be the most law-abiding people of the land, the most loyal, the most patriotic.

H. F. PHELPS.

St. Paul, Minn.

Rome vs. History.

A VIGOROUS, and probably successful, protest has been filed with the Board of Education in San Francisco, against the use of "Myers' Outlines of Mediæval and Modern History," as a text book in the high schools of that city. While the Catholics deny having anything to do with the filing of the protest, the history is objected to solely on the ground that it is extremely offensive to Catholics. No objection is made that the history is not a correct and truthful delineation of the events which actually transpired, but simply that the position which the Roman Church occupies is not pleasing to contemplate. Appeal is made to the fact that the book, in so far as it refers to the Catholic Church, comes within the purview of the State constitution, which

provides that no sectarian book shall be used in the public schools. The author of the protest admits that it is impossible to give a complete history of those times without referring to the Roman Church, and displays extreme sensitiveness that nothing but what is creditable to the Catholic Church be published. Any departure from this is looked upon as treading upon forbidden ground, and an infringement of rights. A comparison of the difference between countries in which the Roman Church for a long time has had full and undisputed sway, and those where the masses of the people have belonged to the Protestant persuasion, is particularly objectionable. The statements in the book that "the church through popes and councils, had committed itself to the doctrine that the earth is flat and denounced as irreverent and heretical any view differing from this," are branded as "flat-footed falsehoods."

The whole book is characterized as a skillful attempt to prejudice the minds of the young against Catholicism, and, in the words of the protest, "is in reality adapted for a fifth rate Protestant college, or a an anti-pope Sunday school."

About six years ago the use of "Swinton's History" was so violently opposed by the Catholic clergy for similar reasons, that its use in the schools was discontinued.

E. E. PARLIN.

A Christian(?) Lobbyist at Work.

THE real spirit of the promoters of the religious amendment is shown by the fact that they are endeavoring to prevent the committee from hearing the objections to the proposed amendment. The methods adopted are worthy of ward politicians, and yet they are unblushingly told in the *Christian Reformer* of March 3, by H. H. George, who is engineering the iniquitous business. Not having the paper of that date at hand, we borrow from an exchange a synopsis of Mr. George's boastful confession.

He begins his report of a day's labor with, "Well, I have gotten in some splendid work to-day." What this preacher calls "splendid" work an ordinary politician would designate wire-pulling, and the world would add that it was wire-pulling of the most unscrupulous sort. He says that he first met Judge Culberson, chairman of the House Committee on the Judiciary, who said he would do all he could to secure the Reformers a prompt and full meeting of the committee. Then he saw Representative Stone, of Pennsylvania, who "is most cordial and hearty, and says he will do everything he can to get the committee together, and will help us in every way he can." Mr. Stone is surprised that some members of the committee are opposed to the amendment; he does "not see how they can be, for it is right." Mr. Wolverton, of Pennsylvania, is seen; he is "quite as cordial and hearty," "will help all he can," and "volunteered to gather the committee."

Then Mr. George went over to the other end of the capitol. He saw Judge Pugh, chairman of the Senate Judiciary Committee, and found that gentleman "most cordial." Mr. George asked him if he would appoint his sub-committee for Wednesday. Why, certainly, he would; "glad to accommodate us." Rev. Mr. George continues his charmingly frank narrative. "And after a little very pleasant conversation, I said, 'Judge, would it

be improper, as I am acquainted with Senator Wilson, of Iowa, to suggest that he be one of the sub-committee?' " Instead of telling the clerical lobbyist that such a request was highly improper, and that he could not for a moment think of packing the sub-committee in the interest of any combination, chairman Pugh responded with alacrity, "He shall be so appointed, at your request." We do not believe that Senator Pugh will thank Mr. George for telling the whole country about this little game. The most hardened Tammanyite would blush to make such a confession. Packing a jury is morally and legally a crime, and packing a committee is the same morally, even if it is not legally. Is this a sample of the "purification of politics" that the "reign of Christ over the nation" is to give us?

Mr. George went from Senator Pugh to Senator Wilson, whom he apprised of his assignment to the sub-committee. The Iowa Senator "accepted it kindly; will be very willing to serve, and his heart is right on all such questions." Mr. Elijah Morse, of Massachusetts, was the next friend of the amendment seen, and was found "brimful of interest." He at once called his stenographer, and dictated a letter to each member of the committee, insisting (*he is not a member of the committee*) that each one should be there on Tuesday morning.

He also sent word to Culberson saying that the two hours of that day would be for the friends of the cause; and if there should be opponents present, they might look out for another time. [Does Mr. Morse run all the committees in that way?—Ed.] I said: "Would it not be better for us to divide the time with them and meet them?" "No," he said, "you have the grip on the subject; hold it, and put in all your force. If they should get another time, we can perhaps be heard again. You must come that week prepared to stay all week."

Our contemporary to which we are indebted for this synopsis of Mr. George's remarkable confession, concludes with this pertinent question: "What do you think of all this, Freethinkers and honest Christians who love religious liberty and believe in fair play in politics?"

Church Taxation and Sunday Cars.

Two or three years since a congregation of Baptists in Toronto, Canada, refused to accept exemption from taxation for their church property, and now a movement is on foot in that city to tax all such property. The following editorial from one of the Toronto papers states the main facts:—

THE CLERGY AND EXEMPTIONS.

Some of the clergymen who took such an active part last summer in preventing half the citizens of Toronto from exercising their personal freedom on Sundays have now made a descent upon the legislature to protest against the proposal to rescind the section of the Municipal Act under which churches are exempted from municipal taxation. We can understand a benighted individual becoming conscientiously possessed of the idea that it is a sin to use the street cars on Sunday, for some very queer ideas are begotten of religious enthusiasm. But we fail to conceive how any man professing Christianity can argue in favor of a law that compels the poor man who attends no church to contribute towards the support of the churches of the wealthy. The Church should be the very fountain of justice. Instead of that we see its priests dishonoring their high calling by petitioning *Cæsar* to make others help to pay the taxes that justly are chargeable to themselves. The Founder of the Church himself would never have dragged his holy cause through the mire like this. In fact, he issued a distinct pronouncement to the contrary. "Render unto *Cæsar* the things that are *Cæsar's* and unto God the things that are God's" are his own words, and the barefaced way in which the ministers of this city come forward and publicly counsel disobedience to that command tends to cast discredit on their profession.

In the case of the Sunday car movement they handicapped Christianity with inconsistency and inhumanity. To-day they are weighing it down, with a further handicap in the shape of injustice, as indefensible as it is petty.

It is evident that the Toronto ministers are looking out for their own interests. No Sunday cars means larger congregations and larger collections, while no taxes means more money for the Sunday preachers. Has not the prophet Isaiah well described such ministers in these words? "They are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his own gain, from his quarter."

Now for Purer(?) Politics in Indiana.

THE Indianapolis *News* of March 8, gives an account of a religious movement, designed to influence political parties in the interests of moral reform, that has now reached that place. The movement comes from the young people's societies of the various churches, without regard to denomination. These include the Christian Endeavor Society, the Young People's Society, the Epworth League, the Baptist Young People's Union, and the St. Andrew's Brotherhood. These societies, massed together, are called the Christian Alliance. It is stated that a chief object of this alliance is to influence political nominating conventions and that it will endeavor to make itself felt before the time set for the State convention to be held in Indianapolis. Arrangements have been made to have a mass meeting with revival services, to be held for a week just before the political conventions. All the churches in the city will be asked to help support the movement.

The Christian Endeavor Society has circulated a paper which is called a roll of honor, and to which it gets all the signers possible. The pledge is as follows:—

Trusting in the Lord Jesus Christ for direction, we promise him that we will never indulge in any intoxicants or tobacco, nor use profane or impure language, nor violate the obligations of social purity or the Sabbath; and when we vote it shall be as we think Christ would have us vote; and we will pray each day for God to help us to keep this pledge, and that the saloon, gambling room, and other places of evil resort shall be banished from the land.

It is stated that this pledge and the work is undenominational and that "the Knights of Father Matthew of the Catholic Church, and other organizations interested in good citizenship, will meet together and act in unity." The largest hall in the city has been rented and a mass meeting will be held, lasting from April 15 to the 21st, which is just a few days before the Republican convention to be held there. On the Sunday evening that the revival opens, all the churches in the city will be asked to dispense with their regular services, so that the congregations may attend the mass meeting. The *News* states that "it is probable that the alliance will make some definite expression concerning political conventions, and warning them that they cannot expect the support of the alliance unless certain demands of good citizenship are complied with."

There are persons in Indianapolis who cannot give their support to this movement, and cannot sign the "roll of honor," who will very likely be accused of not being "interested in good citizenship" when they do not join in this movement.

This movement is much the same as that

going on in other States, as, for example, where the Young People's Christian Endeavor Society in Illinois has entered politics, one of its chief objects being the "preservation of the American Sabbath" by that means.

These young people's endeavors to Christianize society will fall quite short of their aims as long as their weapons are those of the world, such as coöperation with or threats against scheming politicians who will or will not yield to their demands.

It is quite significant to see what means have to be adopted to secure the "preservation of the American Sabbath." Surely a thing that has never been sound enough to stand alone would need a pretty strong preservative with which to preserve it.

L. A. HANSEN.

More Sunday Legislation in Massachusetts.

THE effort to tone up our Massachusetts Sunday laws, because part of the community who think those whose views differ from them as to the sacred character of the day, are having altogether too much religious liberty, found expression in the following bill, a hearing on which was given, before the joint judiciary committee, Feb. 28:—

Whoever in any way manages, performs, or takes part in any entertainment, musicale, show or performance of any kind, nature, or description in any theater, museum or hall on the Lord's day, except sacred concerts under the auspices and for the benefit of any church or religious society, shall be punished by a fine not exceeding \$200.

The intolerant spirit back of this bill is worthy of the Dark Ages. Every one must be denied the privilege of any entertainment in any theater, hall or museum, upon Sunday, except such as are approved by the churches and are for their benefit. Such monstrous infringements upon the rights of others, in these times of gospel light, as this bill presented and advocated in the Massachusetts legislature is, is certainly a marked evidence of the decadence of the spirit of both civil and religious liberty. Elders R. C. Porter, Geo. E. Field, and others, remonstrated against the bill.

GEO. B. WHEELER.

Steadying the Ark by Preamble.

JUST now there is another of the periodical spasms of anxiety about the name and being of God, in congressional circles, and Massachusetts leads the would-be pious campaign. Senator Frye and Representative Morse have introduced resolutions looking towards the introduction of God into the Constitution of the United States. These people would like to make of us a Christian nation by an act of Congress; legislate piety into our people. Granting for argument's sake that there is cause for this religious nervousness, the remedy proposed is childish. What imbecility of spirit is that that would undertake to stay the throne of the Eternal by a preamble? Chemistry cannot be made theistic by inscribing on the laboratory walls, "In God we trust," nor can astronomy be made devout by engraving a hymn upon the tube of the telescope. A pious creed does not necessarily make a pious church. The word "God" in the Constitution, or a Christian amendment to the same, will not change the prayerless hearts in the nation. The Government cannot be made theistic upon the adoption of a

resolution by godless senators and the approval of the same perhaps by a profane president. Let Massachusetts lead in some better way.—*Unity (Unitarian).*

Like Priest, Like People.

THE following dispatch from Algona, Iowa, under date of March 13, published in the *New York Sun* of the 14th, is a pertinent commentary on the boastful claim of Rome that she is best promoter of Christian civilization:—

Father Eckert, the German Catholic priest at Wesley, indicted for keeping a nuisance and selling liquor contrary to law, pleaded guilty to-day and was fined \$300 and costs, the smallest fine that could be made by the court. The priest built a large church sometime ago, and being heavily in debt, a number of festivals and fairs were given and a barroom was arranged in the basement, where the priest dispensed intoxicating liquors to his thirsty parishioners and others. The citizens of Wesley have circulated a petition asking Governor Jackson to have the priest's fine revoked.

Remember the priest was not fined for his religion, nor for doing anything that was in any way connected with his religion, but for violating the excise law. If the governor remits the fine how can he refuse to remit all fines imposed for similar offenses, unless indeed the State of Iowa proposes to establish the precedent of permitting Rome to ride roughshod over the statutes of the State for the purpose of increasing her revenues.

The Traitor Political Church.

[This correct statement of the work and purposes of the political church is from the *Truth Seeker*. Its words are true and they are none too earnest. Why should not one who sees unrighteousness so clearly be able eventually to fathom the mystery of righteousness?]

WHAT is being done by the theocrats to push the Christian amendment? Meetings in furtherance of the movement have been held in a number of cities and towns, especially in Pennsylvania; at one meeting \$225 was raised for the work in Washington, and \$180 more for the same work was reported in one issue of the *Christian Reformer*, besides more than \$400 for the general work of the National Reform Association; a mass meeting was held in Pittsburg on March 2nd, and it was expected that a large delegation would go to Washington from that meeting and be present as a moral backing at the hearing on the 6th inst. So many are going that special railway fares and hotel rates in Washington were secured; while the amendment is pending, a monthly, the *Constitutional Amendment*, will be issued and also a new weekly series of National Reform documents (the "Christian Amendment Series"); subscriptions are being solicited to send these documents to all the ministers and other influential persons throughout the Union; the association wishes to send out each week one hundred thousand copies of the smaller document and the same number each month of the larger one; petitions are being widely circulated; all friends of the treasonable scheme are urged to write letters to their representative and senators, and it is expected that hundreds of telegrams will be received by the members of the House Judiciary Committee from March 5th to 7th. These are some of the measures being taken to "arouse the public conscience" in order to intimidate Congress and so secure a favorable report from the Judiciary Committee. The enemy is splendidly organized, is under perfect discipline, is fanatically enthusiastic, and

in the final struggle at the polls or elsewhere can depend upon the dormant yet powerful superstitions of millions of Christian men and women who may now think that they are opposed to the demands of the National Reform Association, but who will find it impossible to resist the Christian appeal to their early teachings and their fears—"He that is not for me is against me."

Now we know what is before us—a long and stubbornly contested fight to preserve the most important parts of the national Constitution and with them our dearest rights as American citizens and free students in the great world-school of thought. All that our ancestors wrested by the force of brain and the might of the strong right arm from noble and priest and king is at stake. The traitor political church has once more flung herself at the white throat of liberty. Her murderous hand must be wrenched away at whatever cost. She must be thrust back into her place and taught to respect the rights of the people. She says government is from God, by which euphemism she means herself. We say all just government is of the people, and when she attempts to usurp their authority she does so at her peril.

Depew and Leo.

It will be remembered that some months since, Chauncey M. Depew visited Rome and was accorded an audience by the pope. Mr. Depew seems to be very proud of his "gracious" reception by "his holiness," and has apparently improved every opportunity to tell of it. The most recent of these was an entertainment given Monday evening, March 12, by the Catholic Club of this city, at which Mr. Depew was not only an honored guest, but the principal orator. The *Sun* thus tells the story:—

Dr. Depew began speaking at 8:30 o'clock, and he kept his hearers laughing and applauding for two hours. On the platform where he stood sat Archbishop Satolli, Archbishop Corrigan, Bishop Gabriels of Ogdensburg, Vicar-General Mooney, John D. Crimmins, President Fornes of the club, Judge Daly, Judge O'Brien, Joseph Thoron, Mgr. Farley, and R. L. Hoguet. In the audience were almost all the pastors of the city.

Dr. Depew spoke mainly of his visit to Italy. He told of what he had seen of Rome, and he invoked the shade of Baedeker as he described the many monuments and churches. Then he told of Pompeii and of the home life of that town as he had seen it, and he rehearsed many Pompeian jokes, which the audience greeted heartily.

"And when I got back to Rome," continued Dr. Depew, "I found that I had a strong desire to see the pope. I was told that this was impossible as the pope was a very busy man. A friendly bishop explained to me that delegations who came to Rome to see his holiness on important clerical matters frequently waited months before they could secure an audience. But I persisted and wrote a letter, which my friend, the bishop, said he would have delivered to the proper person. He added that I need not expect any answer, as private audiences had been discontinued. Two hours later, however, the bishop returned, saying that the pope would receive me the following day at noon.

"We arrived at the Vatican some time before the appointed hour, and as we ascended the many broad staircases of the palace we were saluted by the gorgeously uniformed Swiss guard, and finally we were met by servants in crimson livery, who conducted us further. We passed through a number of audience chambers, and finally stopped in a room near where the pope would see me. A monsignor came out and talked with me. He was a young man who spoke several languages, and he was one of the most interesting men I ever met. Being an American and a Protestant I asked him what the ceremony would be when I entered the papal presence. He said that it was customary for the visitor to fall upon his knees and kiss the pope's ring and receive the papal blessing, but he added that he would find out how this would be in my case. He returned shortly and announced that the pope's desire was that the interview should be ex-

actly as if I were being received by the President of the United States.

"I wondered how the pope knew what the ceremony of the White House was, as he had never been out of Rome, but in a few moments I was ushered in. His holiness arose and offered me his hand, then he told me to sit down, and sat down himself beside me. I was somewhat embarrassed as to what I should say, but I started in by thanking him for receiving me, and I told him how the many thousand men who are employed by the corporation I represented, two-thirds of whom were Catholics, would be pleased to hear of this audience on my return to America. This suggested the subject of capital and labor, and the pope started in to speak on that subject. It was the most eloquent speech I have ever heard. I would not do justice to it if I tried to repeat it to you. The soul of it was that all men should follow the Golden Rule, and remember that, being born of one Father, they must in the end stand before the same Father in judgment."

After the address supper was served to the distinguished guests in one of the dining rooms, and the other guests found seats in the many rooms of the club house and enjoyed cake and champagne.

It is not stated how many of the "pastors" of the city partook of the champagne, but the presence of so many "Protestant" ministers at such an entertainment is sufficiently significant in itself. It is certainly an omen of the fulfillment of that prophecy which says of the papal beast: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

No Distinctively Religious Garb in the Pittsburg Schools.

At the meeting of the Municipal Board of Education of the city of Pittsburg, Pa., March 13, the subject of the dress of the nuns who teach in the Riverside public school came up. After a short discussion the following was passed by a vote of twenty-nine to three:—

Resolved, That the wearing by any of the teachers in the schools of this city during school hours in the school rooms of any garb or dress distinctive of and indicating any religious order, or any attachments or adornment on their person symbolic of any such order, or of any of the teachings of any particular religion or creed, is sectarian within the spirit and meaning of section 2, article 10, of the constitution of this State. viz: "No money raised for the support of the public schools in the commonwealth shall be appropriated to or used for the support of any sectarian school."

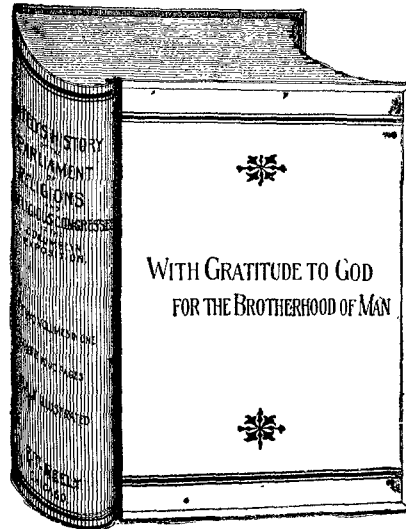
This action is right. The fact that an individual is a member of a religious order should not be a bar to becoming a teacher, but to permit the wearing, in public schools, of distinctive garbs and symbols, which have, and are designed to have, a distinctively religious and sectarian influence, is clearly contrary to the spirit of American institutions.

Romanists After the Regency.

THERE promises to be an interesting fight over the election of a Regent of the University to succeed the late Bishop McNierny, of this city. Among the candidates are Rev. Mr. Malone, of Brooklyn; Bishop Gabriels, of Ogdensburg, and Bishop McQuade, of Rochester, all Roman Catholics. The argument is made that as the deceased regent was a Romanist his successor should be of that faith.

Rowland Blennerhassett Mahony, of Buffalo, ex-Minister to Ecuador, was here yesterday lobbying against the candidacy of Bishop McQuade. He is supposed to be representing Bishop Ryan, of the Buffalo diocese. Bishop McQuade is an enemy of the public school system, while Bishop Ryan stands for the liberal and Americanized element in the church.—*Mail and Express, February 28.*

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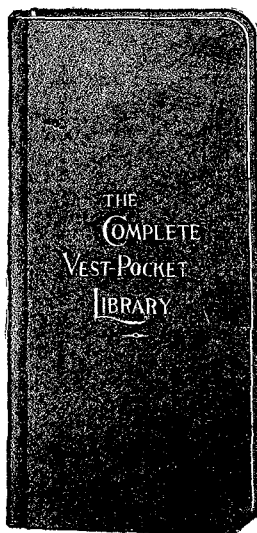
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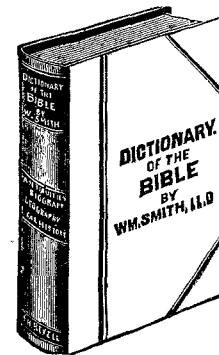
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HENRY W. BLAIR, will, it is said, soon introduce into the House a bill for a national Sunday law.

THE *Christian Patriot* says that Catholic priests and "Protestant" pastors are working together in Wisconsin for a better observance of Sunday.

WILL the person who sent us the article entitled, "Rome in Ireland, and as She Will Be in America," please send his name. The article is without signature, and we have forgotten, if we ever knew, who sent it.

THE American Sabbath Union, so-called, has issued a circular suggesting that on the first day of April next the observance of Sunday be made the subject of special instruction and prayer, as has been the custom for several years past.

OUT of nineteen items in the column of "Secular News," in a late issue of the *Christian Standard*, ten have reference to the legal enforcement of Sunday closing. This is indicative of the proportionate stress laid upon the "secular" religion.

THE Judiciary Committee of the Senate and House will not hear anything further upon the proposition to insert a religious amendment into the preamble of the Constitution, at present. It is understood, however, that no action will be taken without giving a full opportunity to those who oppose the amendment to state the grounds of their opposition before the committees.

THE question of Sunday street cars in Toronto will not down, and so the friends of a puritanic Sunday are appealing to the legislature to interfere in the matter and enact a law to prevent repeated submissions of the question to the people. This is characteristic of the Sunday movement throughout. The Sunday leaders are willing that the people should rule only when that rule is in favor of Sunday.

REPRESENTATIVE MEIKLEJOHN, of Nebraska, has reported from the House Committee on Public Lands a bill authorizing the issue of a patent to the Presbyterian Board of Home Missions for certain lands on the Omaha Indian Reservation. Meiklejohn's report was ordered printed and referred to the Committee of the Whole

House on the state of the Union. Commenting upon this statement, for which the *Congressional Record* is authority, an exchange remarks:—

The union between Church and State, we presume, is the "union" to which reference is made; at least, that would be a fair inference from the nature of the report. The bestowal of public lands upon the Church is no new thing. Just here the question arises: Has Congress authority to give to a church any portion of an Indian reservation without the formal consent of the tribe to which the land belongs? But if the land in question is United States property, there is no question about the illegality of such action as that recommended in Mr. Meiklejohn's report.

We understood that the Presbyterians had decided not to accept any more appropriations from the Government. It is true that good resolve referred to money, but is not the same principle involved? Is there any essential difference between accepting money and demanding land?

MARCH 11, an attempt was made in Indianapolis, Ind., to blow up the office of the *Ironclad Age*, about the wickedest paper in the United States. The office is heated by natural gas, which was turned on and a single jet left burning so that an explosion must have occurred but for the timely arrival of the editor. It is to be regretted exceedingly that any one calling himself a Christian would imagine for a moment that there is any possible justification for such an act. The outrage was the conception of a dastard, not of a Christian.

REGARDING the progress of Roman Catholicism in the great metropolis of the central United States, *Donahoe's Magazine* says:—

Chicago's Catholic population comprised in 1833 only two hundred souls; to-day it is more than half a million. This phenomenal progress of Catholicity within such a comparatively short space of time is without parallel in the history of any church. . . . The onward march of the Catholic Church, within its limits, has been proportionately swifter and steadier than that of the city itself.

The boast contained in this last sentence is not without foundation; the same thing is as true of other growing centers of population in this country as it is of Chicago.

THE *Catholic Mirror* gives this startling evidence of its comprehension of prophecy and understanding of the lessons of history:—

Yes, there will be revolts, insurrections and rebellions at the sound of the tocsin of anarchy, the torch of the incendiary will be applied to the capitalist's property as well as the dynamiter's bomb to his life; they will seek revenge and will find it; but neither in that ignoble satisfaction nor in compliance with the other desire of their heart, will they have the liberty for which they pant. . . . They will do a bloody work, to their own destruction; but they will also do God's work, for they will purify the elect, and separate the wheat from the chaff. . . . Meanwhile let society awaken; . . . The approaching deluge can be averted as little as the persecution of the Christians during the first ages, or the French Revolution could be prevented. It will come. For it seems to belong to the designs of Providence and the plan of history.

Now let the *Mirror* look as clearly into

the prophetic part that the great religious organization, of which it is a mouthpiece, is to play in this approaching deluge of violence.

"SPIRITUALISM," says the *Catholic Review*, "is rapidly developing into a recognized religion and will shortly put on all the trappings of separate congregations. In Baltimore, Mrs. Rachel Wolcott has been installed as pastor of the First Spiritualistic Church of that city, and has already a fairly large body of parishioners. Indeed, that devilish deceit is making progress in the Monumental City and has led astray a number of persons who ought to be well-instructed Catholics. They have been misled by the genuine revelations made at seances to take the fallen angels for what they claimed to be—the spirits of the dead—and once admit that they are what they claim and that they are trustworthy in their statements and the end is abandonment of Christianity, the denial of the divinity of Christ, rejection of belief in the orthodox heaven and hell, and the acceptance of all the invention of those children of the father of lies."

Spiritualism is certainly all that the *Catholic Review* claims that it is, namely, intercourse with fallen angels; but Rome has no right to take issue with Spiritualism. With her doctrine of natural, inherent immortality, conscious state of the dead, prayers to saints, patron saints, etc., how can Rome successfully meet Spiritualism? She cannot, and will ere long practically unite with that delusion for the purpose of receiving from her "saints" confirmation of her unscriptural dogmas. Only those who believe as the Scriptures declare, "that the dead know not anything," can successfully withstand the assaults of this modern devil worship.

APRIL 5, we shall commence the publication of a series of articles, which will be devoted to the examination of some of the fundamental errors of the Roman Catholic Church. Among the subjects discussed will be, Justification by faith or penance, which? Infallibility, where is it found? The real presence, in what does it consist? etc. Everybody, both Protestant and papist, ought to read these articles; certainly, no Sabbath-keeper can afford to miss them; and there can be no better missionary work among Catholics than supplying them with the papers containing these articles.

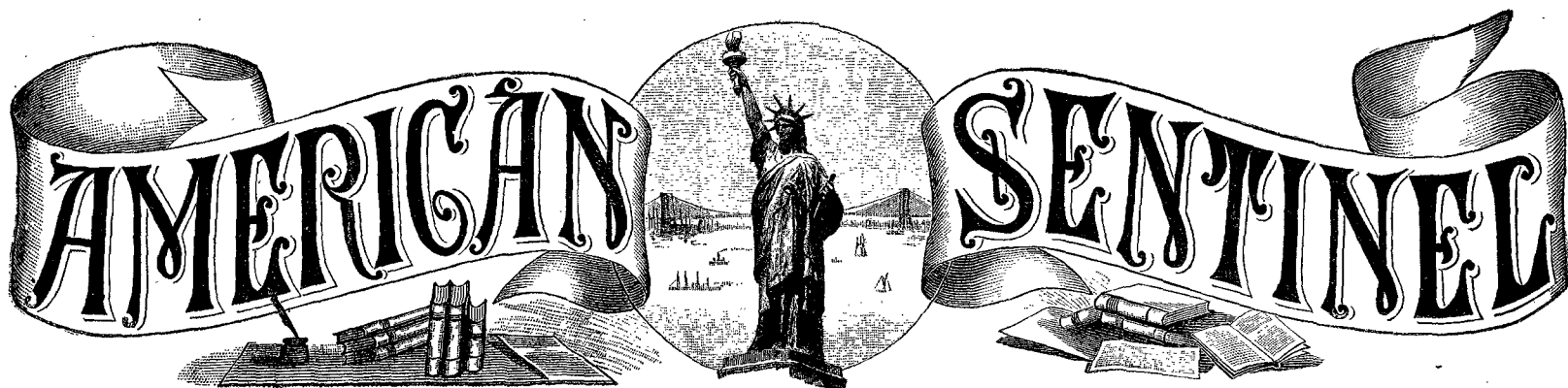
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"If any Man Hear My Words, and Believe not, I Judge him not for I Came not to Judge the World, but to Save the World."

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IN studying how best to oppose the encroachments of the papacy, it is only to state the truth to say that nothing but genuine Protestantism, consistently manifested, can ever successfully oppose the papacy in anything.

YET it is likewise only to state the truth to say that that which passes for Protestantism to-day, the average, popular, professed Protestantism of to-day, is so lacking in every essential element of true Protestantism, that it has become powerless for any purposes of opposition to the papacy, or for any other purpose that can be accomplished by Protestantism.

THE professed Protestantism of to-day calls upon Congress, and State legislatures, and the courts, to decide religious questions and controversies, and to enact laws embodying religious doctrines and enforcing church dogmas; it prosecutes at the law, fines and imprisons dissenters from the legalized doctrines; and even has gone so far as to demand of the national executive the mustering of the regular troops to enforce upon the people, at the point of the bayonet, the recognition and observance of religious dogmas and institutions. Any or all of this is anything but true Protestantism in any sense.

At the second Diet of Spire, held in 1529, there was presented the *Protest*, which originated, and gave to those who made it, the title and name of *Protestants*. And in summarizing this protest the historian states its principles as follows:—

The principles contained in the celebrated protest of the 19th of April, 1529, constitute the very essence of *Protestantism*. Now this protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate; and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word

of God above the visible church. In the first place it rejects the civil power in divine things, and says with the prophets and apostles, *We must obey God rather than man*. In the presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ.—*D'Aubigne, Hist. Ref. Book XIII., chap. VI., page 521.*

THE professed Protestants of to-day claim that Sunday is the Christian Sabbath; that it is the great charter of their religion; that it is, indeed, the very citadel of their faith. Now do they oppose the intrusion of the civil magistrate into this great question of their religion?—No, indeed. Everybody knows that so far are they from opposing any intrusion of the civil magistrate that they actually require the civil authority to intrude upon the discussion and decision of the question and the enactment of laws requiring its observance; and also require the courts to intrude themselves into it whenever the law is called in question; and further call upon the executive to further intrude the civil authority by exerting all the power vested in him. All this they have done and are doing before the eyes of all the people.

Now as it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in religious things; and as these do not oppose this, it plainly follows that they are not Protestants, and that their religion and work is not that of Protestantism. As it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in things religious; and as these people, professing to be Protestants, not only do not oppose it, but actually require the whole magisterial power of the State and United States Governments to intrude there; it follows that these people are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

SECONDLY, it is the essence of Protestantism to oppose "the arbitrary authority of the Church."

Now, for the institution of Sunday or for Sunday observance, in any way, there is no authority but the arbitrary authority of the Church. Professed Protestants not only know this, but they openly say it. The American Sabbath Union itself, which is composed of the leading "Protestant"

churches, in one of its own official publications, in answer to a call for a citation to a command of God for Sunday observance, plainly says: "We admit there is no such command." The Woman's Christian Temperance Union, also, in one of its own publications, inquiring about the change of day from the seventh to the first, says that Christ "did not command it." There are other such statements also—too many to cite here. Well, then, as they know that there is no command of God for Sunday observance; and as the Church power only is that which requires its observance; this is proof in itself that the only authority for it is the arbitrary authority of the Church.

YET more than this. Even though Christ had commanded it, for the Church to require, and enforce upon men, its observance by law—this would be nothing else than to assert the arbitrary authority of the Church. *Because*, Christ himself has said, "If any man hear my words and believe not, I judge [condemn] him not." As therefore Christ leaves every man free to observe his words or not, for the Church to compel any man to do it, is to put herself above Christ, and do what he does not do. And this, in itself, is only to assert the arbitrary authority of the Church. So that whether there be a command of God for Sunday observance or not, in this matter the result is the same; to do as the professed Protestant churches of the United States have done and are doing, in requiring Sunday observance of all by law, is nothing else than to assert the rightfulness of the arbitrary authority of the Church.

BUT it is the essence of Protestantism to oppose the arbitrary authority of the Church. Therefore, as the professed Protestants of the United States have not opposed the arbitrary authority of the Church in this matter of Sunday observance, it plainly follows that they are not Protestants. As it is the essence of Protestantism to oppose the arbitrary authority of the Church, and as these professed Protestants, not only do not oppose it, but actually assert it and openly maintain it, it unmistakably follows that they are not Protestants at all; and that their position

is not that of true Protestantism in any sense.

THIS proves that to oppose the Sunday institution itself, to oppose the Sunday movement in all its parts, to oppose Sunday laws in any and all their phases, to oppose and deny the right of congresses, or courts, or executives, to touch the question of Sunday observance, or any other religious question in any way, and to reject entirely the authority of any such action when it is asserted—*this* and *this* only is *Protestantism*. Even admitting that Sunday were the Sabbath, those who observe it can be Protestants only by opposing all intrusion of the magistrates into the question; by opposing all attempts of the Church to require its recognition or observance by law, and by asserting their own individual right to observe it as they choose, without any dictation or interference from anybody. This alone is Protestantism.

THIS is the living, present, absolute truth. There is no discount on it at all. "Protestantism sets the power of conscience above the magistrate," even though the magistrate calls himself a Christian and a Protestant, and proposes to enforce the "Christian Sabbath." "Protestantism sets the authority of the word of God above the visible Church," even though the Church calls itself Protestant. Protestantism "rejects the civil power in divine things, and says with the prophets and apostles: 'We must obey God rather than man,'" and that, too, *as God commands* it, and not as *man* commands it, nor as *man says* that God commands it. Protestantism opposes and rejects every human intrusion, whether of the magistrate or of the ecclesiastic, between the soul and Jesus Christ, and everlastingly maintains the divine right of the individual to worship according to the dictates of his own conscience exercised at his own free choice.

TRUE Protestantism insists that "the Bible and the Bible alone," "the written word of God," "thus saith the Lord," is the only rule of faith and the religion of Protestants. But it is the very certainty of truth that there is no Bible, no written word of God, no "thus saith the Lord," for the Sunday institution, or for Sunday observance, or for the intrusion of Cæsar—the civil power—into the things of God or of the Church; and the professed Protestants of to-day know it, and have said so over and over. Indeed, Protestantism has always known that there is no Scripture, but only Church authority, *tradition* only, for the institution of Sunday. It was exactly here that the Council of Trent drew the line between Protestantism and Catholicism, and this, too, at the expense of Protestantism, because of its inconsistency. Yet, in spite of the history and the fact, in spite of their own knowledge of the history and the fact, in spite of the Scripture, and in spite of all this inconsistency, the professed Protestantism of to-day persistently stultifies itself by violating every principle of true Protestantism and acting upon papal principles only.

HERE are some words of as much solemn weight as ever, as true to-day, and of the popular Protestantism of to-day, as they ever were at any other time:—

The Reformation was accomplished in the name of

a spiritual principle. It had proclaimed for its teacher the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by "the law of a carnal commandment;" the Reformation, by "the power of an endless life."

The gospel of the Reformers *had nothing to do with the world and with politics*. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise *no other influence over princes and people than that which proceeds from the gospel of peace*.

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

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

It was God's will that this great truth should be inscribed on the very threshold of the temple he was then raising in the world, and a striking contrast was to make the truth stand gloriously prominent.

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

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

If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson.—*D'Aubigne, Id., Book XIV, chap. 1.*

As the case stands to-day it is demonstrated that not only *three* centuries but *three and a half* centuries have gone astray because of their unwillingness or their inability to comprehend so holy and so solemn a lesson. And what, now, is the patent result?—Nothing short of the sheer collapse of popular Protestantism as a moral force in the world. The crowning act that demonstrated this was that procedure in 1892, by which the professed Protestantism of the United States, and of the world even, positively required, under threats of the only force at its command, the United States Government, to intrude itself into the realm of religion and conscience, to legalize the arbitrary authority of the Church, and thus to set the magistrate above the conscience and above the word of God. And this crowning act which marked the collapse of popular Protestantism was accompanied by an open confession of this collapse in the procedure by which professed Protestantism called together all the other religions of the world for the purpose of instituting a comparison among them in order to discover and formulate "a new, complete and perfect religion for all mankind." And so there met in the "World's Parliament of Religions" the three great divisions—Heathenism, Catholicism and popular Protestantism. Catholicism saw at once, and announced, "the collapse of dogmatic Protestantism," and proceeded to make the fullest use of the "opportunity" thus opened to Catholicism. By their experiences in the parliament the heathen discovered this collapse and afterward announced it to their nations, as the following report, made by the Japanese priests, who returned from the parliament, shows:—

When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The parliament was called because the Western nations have come to realize the weakness and folly of Christianity and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy

man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.—*New York Independent, Dec. 14, 1893, p. 15.*

And the missionary in Japan, who sends this, says that the report was received with "great applause," and that these statements "will be thoroughly believed by the masses of the people." Well, why should not the statements be believed by the masses of the people? The statements are true, and are fairly put, and a person does not need to be in Japan to discover it.

As we have said, Catholicism saw this collapse at once. Heathenism discovered it by experience in the parliament. And anybody who has carefully read the speeches made in the parliament cannot fail to see that it is so. The speeches of the heathen and of the Catholics are superior in every respect to the speeches of the representative "Protestants," and in some respects, far superior. In the speeches of the heathen and the Catholics, and especially of the heathen, there was the keen searching analysis of scholarly attainment and the sober earnestness of conviction, that will always make an impression; while the speeches of professed Protestantism were chiefly characterized by the lightness of leaves in the wind, the instability of water, and the uncertainty of the waves of the sea. All this is easily seen by a comparison of the speeches made in the parliament. And that that is precisely the measure of the effect that the speeches and proceedings had upon those who attended the parliament or who have studied the speeches, is clear to every one who has moved to any extent among the people since. Thus, by seeking the arm of the national power to hold her up, and meeting upon a common basis of inquiry both heathenism and Catholicism, popular Protestantism has openly confessed her conscious inability to stand alone and her conscious lack of Christian truth, and so has confessed her utter collapse as a moral force or as a power for good in the world.

A number of years ago a leading thinker in Europe declared in truth of Protestantism as it is in Europe, what is now equally true of Protestantism as it is in the United States: "Protestants, there are some, but Protestantism is dead." "The collapse of dogmatic Protestantism" is an accomplished fact. But Protestants will never cease out of the land, and may they increase abundantly.

A. T. J.

That "Atmosphere of Piety."

A WRITER in the *Catholic Mirror* of September 2, 1893, in giving a description of the World's Fair, and especially of the three Spanish caravels of Columbus, says:

Oh that the wheel of time might turn back and dip the wide world and all of the earth in that atmosphere of piety in which the rude sailors of four centuries ago were born and bred.

The pious atmosphere of those days was of such a nature that wicked men like Huss and Jerome were not allowed to

breathe out their poisonous soul-destroying errors to contaminate the purity of the hearts and minds of the people. And when they persisted in their wickedness they were not deemed fit to live, but expiated their crimes at the stake. That atmosphere of piety put such a spirit of love and gentleness in the hearts of those rude sailors that they were ready to mutiny and murder Columbus, unless he would grant their requests. Such an atmosphere proved very conducive to the life and growth of that lovely plant—the Spanish Inquisition.

What a blessed experience it would be, indeed, if the wheel of time would revolve backward and plunge the wide world once more into that pious atmosphere.

Again, in the same article, the writer says:—

Pity it is that Catholic piety is not allowed to bring its elevating influence to play on every heart.

The Inquisition made it very easy to bring the "elevating influence" of "Catholic piety" "to play on every heart." Like methods will once more produce like results. Apostate Protestantism is fast turning the wheel of time backward, and soon the wide world and all the earth will be dipped in that atmosphere of "piety" in which the rude sailors of four centuries ago were born and bred; and the elevating(?) influence of Catholic piety will soon be brought to play on every heart.

W. H. FALCONER.

Old and New Style.

A CORRESPONDENT sends us the following, and requests some light on the subject:—

A gentleman here asserts that when we keep the seventh day, we do not know that that is the proper Sabbath, instituted by God, because "time changes," for instance, he says: Washington was born February 11th, 1732, but on account of the change in time since that, his birthday had to be moved ahead to the 22nd of February, or, in other words, a gain in time, in one hundred and sixty-two years, of eleven days, consequently it does not matter what day we observe, because one can not be sure of observing the right one, any way.

Will the editor of the SENTINEL please give us some light on this subject, both as to Washington's birthday and the proper day of rest. Can we know that we have the right day when we observe the seventh?

Yours open to conviction,

P. H. H.

The question is a very easy one. The year is a natural division of time measured off by the movement of the earth around the sun. It does not consist, however, of a certain number of days. The exact length of the solar year is 365 days, 5 hours, 48 minutes, 57 seconds.

The following, from "Analysis of Sacred Chronology," by S. Bliss, will make this matter clear:—

The year is the most convenient division of time. Previous to the deluge, and for a long time after, it was reckoned at three hundred and sixty days. As the sun returns annually to the same point in the heavens, it could not fail to be noticed as a natural measurement of time. The Egyptians attributed its discovery to the Phœnician, Hermes, a diligent observer of the rising and setting of the stars; but it was evidently in use before the deluge.

In process of time it was found that the primeval year of three hundred and sixty days was shorter than the tropical year, and five additional days were intercalated, to harmonize the observance of festivals with their appropriate seasons. It was subsequently found that the solar year exceeded three hundred and sixty-five days, by about six hours, or a quarter of a day.

In the time of Julius Cæsar, owing to the irregularity with which the additional days had been intercalated, the vernal equinox, instead of falling on the 23rd of March, was dated near the middle of May. To remedy this, Cæsar formed a preparatory year of fifteen months, or four hundred and forty-five days, called "the year of confusion." It began October 3,

B. C. 46, so that the first reformed year following commenced January 1, B. C. 45. To compensate for the additional fraction of a day, he inserted a whole day every fourth year.

More accurate astronomical observations at length demonstrated that the true solar year was three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds—eleven minutes and three seconds less than the time reckoned, or one day in every one hundred and thirty years; so that in A. D. 1582 the vernal equinox was found to be on the 11th of March, having fallen back ten days. To remedy this, Pope Gregory XIII. left out ten days in October, calling the 5th the 15th of that month, making another "year of confusion." To prevent a repetition of this error, Gregory decreed that three days should be omitted in every four centuries, or that that number of years, which would otherwise be bissextile, should be reckoned as common years. This makes our year sufficiently exact for all practical purposes. Perfect accuracy, however, would require that another day be omitted in each six thousand years, and one day more at the end of one hundred and forty-four thousand.

The Gregorian calendar was not at once adopted, however, by all nations. The "Encyclopædia Britannica," says:—

In Great Britain the alteration of the style was for a long time successfully opposed by popular prejudice. The inconvenience, however, of using a different date from that employed by the greater part of Europe, in matters of history and chronology, began to be generally felt; and at length, in 1751, an act of Parliament was passed for the adoption of the new style in all public and legal transactions. The difference of the two styles, which then amounted to eleven days, was removed by ordering the day following the second of September of the year 1752 to be accounted the 14th of that month; and in order to preserve uniformity in future, the Gregorian rule of intercalation respecting the secular years was adopted.

It will be seen that this change in the calendar had no effect whatever on the weekly cycle. Russia still adheres to the Julian calendar, but has the same week as the rest of the world. The reason for this is that the week has no connection whatever with the month or with the year. It is by divine appointment.

That the week is a definite and well-known division of time, and that consequently the seventh day of the week is likewise a well-defined portion of time, is attested by all history. Indeed, few other facts are so well attested, and no other arbitrary division of time is so ancient as is the weekly cycle. Moreover, the week is at once an unimpeachable witness to the truth of the Mosaic account of creation, and an imperishable monument to the original Sabbath, the seventh day of the week.

Aside from the Bible, history furnishes no clue to the origin of the weekly cycle. Some have thought that it might have been suggested by the changes of the moon: but very unfortunately for that theory the moon does not change once in seven days but once in seven days and nine hours, as nearly as may be, hence its phases do not synchronize with the week. There is absolutely nothing in nature to suggest the septenary cycle; and so patent is this fact that the "Encyclopædia Britannica," article "Calendar," says:—

As the week forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability.

The same authority, article, "Babylonia," says:—

The week of seven days was in use from an early period; indeed, the names which we still give to the days can be traced to Ancient Babylonia; and the seventh day was one of *sutum*, or rest.

This fact constitutes the week an unimpeachable witness to the truth of Genesis. But the question may be asked, How is it also an imperishable monument to the original Sabbath? The answer is easy. As the Sabbath of the fourth command-

ment is the seventh day of the week it can not be lost as long as the weekly cycle endures; and that it never has been lost, is attested by the fact that the week has always been known among almost all nations.

Rev. Thos. Hamilton, A. M., of Belfast, in his prize essay, "Our Rest," published by the Sabbath Alliance of Scotland, testifies that even the Chinese formerly had, not only the septenary division of days, but that they knew and to some extent observed the original Sabbath. Seventy-five out of one hundred and seven ancient languages, reveal a knowledge not only of the weekly cycle but of the Sabbath, the last day of that cycle. On this subject Rev. Dr. Lewis has eloquently said:—

The nations that spoke many of these languages have long since gone from the earth. But the words of their mother tongue embalm their thoughts and practices as ineffaceable and unmistakable monuments showing the identity of the week and of the Sabbath. Tides of emigration have swept hither and thither over the earth. Empires have risen, flourished, and fallen, but the week has endured, amid all convulsions and changes. Philology has done for the truth concerning God's eternal Sabbath, what cuneiform inscriptions, and mummy pits, are doing for general and national history.

All of which facts support the statement, that the week is an imperishable monument to the true Sabbath.

That the week has not been lost this side of the Christian era need not even be asserted, in view of the facts already given. Even the tyro in history knows that such a thing would have been impossible. It follows, that unless we find in the Bible authority for keeping as the Sabbath a day other than the seventh day of the week, as we now have it, the claim that Sunday is the Sabbath utterly fails for want of even an excuse for ever having had an existence.

C. P. B.

A Plea Before a Georgia Jury.

THE Roman Catholic Church claims to have attempted the change of the day of religious observance. Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence,—therefore when Catholics themselves admit and declare their attempt to change the day, need we question their having done so? To support this Mr. McCutchen quoted from Roman Catholic publications,—"Catholic Catechism of Christian Religion," "Catholic Christian Instructed," "Abridgment of Christian Doctrine," and other authorities. He then proceeded substantially as follows:—

"This is sufficient to show who attempted the change of the day, and also the purpose of the Catholics in publishing this to the world—it is to show the inconsistency of Protestants. I hold in my hand a pamphlet of thirty-two pages on this Sabbath question, recently issued by the *Catholic Mirror*, of Baltimore, Md., the whole of which is taken up in showing that the Catholics did change the day, and challenging the Protestant world to show any scriptural authority for a change. Listen to the concluding paragraphs thrown out to the Protestants:—

The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over 300 years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with the Bible alone as the teacher and

guide in faith and morals. This teacher most emphatically forbids any change in the day for paramount reasons. The command calls for a "perpetual covenant." The day commanded to be kept by the teacher has never once been kept, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the limits of demoralization yet reached. Far from it. Their pretense for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly as these articles have abundantly proved, and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion, and a snare."

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the Bible Sabbath, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the "dissecta membra" of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part. But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

"Now, gentlemen of the jury, I don't know as it is necessary to give any further evidence along this line. The Bible shows no change whatever for the day. Historians show that human authority has changed it. It was over three hundred years this side of Christ before any authoritative change was made. Constantine, in 321 A. D., who himself did not even profess Christianity at that time, was the first to enact a law for Sunday observance.

"But there is another thing about this Sabbath question. In Ex. 31: 12, 13 it is stated by the Lord that the Sabbath is 'a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.' Verse 17 states the same thing. This point is made prominent throughout the Scriptures. See Ezek. 20: 12, also verse 20, etc., etc.

"Our observance of the Sabbath is in conformity with the Scriptures and shows our allegiance to God who sanctifies. Notice the contrast. The Catholic Church has changed the day and correctly charges that professed Protestants are inconsistent in observing one of their festivals and not the rest. The change of the day is the sign the papacy presents to show its authority. One is the sign of the papacy which strives to change the law, and the other is the sign of God who made the law. Can you blame us, gentlemen of the jury, for obeying that which we regard as the sign of allegiance to the God to whom we profess allegiance? On the other hand if that is violated it will be recognizing the authority of the church, which would be irreligious and sacrilegious. That is the very same thing spoken of in the book of Revelation, chapter 14. Speaking of the beast, which all Protestant commentators agree, refers to the Roman Catholic power, it says, '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 which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in

the presence of the Lamb.' Verses 9 and 10.

"Gentlemen of the jury, if I with a knowledge of the facts before me and understanding the nature of the question, should acquiesce and obey that power, and keep the first day of the week as the Sabbath, to me it would be the mark of the beast in the forehead and in the hand; in the forehead by giving consent of my mind to it against my convictions, and in the hand by a cessation of labor with it in obedience to the mandates of the papacy. So, before the God of heaven and earth I take the liberty, in his name, to obey what the Lord himself has told me in his Word. To do otherwise would be to me to receive the mark of the beast spoken of in the book of Revelation. I have already read that this change of the Sabbath is the sign or mark of the Roman power. I say to you, if she herself claims it as the mark of her power, who can say it is not? There is a mark of allegiance to the true God. It is the Sabbath,—the sign of him who justifies and sanctifies. Now which shall I carry out?

"But, gentlemen of the jury, this is not merely a question of days, it is a question of rights and religious liberty. Even if Sunday were the Lord's day, the law has no constitutional right to enforce its observance upon any one. The Sabbath is a religious thing, whether it be called so or not. It is itself based on a religious principle. Can any one say that, because it is legislated upon, it is not connected with religious sentiments? Paganism observed Sunday as an institution in honor of the sun, which they recognized as their god. It is a religious institution all the way through, and the Constitution and laws of the United States cannot make it otherwise. It seems to me clearly that it is outside the civil government to undertake to enforce it upon any one. The law has no more right to enforce the right day than the wrong one upon the people. It would not be proper to enforce it upon us even if it were the right day. A man cannot acquiesce in legislation even in favor of his own religion without yielding up religious liberty. Religious liberty consists not merely in my contending for my right to worship as I please, but in my contending for the right of others to serve God as they think right. The whole tenor of Sunday legislation shows it to be religious legislation. This law is but the continuation of that enacted in 1762 on this question, when this State was a colony and the Church and State system was practically in vogue.

"The disposition of the fines imposed for Sunday work farther shows this to be religious legislation. The law provides that all such fines 'shall be paid to the ordinary of the county to be, by him, distributed for the purpose of establishing and promoting Sabbath-schools in the county.' Section 4581, Code of Georgia. Now notice, the fines collected for the violation of a supposed civil statute are to be appropriated for the purpose of carrying on religious instruction! Tell me, isn't that religious, in the beginning, and all the way through? Has the State any right to enact religious laws to enforce religious views upon any one? Let me refer here to the constitution of our State: 'All men have the natural and inalienable right to worship God each according to the dictates of his own conscience, and no human authority should, in any case, control or interfere with such rights of

conscience.' Article 12, Bill of Rights. Now I ask you to think of that, 'All men have a natural and inalienable right.' What is an inalienable right? It is one that cannot be alienated; it is an inherent right. It inheres in its very nature in man; and this is to worship God according to the dictates of his conscience. I would also call your attention to paragraph 13, Bill of Rights:—

No inhabitant of this State shall be molested in person or property or prohibited from holding any public office or trust, on account of his religious opinion; but the right of liberty of conscience shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the State.

"Has there been any witness brought forward to show that there was anything done to menace the liberties of the citizens of this State? Has any one's life been in danger? No witness has testified to anything of that kind. The law says: protection shall be impartial and complete. Every man has the inalienable right to carry out the dictates of his conscience. For what purpose have you read American history, in the face of such proceedings as are presented to us here?—A jury of twelve citizens called upon to infringe upon another's liberty?

"This principle is laid down in the Bible; every citizen is in duty bound to obey the laws of his country no matter how oppressive they may be until it comes in conflict with his duty to God and his law, in which case the law-makers will have entered upon religious legislation and exceeded their authority. There is a limit to civil authority itself. God has ordained governments, it is true. He has said to be subject to the powers that be. Some have taken a very strange view of this matter. Some have argued that the scripture (Romans 13: 1) proves that we should submit to every law that may be enacted, even religious laws. But Romans 14, where it talks of matters of faith, says, "Let every man be fully persuaded in his own mind." Christ also says in Matt. 22: 21: 'Render, therefore, unto Cæsar [civil government], the things which are Cæsar's; and unto God the things that are God's.'"

The address closed with an exceedingly effective plea for the personal and individual rights of the citizen, and with a moving presentation of the unjust character of such persecutions as this.

W. H. M.

Progress of the National Religion at Washington.

REPRESENTATIVE MORSE, of Massachusetts, on March 10, introduced the following bill in the House:—

A B I L L

To protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy, and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others: also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

Sec 2. That the penalty for violating any provision

of this act shall be a fine of not less than ten dollars for the first offense; for second or subsequent offenses, a fine not exceeding fifty dollars and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

SEC. 3. That this Act shall take effect upon its passage.

This is more distinctively and openly a religious bill than the measure for the enforcement of the observance of Sunday, in the District of Columbia, introduced in the previous Congresses by W. C. P. Breckinridge, of Kentucky. It would seem that the mantle of Mr. Breckinridge has fallen upon Representative Morse, for he is the only member of the House now devoting himself to the furtherance of legislative religion in Congress.

In the *Congressional Record* of March 9, containing the proceedings of the previous day, is the following discussion which arose out of an item in the appropriation bill for the District of Columbia:—

MR. MORSE. Mr. Chairman, there is one single item in this bill to which I propose to address myself, . . . On page 26 is the following item:

For one new engine-house for No. 2 company, to be located on reservation at intersection of Ohio Avenue, Thirteenth and C Streets northwest, \$12,000.

Now, Mr. Chairman, I have no earthly objection to the engine-house, or to the \$12,000 appropriated for it, but I have a serious objection to the location of this engine-house, for the reason that it wipes out the mission chapel which has been doing great good in this city. I hold in my hand the picture of this mission chapel, which cost the benevolent people of this city nearly \$5,000. I have not, Mr. Chairman and gentlemen of the House of Representatives, the slightest interest in this matter except *pro bono publico*. I have no interest except such as all good and right-minded citizens should have in any benevolent work which is being done in the direction of elevating men and women in the scale of humanity, elevating men and women to a saving knowledge of God. . . . The new engine-house can be located elsewhere.

Since this action has been known, and since this appropriation has been passed by the committee, I have received a number of letters from distinguished persons in this city protesting against this mission station being removed or destroyed. I have one here from which I would like to read a brief extract.

Washington, D. C., February 24, 1894.
DEAR MR. MORSE: . . . I sincerely trust that the objectionable item in the appropriation bill will be eliminated from the same and that we may be allowed to pursue our work in this neglected section of our beautiful city unmolested, or better, helped by every influence for good that can possibly be brought to bear.
Yours very sincerely,
W. B. ROBINSON,
Superintendent Bethany Mission.

HON. ELLIJA A. MORSE,
The Shoreham, City.

Now, I do not ask for the wiping out of the appropriation. I do not ask that the engine-house shall not be built; but I ask of the committee when this item is reached to accept an amendment to locate the engine-house somewhere else. . . . This mission station which it is proposed to destroy and to wipe out is located in one of the worst sections of the city. I have attended services there myself on a Sunday night. The audience was composed largely of persons who do not go to church anywhere else. There were soldiers in the audience; I should judge there were intemperate persons, from their appearance. I know that the young men who are members of the Young Men's Christian Association, and the members of the Society of Christian Endeavor, have for twenty years been conducting services there. They hold religious services there on Friday and Sunday night and the average attendance, I am told, has been something like one hundred. On Sabbath afternoon they hold a Sunday-school, and the average attendance is one hundred fifteen.

Now, it seems to me that it would be exceedingly unwise, from the lowest standpoint of the financial aspect of the question, to blow out this light, to pull down this moral lighthouse, stationed in that dark place, even for so laudable a purpose as to locate an engine-house, to put out a different kind of fire. [Laughter.]

Now, Mr. Chairman, I have no right to detain the House further, as the hour is late, but I simply desire to send to the clerk's desk and have read in my time a brief statement of the work of this mission, and I have also obtained from the chairman of the Committee on Printing permission to print in the *Record* a cut showing the mission building. I think that it is a very important matter to this city whether this mission is to continue or is to be wiped out.

MR. COGSWELL. Do you say that you are going to put that cut in the *Record*? . . . Do I understand my colleague has asked permission to print in the

Record a cut of this Bethel? I ask that question for information. If he does ask that, I object.

MR. MORSE. I will say that I propose to conform entirely to the rules of the House in regard to the matter.

MR. COGSWELL. I want to know if the gentleman has asked permission. I understood him to say so; and if so, I have the right to object.

THE CHAIRMAN. The chair has submitted no request. If the gentleman will proffer his request, the chair will submit it.

MR. COGSWELL. My colleague stated a while ago that he submitted at the same time a cut of that Bethel to put in the *Record*. That sometimes is taken here as unanimous consent.

MR. MORSE. I did not ask consent of the House to illustrate my remarks, but I asked and obtained in writing the consent of the chairman of the Committee on Printing, in conformity to the rule of the House as printed on the last page of the *Record*.

MR. COGSWELL. If he does, I object.

MR. MORSE. I will say in regard to this matter, if my colleague from Massachusetts will read the condition upon which members are allowed to illustrate their remarks in the *Record*, he will see that I have complied with those conditions and his objection does not count, and I have a right to insert the illustration in connection with my remark if I choose to do so. I think, however, I shall not insist on my right in view of the objection, as I do not want to injure the chance of success of my amendment, and I only wished to use the cut to show what a substantial chapel and mission building it was proposed to wipe out and destroy to make room for an engine-house.

MR. COGSWELL. I know that the relations existing between my colleague and the chairman of the Committee on Printing are very pleasant; but I will object to having that cut printed in the *Record*, if for no other reason, on the constitutional ground that we have no right to recognize religions or the sects thereof.

MR. KEM. That is right.

THE CHAIRMAN. Objection is made.

The *Record* of March 11 continues the subject thus:—

The clerk read as follows:—

For one new engine house for No. 2 company, to be located on reservation at intersection of Ohio avenue, Thirteenth, and C streets northwest, \$12,000.

MR. MORSE. Mr. Chairman, I offer the amendment which I send to the desk.

The amendment was read, as follows:

Strike out the paragraph just read and insert in lieu thereof the following:

"For one new engine house for No. 2 company, to be located elsewhere than on reservation at intersection of Ohio avenue, Thirteenth, and C streets northwest, \$12,000."

MR. MORSE. Mr. Chairman, in addition to what I said the other day in support of this amendment, I desire to call attention once more to the fact that this proposed new engine house, if it is to be built at the point indicated in the bill, is to be on the present site of a mission station of the New York Avenue Presbyterian Church. That chapel, called the Bethany Mission, was built upon that site twenty years ago, and has been maintained as a mission ever since that time.

The building cost \$4,600, which was contributed by the benevolent people of this city. A religious service is held there on every Sabbath evening, a Sabbath school on Sabbath afternoon, and a regular Friday evening meeting. . . . Many of those who attend there are people who would not go to a service anywhere else. It is an entirely benevolent and non-sectarian work.

My genial colleague from the Sixth district [Mr. Cogswell] objected the other day to a permission which the Committee on Printing had given me to print a picture of this mission house in the *Record*. . . . I believe that my colleague objected on constitutional grounds, on the ground that this was recognizing some particular sect.

Now, I find on page 36 of this bill that it appropriates \$45,700 for purely sectarian institutions, and yet, after recommending such an appropriation as that, it is proposed to wipe out this little poor lone missionary chapel! I really hope that the committee will consent to my amendment.

MR. COGSWELL. Mr. Chairman, this amendment strikes me as displaying an equal mixture of audacity and unconstitutionality. [Laughter.] In the first place, the reservation to which it relates is a small one, the property of the United States, which this Bethel has occupied for twenty years free from rent, and never should have occupied at all; and now, when the Government needs the reservation as a site for a public building, the people who are interested in this Bethel, represented on this floor by my friend and colleague, Mr. Morse, come in and do what they can to deprive the Government of the possession and use of its own property, which their Bethel has had for twenty years for nothing; although, as I believe, the Government had not then, and has not to-day, the right to appropriate, or loan, or give, the use of any Government reservation or property for the benefit of any religious sect.

I do not believe that constitutionally these people

could hold the position they now occupy for a moment, and I am surprised that objection has never been raised before to their occupation of that property. So much as to the unconstitutionality of the amendment. The audacity of it is that these people, who have used this property of the United States in violation of the Constitution for twenty years, should now come in here and try to keep the Government from utilizing its own property for a site for an engine house, which is very much needed. I hope the amendment will be voted down.

MR. HULICK. Is it proposed that the Government shall take this chapel building and destroy it without making any compensation?

MR. COGSWELL. Oh, no. It is a little wooden chapel placed on posts, which the Government does not propose to touch, but simply to ask these people to move off the ground.

MR. MORSE. They have no place to move it to.

A MEMBER. Let them buy a lot, then.

MR. HULICK. I understand the gentleman from Massachusetts to say that it cost \$4,600.

MR. MORSE. It did; and they have no other place to put it.

MR. BOWERS of California. Let them buy a lot, as the colored people do.

MR. HULICK. I suppose very few members of this body know anything about that chapel, but they ought to go to church there some Sunday and find out. [Laughter.]

MR. LIVINGSTON. I want to ask the gentleman from Massachusetts [Mr. Cogswell] whether we are not making in this bill very large appropriations for other denominational institutions?

MR. COGSWELL. In regard to that suggestion, which was made also by my colleague, I supposed that there was a difference between charity, which all religious sects cover with the mantle of their professions, and the recognition of a religious sect as such. My point is against recognizing any religious sect, which the Constitution expressly forbids.

MR. LIVINGSTON. And my point is that some of these institutions for which we appropriate are purely denominational institutions—nothing but that.

A MEMBER. What denomination is this Bethel?

MR. COGSWELL. Presbyterian.

MR. MORSE. It is nondenominational.

A MEMBER. I understood the gentleman himself to say that it belonged to the Presbyterian Church.

MR. COGSWELL. Now, Mr. Chairman, that Bethel ought not to stand there a minute longer. We have no right to let it be there, and never had.

MR. COMPTON. Mr. Chairman, I only want to remark, in addition to what the gentleman from Massachusetts [Mr. Cogswell] has said, that if this amendment prevails it will entail an additional expense on the Government of perhaps \$20,000. While the existing engine house in that district is absolutely out of condition for further use as an engine house, it can be given to this congregation and they can use it, at a comparatively small cost for repairs, as a meeting house, and I understand that the Commissioners are ready and willing to give them the use of the engine house for that purpose.

The question being taken on the amendment of Mr. Morse, the Chairman declared that the yeas seemed to have it.

MR. MORSE. I ask for a division.

The committee divided; and there were—ayes 3, noes 60.

MR. MORSE. No quorum, Mr. Chairman.

THE CHAIRMAN. The point of no quorum being made, the Chair will appoint to act as tellers the gentleman from Maryland [Mr. Compton] and the gentleman from Massachusetts [Mr. Morse].

The committee divided, and the tellers reported—ayes 1—

MR. MORSE (pending the completion of the count by tellers). Mr. Chairman, I withdraw the point of no quorum. I move to strike out the last word of the paragraph, however, in order to say a word in regard to an understanding that I have with the gentleman in charge of this bill. I tried as hard as I could to hear what the gentleman from Maryland was saying awhile ago, but I was unable to do so. He now tells me that he stated that the Commissioners of the District of Columbia, since this matter has been agitated, have said that they would give this mission the use of the old engine house to repair and fix up for the purposes of their mission. With that understanding, and only about fifty gentlemen have voted, and there is undoubtedly no quorum in the city this afternoon, so that it would delay the public business to insist upon the point, I have withdrawn the point of no quorum; but I desire these remarks to go into the *Record*, and I will call the attention of the Commissioners of the District to this understanding, namely, that the Bethany Mission, conducted by the New York Avenue Presbyterian Church, is to have the old engine house to fix up to use for the purposes of their mission, such as they have conducted for the last twenty years.

In the *Record* of March 13, the subject is again continued:—

MR. MORSE. Mr. Speaker, I desire to correct the *Record*. On Saturday we passed the district appro-

priation bill containing an appropriation of \$45,700 for charitable institutions, a part at least of which was for sectarian institutions, and in the same bill we wiped out one poor little Protestant mission chapel standing on Government land. I offered an amendment in relation to that chapel which was rejected, and the vote by which my amendment was rejected is not correctly stated in the *Record*, probably through inadvertence. On page 3460 appears the following:—

Mr. MORSE. I ask for a division.
The committee divided, and there were—ayes 3, noes 60.

In fact, Mr. Speaker, there were 6 ayes that I saw, namely, Messrs. Grow, Springer, Blair, Hudson, Livingston, and Morse, and perhaps more I did not see. There was only about a third of a quorum present and three hundred members of the House were absent.

THE SPEAKER *pro tempore*. The correction will be made.

It is not until the next day that the matter receives its final quietus, when the matter of Mr. Morse's correction was called up and discussed at some length. This motion then prevailed:—

Mr. SIMPSON. I move to strike out the whole correction, inasmuch as it reflects on every member of this House, charging us with having voted an appropriation for sectarian purposes. I think for that reason the motion to strike out the whole correction should be agreed to.

This was what was finally done and the whole correction eliminated from the *Record*. But as will be seen by those who read these extracts, the discussion will serve to point several morals quite sharply.

These are some of the appropriations made:—

For the Church Orphanage Association of St. John's Parish, maintenance, \$1,181.

For the German Orphan Asylum, maintenance, \$1,181.

For the National Association for the Relief of Destitute Colored Women and Children, maintenance, including its care of colored foundlings, \$7,680.

For St. Ann's Infant Asylum, maintenance, \$3,840.

For St. Joseph's Asylum, maintenance, \$1,181.

For the Association for Works of Mercy, maintenance, \$1,181.

For House of Good Shepherd, maintenance, \$4,773.

For the Industrial Home School, maintenance, \$7,680.

For St. Rose's Industrial School, maintenance, \$2,953.

Some of these names point their own moral. The sensitiveness to the accusation of appropriating for sectarian religious purposes, combined with the willingness to appropriate for charitable religion in general, is noticeable.

The shrewd attempt of Mr. Morse to advertise the names of those who voted with him, to his religious constituency, is also to be noted, as well as the determination on the part of others that this should not be done. Truly the "national irreligion" is making very much the same progress in Congress that it is in the courts and municipal ordinances of the country at large.

There are two distinctively religious measures now before congressional committees, *viz.*: The religious amendment to the Constitution, and the Sunday law for the District of Columbia. It is understood that Mr. Blair, now in the House, will soon reintroduce his famous bill for a "national Sunday law." W. H. M.

Washington, D. C.

Jesuitism: Our Great Danger.

THE society of Jesuits, one of the most celebrated orders of the Roman Catholic Church, was founded by Ignatius Loyola in 1540. The reigning pope, Paul III., immediately by his bull, sanctioned the institution. The following is a copy of the Jesuit oath:—

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and the sacred host of heaven, and to you my ghostly father,

do declare from my heart, without mental reservation, that his holiness pope — is Christ's Vicar-General, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he hath power to depose heretical kings, princes, States, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power, I shall and will defend this doctrine and his holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the new pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown my allegiance as due to any heretical king, prince, or State, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness' agents in any place wherever I shall be; and do my utmost to extirpate the heretical Protestants' doctrines, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed to assume any religion heretical, for the propagation of the mother church's interest, to keep secret and private all her agents' counsels, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but shall execute all which shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity and blessed sacrament, which I am now to receive, to perform and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath. In testimony whereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy covenant, this — day — An. Dom., etc.—*Papal Rome As It Is*, pp. 223-225.

It will be seen that these minions of the papacy are the sworn enemies of every government on earth save that of the pope only; and that to effect the objects of their order they will not hesitate to profess any Protestant or heathen faith under the sun. They will obtrude themselves into public schools as teachers; and upon the rostrum as lecturers, and preachers, assuming for the occasion a sacerdotal or citizen's garb.

Says the "Religious Encyclopædia":—

Their Christianity, chameleon-like, readily assumed the color of every religion where it happened to be introduced. They freely permitted their converts to retain a full proportion of the old superstitions, and suppressed, without hesitation, any point in the new faith which was likely to bear hard on their prejudices or propensities. They proceeded to still greater lengths; and besides suppressing the truths of revelation, devised the most absurd falsehoods, to be used for attracting disciples, or even to be taught as parts of Christianity. One of them in India produced a pedigree to prove his own descent from Brahma; and another in America assured a native chief that Christ had been a valiant and victorious warrior, who, in the space of three years, had scalped an incredible number of men, women and children.—P. 689.

Says Giustiniani, who was a convert from Jesuitism:—

He is a monarchist in Austria, a revolutionist in France, an autocrat in Italy, and a republican in the United States.—*Papal Rome As It Is*, p. 219.

In Rome they are not only the chief counselors of every project, but the executors of every plan framed by the secret council of the Vatican.—*Id.*, p. 218.

The United States is the fruitful field of the Jesuits. Already they control all the principal cities of the country. They have also organized many Roman Catholic military societies, ostensibly as United States militia, and they are officered by some of the most skillful generals of the country.

And what constitutes the greatest source of danger to the country is that Protestants look upon the growing power of the papacy with stolid indifference. Says Chiniquy:—

The Americans, with few exceptions, do not pay any attention to the dark cloud which is rising at their

horizon, from Rome. Though that cloud is filled with rivers of tears and blood, they let it grow and rise without even caring how they will escape from the impending hurricane.—*Fifty Years in Rome*, p. 671.

There will be an awakening in this country by and by, but it will come too late to save the nation. Only the few who are forewarned will escape the fearful consequences of the general disregard of Jesuitical intrigue. A. SMITH.

The Progress of Religious Legislation at Washington.

THE *Washington Post*, of March 21, under the head of "Capitol Chat," has the following paragraph:—

Thousands of petitions have come through the mails within the last fortnight from religious societies and others interested asking that favorable action be taken upon the joint resolution now before the House Judiciary Committee to insert the name of the Deity in the Federal Constitution. Some of the petitions are several yards long and all are numerously signed. They come principally from the States of Ohio and Pennsylvania. They are addressed to the two Houses of Congress.

The committee has decided that it will not give a hearing to persons who desire to oppose the resolution, but it is generally understood that the resolution will be reported adversely, although it was at first intended to take no action on it whatever, but to permit it to slumber in the committee.

This is the most pronounced expression in reference to the attitude of the Judiciary Committee as to the religious amendment to the Constitution, and the action that the committee proposes to take, which has yet been given out. The interpolation into the preamble of the Constitution, which is sought, is so palpably in antagonism to the First Amendment and so clearly a reversion to a Church and State polity that it seems astonishing that any man possessing sufficient intelligence to reach and retain a seat in Congress could be found willing to offer, much less champion, such a bill. But the measure is known to actually have its supporters, to the number of two at least, even in the House Judiciary Committee itself. Thus, however ignominious a fate may befall this amendment now, this fact is vividly suggestive as to what may be the success eventually of this long-sought treason to both government and religion.

Mr. Morse's bill, "to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia," it is understood, will be referred by the House Committee on the District of Columbia, in whose hands it now is, to the District Commissioners for their action thereupon. It is not known yet what the views of the commissioners are upon the matter. Mr. Douglas, who was an outspoken and rabid legal and political religionist, is no longer a member of the board. Had such a measure been presented to the commissioners while he was one of them it would have been perfectly certain what the recommendation would have been. In fact he once embodied in an annual report to the President, regarding district affairs, a suggestion as to the enactment of just such a law for the district.

The fact that the House Committee makes this disposition of the bill argues nothing decisive in reference to it either way, but shows that the committee dislikes to assume the responsibility of definite action either way, and wishes to share the onus of whatever is done in regard to it jointly with the commissioners, or perhaps shoulder upon them the entire responsibility of the decision.

The bill is openly and professedly reli-

gious in its character, not striving to conceal itself under the mask of a civil measure as was the case when presented in different form, to previous Congresses. No commissioner, committeeman, or congressman, can mistake the purpose of this bill. Every one who favors it will be openly taking his place among those who favor legislation by Congress upon religious subjects, and the establishment of religion by congressional decree.

W. H. M.

Washington, D. C.

Defend the Constitution.

ONCE more an effort is made to turn the Constitution of the United States into a religious creed. From time to time attempts have been made to introduce the name of God. They have been wisely defeated on the ground that the Constitution is a political, not a religious, document, and it is not the work of our legislators to define their religious opinions, or those of their constituents, in that instrument. But now the attempt is made not only to introduce a declaration of faith in God, but also of faith in Jesus Christ and the Bible. The resolution introduced by Mr. Morse of Massachusetts into the House of Representatives and by Mr. Frye of Maine into the Senate proposes to insert in the preamble of the national Constitution the following declaration:—

We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations, grateful to him for our civil and religious liberties, and encouraged by the assurance of his Word to invoke his guidance as a Christian nation, according to his appointed way by Jesus Christ our Lord.

The proposition is a most extraordinary one. Not only God, but the Bible and Jesus Christ, are to be introduced into the Constitution of a Government which is not founded on a theocracy or upon Jesus Christ or the Bible, but upon the equal political rights of men of all races and all religious faiths. It is a bit of evangelical cant, which is a direct attack upon the American principle of the separation of Church and State.

This pious attempt to adulterate the Constitution with evangelical theology will not strengthen, but weaken it. Let this precedent be accepted, and there is no telling where it will stop. Once introduce God, Christ, and the Bible, and then the next step, perhaps, would be to introduce the Trinity, the doctrine of the resurrection, and everlasting punishment. Then it would be necessary to include the miracles of Jesus, Samson, and Moses, and the dogma that the world was made in six days; and by and by the Nicene Creed or the Westminster Catechism might follow.

It may be perfectly true that the great majority of the people of the United States believe in God and the Bible as a divine revelation, and Jesus Christ as a divine being; but this does not furnish the slightest reason why the Constitution of the United States should be turned into a religious creed, in direct contempt of the religious beliefs of Jews and Unitarians and Universalists, and many other Christians, who do not accept the orthodox creed, and who do not believe in excluding from political fellowship naturalized citizens, whether Buddhists, Mohammedans, Brahmans, Shintoists, or what not, who call God by some other name, who regard Jesus Christ as a man, and who revere as sacred some other book. Mr. Morse and

Mr. Frye were not sent to Congress as evangelists, and the resolution they have introduced is nothing more nor less than an invasion of the Constitution and an attack upon the liberties of the American people. Let the Constitution be defended against such mistaken friends.—*Christian Register, March 15.*

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NEW YORK, MARCH 29, 1894.

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

THE president of a college in Kentucky says: "I am a reader of the AMERICAN SENTINEL, and I feel deeply interested in its work. The questions treated are all-important to every true lover of liberty, and I certainly recommend it to all good American citizens."

A CATHOLIC paper states that "twenty-three converts to the Catholic faith were received into the church recently as a result of a mission of one week given to the men in St. Patrick's Cathedral, Fifth avenue, in this city. A still more remarkable result followed a recent mission [revival] in the Church of St. Francis Xavier, in West Sixteenth Street, where the number of converts was over seventy."

THE work of deluging Congress with petitions in favor of the so-called Christian amendment to the Constitution of the United States has begun. These petitions will doubtless be poured in much as were the petitions for the Sunday closing of the World's Fair, and when names have been exhausted some scheme will be devised whereby the same petitioners can be counted again, and even several times over if necessary. As in the case of the Fair the end will be held to justify the means.

In a recent pastoral letter Bishop Mesmer, of Wisconsin, says:—

It is humiliating to see how frequently a Catholic Church appears to be erected solely for the purpose of drawing customers to the saloon next door. I hope the laws of the land will eventually stop this evil.

What a commentary is this on the boast of the Catholic Church that she is the support of society and the stay of civil order! Here is one of her own bishops lamenting the fact that it so frequently happens that Catholic churches are simply feeders to saloons; and having no power to prevent this, he hopes "the laws of the land will eventually stop the evil."

SOME one has sent us a newspaper clipping which says that "Justice Brewer of the United States Supreme Court teaches a Bible class in the First Congregational Church of Washington." Well, that is all right. Justice Brewer in his capacity as a citizen has an inalienable right to have and to teach any religion he pleases. It is only when in his capacity as judge he subverts the Constitution of the United States, virtually nullifying the First Amendment, that we criticise him.

Neither the AMERICAN SENTINEL nor anybody else has anything to do with Justice Brewer's personal relations to God, nor with his manner or place of worship. These are his own concern.

A GEORGIA attorney is credited with this utterance in one of the Adventist Sunday cases:—

They are teaching here that the Roman Catholic Church established Sunday. I don't care how we got Sunday as the Sabbath day. We got it and incorporated it in the statute book of Georgia. If it came from the Catholic Church, it is all right; if it came from the devil, it is all right.

In other words, "might makes right," and if any man doubts it and dissents practically, put him in jail or send him to the chain-gang. The Adventists, be it remembered, do not object to others keeping Sunday; they only ask that they be not required to keep it, because to keep it is to render homage to antichrist.

It is stated that the proposed "Christian" amendment to the Constitution will not be reported, for some time at least, to the House by the committee to which it was committed. It is probable that no action whatever will be taken in the Senate, at least not at present. But what is the difference? The proposed change in the Constitution was virtually made Feb. 29, 1892, by the Supreme Court, and Congress has already enacted legislation in harmony with the opinion of the dictum of the court, namely, that "this is a Christian nation." This was one of the chief reasons urged why Congress should acknowledge Sunday as the Christian Sabbath, which it did in the World's Fair legislation. The only practical purpose that the National Reform movement can now serve is to blind people to the truth that the principles of our Government have been already subverted. While National Reformers clamor for a change in the Constitution, Congress and the courts go right along trenching upon the most sacred rights of the people, in defiance of the Constitution as it reads, but in perfect harmony with that which Justice Brewer, speaking for the Supreme Court, says it means.

THE following note from the New York *Independent*, of March 22, reveals the hollow mockery of much that passes for Christianity in these days of sham and hypocrisy:—

The suit for breach of promise brought in Washington against the most distinguished member of Congress from Kentucky opens to the whole country a very sad chapter in the life of one who has been a great favorite both in political and ecclesiastical life. Colonel Breckinridge, it seems, does not deny his long-continued criminal relations with the prosecutrix, only that he had ever promised to marry her, and he seems to see no great shame in his sin, and he expects that all this exposure will not interfere at all with his triumphant re-election. He may be right in his anticipation, but we cannot do less than express our astonishment and pain, and our hope that his sin will not be ignored or condoned by the representatives of

the church of which he has been such a shining light. And we must also express our detestation of the excuses made in his behalf by his personal friends, one of them a clergyman of fame. Such excuses would undermine the whole structure of social morality, by teaching that a man has no power of self-restraint.

Mr. Breckinridge, it will be remembered, was the father of the Breckinridge Sunday bill, and an ardent champion of governmental religion in all the various forms in which it has yet been exhibited in this country. We do not rejoice in his downfall, but trust that it may enable some hitherto charmed by the siren song of National Reform, to see that morality and religion to be of any value must be a personal matter, a force in the individual life; and that unless it does reside in the individual all religious profession, whether by the individual or the nation, is only mockery.

RECENTLY the House of the Massachusetts Legislature passed an act abolishing the annual State fast-day on the ground that it had become a meaningless farce. But to this view of the case Rev. J. M. Foster objects. In a communication to the *Christian Cynosure*, he says:—

After the war the Fourteenth and Fifteenth Amendments to the United States Constitution were adopted, making the black man forever free and conferring the rights of citizenship. But these amendments have been inoperative. Caste and race prejudice in the South have deprived our colored citizens of their constitutional rights. The question now is, Shall these amendments be repealed, or enforced? . . . Our Government ought to have the power to punish these outrages against the colored people of the South. There is a missing link in the United States Constitution. We need a Sixteenth Amendment to make the last two operative. There are no Christian governments on earth. Christianity is the only solution for caste and race prejudice. This we must have.

And this is an illustration to show that we ought to have a so-called Christian amendment as the missing link between the Government and the Massachusetts fast-day, and other similar days. Instead of abolishing them because not observed, give the Government the constitutional power to enforce them and to punish their non-observance. A fine scheme truly! But such is National Reform.

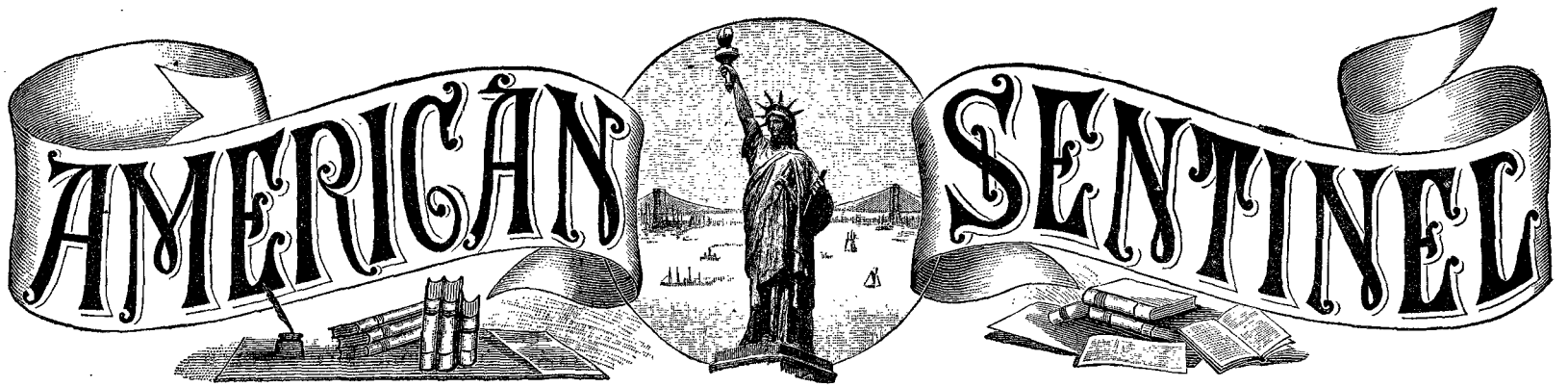
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"ROME never changes." This is the oft-repeated boast of the papacy, and it is true.

It is true, too, in a much larger sense than many realize, even of those who believe the proposition.

IN its spirit, in its disposition, in its essential nature and characteristics, Rome is the same to-day that it was two hundred or five hundred years before Christ.

BETWEEN Rome's beginning and our day, between 753 B. C. and 1894 A. D., she has appeared in different outward forms, she has taken on different phases, such as the kingly, the republican, the imperial and the papal, but it has been Rome all the time—Rome in spirit, in nature, and in essential characteristics.

THERE is no world-power that occupies so large a place in the Bible as does Rome. Rome, from its rise in ancient time and in its pagan form, through all its career, its merging into the papal form, and clear on to its impending ruin in our own day, is traced in all its workings, and is marked in its every essential feature, by the pen of inspiration. And it is Rome all the time and always the same—cunning, crafty, insinuating, arrogant, violent, persecuting and bloody—always actuated by the same spirit and pursuing steadily the same policy. So constant, so persistent, and so characteristic is this policy, that it is singled out in the Scripture and distinctly defined as "*his policy*."

IN the eighth chapter of Daniel there is a prophecy of the career of Media and Persia, of Grecia under Alexander, and then under Alexander's successors, and of the power that should succeed these which by every evidence of Scripture and history, is demonstrated to be Rome only. And in

that place it is briefly but powerfully sketched thus:—

And in the latter time of their [Alexander's successors'] kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Thus it is distinctly declared that "through *his policy* also, he shall cause craft to prosper in his hand," "and by peace shall destroy many." To know what this "policy" is, is to know Rome from beginning to end. To understand the workings of this "policy," is to understand the workings of Rome so well, even to-day, that she can never deceive nor get any advantage of him who understands it.

IN Rollin's ancient history there is an analysis of this Romish policy and its workings in the progress of Rome to power and dominion over all the ancient nations. And so entirely is this "*his policy*" ever, that Rollin's analysis of it as it was manifested in ancient times is as perfectly descriptive of Rome's policy and its workings to-day as it is of it in ancient days. Here are the historian's words:—

The reader may perceive from the events above related, one of the principal characteristics of the Romans, which will soon determine the fate of all the States of Greece, and produce an almost general change in the universe; I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent; it reveals itself by degrees; and it is only by an insensible progress which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

It must be confessed, that this people, on some occasions, show a moderation and disinterestedness, which from a superficial view, seems to exceed everything we meet with in history, and which we feel it incumbent on us to praise.

Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas and exhausting their treasures, caused a herald to proclaim, in a general assembly, that the Roman people restored all the cities to their liberty, and desired to reap no other fruit by their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glories sufficed to endure them to the Romans? The description of that immortal day can hardly be read without tears and without being affected with a degree of enthusiasm of esteem and admiration.

Had this deliverance of the Grecian States proceeded merely from a principle of generosity, void of all interested motives; had the whole tenor of the conduct of the Romans been of the same nature with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor to the nation. But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded on a profound policy; wise, indeed, and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy, fondly imagining that they were really free, because the Romans declared them so.

Greece, in the times I am now speaking of, was divided between two powers; I mean the Grecian Republics and Macedonia; and they were always engaged in war; the former, to preserve the remains of their ancient liberty, and the latter, to complete their subjection. The Romans, perfectly well acquainted with this state of Greece, were sensible that there was no necessity of apprehending any difficulty from those little republics, which were growing weak through length of years, by intestine feuds, mutual jealousies, and the wars they had been forced to support against foreign powers. But Macedonia, which was possessed of well disciplined troops, inured to all the toils of war, which had continually in view the glory of her former monarchs, which had formerly extended her conquests to the extremities of the globe, which still harbored an ardent, though chimerical desire, of attaining universal empire, which had a kind of natural alliance with the kings of Egypt and Syria, sprung from the same origin and united by the common interests of monarchy; Macedonia, I say, gave just alarm to the Romans, who, from the ruin of Carthage, had no obstacles left with regard to their ambitious designs but those powerful kingdoms that shared the rest of the world between them, and especially Macedonia, as it lay nearest to Italy.

To balance, therefore, the power of Macedon, and to dispossess Philip of the aid he flattered himself he should receive from the Greeks, which, indeed, had they united all their forces with his, in order to oppose his common enemy, would perhaps have made him invincible with regard to the Romans, they declared loudly in favor of those republics, made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors; and farther, to attach them by still stronger ties, they hung out to them the specious bait, as a reward for their fidelity. I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

The bait was artfully prepared and as eagerly swallowed by the generality of the Greeks, whose views penetrated no farther. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait, and accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the West; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads, to their utter destruction.

Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation towards such States and nations as addressed them for protection; they succored them against their enemies, took the utmost pains in terminating their differences, and in suppressing all troubles which arose among them, and did not demand the least recompense for all these services done for their allies. By these means their authority gained strength daily and prepared the nations for entire subjection.

Under the pretense of manifesting their good will, of entering into their interests and of reconciling them, they rendered themselves as sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. But afterwards they used to summon those who refused to be reconciled, obliged them to plead their cause before the Senate and even to appear in person there. From arbiters and mediators having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal, which judged all nations and kings, and from which there was no appeal. This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories, to bestow them on their allies, from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were in no way formidable to them, and weakened others whose friendship the Romans could not expect, and whose arms they had reason to dread.

We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct, whether they would be pleased should the Achæans, in their turn, officially pretend to inquire into their affairs, and whether there ought not to be an equality between them. All these reflections were very reasonable, just and unanswerable, and the Romans had no advantage in the question but force.

They acted in the same manner, and their politics were the same with regard to their treatment of kings. They first won over to their interests such among them as were the weakest, and consequently, the less formidable; they gave them the title of allies, whereby their persons were rendered, in some measure, sacred and inviolable, and was a kind of safeguard against other kings more powerful than themselves; they increased their revenues and enlarged their territories, to let them see what they might expect from their protection which had raised the kingdom of Pergamos to such a pitch of grandeur.

After this the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how haughtily did they treat them even before they had conquered. A powerful king, confined within a narrow circle by a private man of Rome, was obliged to make his answer before he quitted it; how imperious was this! But how did they treat vanquished kings? They commanded them to deliver up their children, and the heirs of their crowns, as hostages and pledges of their fidelity and good behavior; obliged them to lay down their arms; forbade them to declare war, or to conclude any alliance without first obtaining their leave; banished them to the other side of the mountains, and left them, in strictness of speech, only an empty title and a vain shadow of royalty, divested of its rights and advantages.

We have no room to doubt that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification with regard to them. Although it be difficult to affirm, and still more so to prove, that this people had from their first rise, formed a plan, in order to conquer and subject all nations; it cannot be denied, if we examine their whole conduct attentively, that it will appear that they acted as if they had a foreknowledge of this, and that a kind of instinct determined them to conform to it in all things.

But, be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchies, looking upon the whole universe as their prey, they grasped with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other

limits to their vast projects than those which deserts and seas made it impossible to pass.—*Book XVIII., chap. I., section VII., under "Reflections on the Conduct of the Romans," etc.*

THIS statement of Rome's policy and its workings is as true and as appropriate in the case of the Roman Church and the American Republic to-day, as it is in the case of the Roman State and the Grecian Republics in all time. It describes the policy of Leo XIII. and the ultimate purpose of it toward the Government and people of the United States; toward the workingmen; as the self-appointed intermediary between capital and labor; and the would-be world's arbiter, to-day, as truly as it describes the policy of the Roman Senate and its ultimate purpose toward the governments and peoples of Grecia and the other nations of antiquity. Nor is the identity of this policy in Rome to-day, and in Rome of old, denied by the papacy. In fact, it is asserted by the papacy, and the continuance of this policy from ancient Rome is the acknowledged inspiration of modern Rome.

WHEN Imperial Rome was falling to ruins under the violent inroads of the barbarians of the North, the spirit and policy of Rome not only survived but was deepened and perfected in papal Rome. And this spirit and policy were consciously and intentionally continued by the popes of the time and was conscientiously received and diligently cultivated by each succeeding pope.

INNOCENT I., A. D. 402-417, was pope when the barbarians first overran the Western Empire and attacked, and even sacked, the city of Rome. And "upon the mind of Innocent appears first distinctly to have dawned the vast conception of Rome's universal ecclesiastical supremacy, dim as yet, and shadowy, yet full and comprehensive in its outline."* He was succeeded by Zosimus, March 18, A. D. 417—December 26, 418, who asserted with all the arrogance of Innocent, all that Innocent had claimed. He not only boasted with Innocent that to him belonged the power to judge all causes, but that the judgment "is irrevocable;" and accordingly established the use of the dictatorial expression, "For so it has pleased the apostolic see," as sufficient authority for all things that he might choose to command. And upon this assumption, those canons of the Council of Sardica which made the bishop of Rome the source of appeal, he passed off upon the bishops of Africa as the canons of the Council of Nice, in which he was actually followed by Leo, and put tradition upon a level with the Scriptures. He was succeeded by Boniface I., 419-422, who added nothing to the power or authority of the bishopric of Rome, but diligently and "conscientiously" maintained all that his predecessors had asserted, in behalf of what he called "the just rights of the see," in which he had been placed. He was succeeded by Celestine I., 422-432, who, in a letter written A. D. 428, plainly declared: "As I am appointed by God to watch over his church, it is incumbent upon me everywhere to root out evil practices, and introduce good ones in their room, for my pastoral vigilance is restrained by no bounds, but extends to all places where Christ is known and adored."† It was he who ap-

*Milman's "History of Latin Christianity," book ii., chap. 1, par. 8.

†Bower's "History of the Popes," Celestine, par. 15.

pointed the terrible Cyril his vicegerent to condemn Nestorius, and to establish the doctrine that Mary was the Mother of God. He was succeeded by Sixtus III, 432-440, who, as others before, added nothing specially to the papal claims, yet yielded not an iota of the claims already made. He was succeeded by Leo I., "the Great," A. D. 440-461. Such was the heritage bequeathed to Leo by his predecessors, and the arrogance of his own native disposition, with the grand opportunities which offered during his long rule, added to it a thousandfold. "All that survived of Rome, of her unbounded ambition, her inflexible perseverance, her dignity in defeat, her haughtiness of language, her belief in her own eternity, and in her indefeasible title to universal dominion, her respect for traditional and written law, and of unchangeable custom, might seem concentrated in him alone."‡ At the very moment of his election he was absent in Gaul on a mission as mediator to reconcile a dispute between two of the principal men of the empire. He succeeded in his mission and was hailed as "the Angel of Peace," and the "Deliverer of the Empire." In a sermon, he showed what his ambition embraced. He portrayed the powers and glories of the former Rome as they were reproduced in Catholic Rome. The conquests and universal sway of heathen Rome were but the promise of the conquests and universal sway of Catholic Rome. Romulus and Remus were but the precursors of Peter and Paul. Rome of former days had by her armies conquered the earth and sea: now again, by the see of the holy blessed Peter as head of the world, Rome, through her divine religion, would dominate the earth. §

THIS is Rome; Rome always, and Rome ever the same. This is "his policy"—craft and hypocrisy, hypocrisy and craft, always employed to feed an insatiable ambition for universal dominion. "Rome never changes," that is true. In "policy," in spirit, in working, in essential nature, it never has changed and it never can change. In all this, Rome is just as bad as it can be, and yet thinks itself better than God, and therefore how would it be possible to change? No, sir, Rome never changes,—That is the truth. She never can change,—And that is the truth.

A. T. J.

A Religious Proclamation.

A CORRESPONDENT sends us the following proclamation:—

STATE OF CONNECTICUT.

BY HIS EXCELLENCY,

LUZON B. MORRIS, Governor.

A Proclamation.

I hereby appoint Friday, the 23rd day of March, as a day of fasting and prayer.

It has been the custom of the people of this Commonwealth, for many years, to observe this day by meeting in their places of public worship and invoking the blessings of Heaven upon this country. The minds of the people seem so greatly at variance concerning the things needful for their happiness, that it would be well for them to continue the custom of observing this day, and in their invocation say, "O Jesu hominum Salvator, with thy gracious light illumine the minds of thy children, who, groping in darkness, are unable to see the truth when it is presented to them."

Given under my hand and seal of the State at the capitol in Hartford, this thirteenth day of March, in the year of our Lord one thousand eight hundred and

‡Milman's "History of Latin Christianity," book ii., chap. iv, par. 2.

§ *Id.*

ninety-four, and of the independence of the United States the one hundred and eighteenth.

LUZON B. MORRIS.

By his excellency's command:

JOHN J. PHELAN, Secretary.

Upon this the sender comments thus briefly but pertinently:—

The foregoing affords a large amount of food for reflection. The masses do not know how to pray and they do not know the truth when they see it. So our dear governor tells us how to pray and it is natural to suppose that the time is near for the executive to define the truth. "But none of the wicked shall understand, but the wise shall understand." Dan. 12:10.

Certainly if it is the province of the executive to direct the religious services of the people thus far he might go one step farther and instruct them in the "truth." And the legislature of Connecticut might provide a penalty for disregard of his excellency's instructions as to the exact time and form of prayer.

Thinks He Has Solved the National Reform Problem.

THE following letter is deserving of careful consideration because of its evident candor. We shall point out its defects in an after comment:—

North Adams, Mass., Feb. 18, 1894.

TO THE EDITOR OF THE AMERICAN SENTINEL.—Dear Sir: A few copies of the AMERICAN SENTINEL were sent to me by a friend, and I tender my hearty thanks for this favor.

As it is naturally becoming to be interested in the welfare of one's own family, I take this opportunity to present the truth collected in my capacity, hoping it will serve this aim. Surely it will do so when we consider that gold is a precious metal, whether it is in the hands of kings or in the hand of the least titled soldier. Now, then, having taken time to consider your thoughts, I find that my knowledge coincides entirely with your statement, and I fully realize that "to cherish the Roman Catholic ecclesiastical body is to cherish a venomous viper." I hope people will understand that we do not hate the Roman Catholic people, but we condemn the coöperation of their priests, which results in the poverty of the people under them, both mentally and financially—I mean in giving them poor education and in taking away their money. This is not done in other sects. My knowledge that the Roman Catholic ecclesiastical body is an evil and a wise serpent in managing to get power over people, teaching them to be obedient to their will, in order to keep them down is a manifest fact to the observer, as also to me in my experience (experience is God's visible truth on earth) at my home, in Syria (Asia), that the people were by them so degenerate that, in the towns, there were none that knew how to write or read except the priests. Ignorance and its vices that prevailed there I am ashamed to mention.

Not until the free spirited missionaries of England and of this Republic went and changed the darkness into light did the people exhibit even the common virtues of Christianity in their daily lives. So much about the history of the papacy in my own experience. It still remains for me to give the truth concerning your remarks in relation to the Protestants of the present day. May I say there is no doubt the excited and enthusiastic actions of the National Reform brethren (though sincere in themselves) have been unwise, and the proof is evident. Yet pardon is one of God's attributes. Allow me therefore to present, on their behalf, an argument which points out an easy way to their pardon and peace, and the prevention of remonstrance and reproof on your part, and may it, by God's help, bring union and fellowship with our brethren, and may all differences be settled wisely. Maxim: "The blows of a brother are better than the kisses of an enemy." My argument is, while it is a virtue to resist temptation it is also a virtue and wise to be far removed from them. In a community of a Christian majority—as the heads of a family are concerned in removing the temptations from before their children, so are they concerned and ought to have the privilege to govern their community to their best ability by removing iniquitous persons, prohibiting liquors and keeping the Lord's day without disturbance. The same is true of a majority of any other religious community, that they may rule their children according to the dictates of their own conscience. This may be granted without affecting the general republic or the government of the world. In so doing it would show the difference in temporal and spiritual development between a Christian ruled community and any other community; so that when reformation is needed in any place missionaries may be sent to them as they are sent to foreign lands; thus

no individual is obliged to be ruled by a community so long as he can remove himself, unless he wants to stay thereat. This would make religion deal temporarily and spiritually with her children. To Christians (you may know and rightly so) freedom of conscience in religion is all happiness, and to deprive them from acting and ruling their community is to deprive them of both temporal and spiritual blessings. Is it right, then, to say to a Christian, you must not have your religious principles rule in the community or in this world? when he could do so with blessings both to himself and his offspring? I hope not.

Christianity, or God, to me is the backbone of all good government, and the giver of all good gifts, and I must show this in all my actions, bodily and spiritually. This is all my belief. Now, then, I am your Protestant brother for a free republic, with the privilege of granting a majority of Protestants or others to have their own rule, not infringing upon the laws of the general republic or the government of the world.

In regard to the sanctity of Sabbath as a day, I may state that while I know of no declared change of the day, in the New Testament, into the first day of the week, yet I do know of a spiritual change of the Jewish Sabbath. The Jews called our Saviour a Sabbath-breaker, but he taught them that the Sabbath to him is not a law of Moses, a day of complete rest, but a day of doing good. In the same way he submitted to Jewish dispensation or God's dispensation to the Jews to fulfill the prophecies, but afterwards taught a more complete dispensation, that while circumcision was not declared null, it was declared to be essentially an inward circumcision of the heart. And that while the Sabbath day was not changed in its period into the first day, it was changed spiritually into the assurance of salvation. The resurrection from the dead, the triumphant victory—what other victory has been more spiritually contemplated? Faith is now completed! Especially when we know that it is a change of time but spiritually modified. Shall then any man dispute and say a "Romish Challenge?" I refer them to the fourteenth chapter of Romans commencing with the fifth verse: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day he regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." Both are blessed according to one's conviction.

Closing with do not forget to teach the young the truth as in the Bible, and that is shown by Protestants in general (in spite of the existing petty differences of sincere opinions, emphasizing the steady and deep piety and morality therein! And do not forget to throw the light on the snaring grounds—Romanism.

Your brother in Christ,
GABRIEL ABBOTT.

We take it that the gentleman who writes this letter is a missionary, and that most of his life has been spent in a foreign land, where his religion was tolerated, though regarded as an evil. He seems to be entirely honest in his convictions, but is evidently unacquainted with the question. His proposition, carried to its logical conclusion, is as far-reaching, and would prove as disastrous to liberty of conscience as would the policy of Ignatius Loyola himself. Our correspondent's own rule would have justified the majority in that land had they excluded both himself and his religion from Syria. If the principle is good for anything it must be as good in Asia as in America. But "Christianity" has been forced upon many foreign lands at the cannon's mouth while its missionaries have insisted upon the right of the majority in so-called Christian lands to rule even in matters of faith and to protect themselves and their children against the influence of false doctrine from whatever source.

Christian missionaries going into Syria, or any other non-Christian country necessarily assail the most cherished beliefs of the majority of the people, and teach doctrines utterly abhorrent to the great mass of the people. They embrace every opportunity to inculcate their doctrines, teaching the people publicly and privately, in mission and from house to house. They proselyte young and old, gathering the children into schools and there instructing them in a religion diametrically opposed to the faith of their parents. And they deny the right of the parents

to put a stop to this work by expelling them from the country. Were the authorities to drive them out or even to permit the people to do so, the missionaries would appeal to their home governments for "protection," and the result would be, at least has often been, that the people would be compelled to let the work go on.

Now we have no fault to find with the missionaries for insisting on their right to teach the gospel without molestation either from the government or from individuals. We wish simply to point out the inconsistency of their position for they very frequently assert rights in other lands that they would deny to others in their own land.

The so-called Protestant principle expressed by our correspondent amounts to no more than the popish principle, namely, "When we are in the minority you must tolerate us, because we are right; but when we are in that majority we will persecute you because the truth cannot tolerate error." This is the real position of National Reform the world over, for it is dominated by the same spirit everywhere, namely, the spirit of the enemy of all real liberty. The Saviour recognized this fact when he said to the persecuting Jews, "Ye are of your father, the devil; and the works of your father ye will do." Our correspondent has probably never heard the infamous utterance of that eminent National Reformer, Rev. E. B. Graham, yet he says substantially the same thing. Mr. Graham said, in a National Reform Convention at York, Neb., in May, 1885: "If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land; and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there till they die." If anybody does like not the tyranny of so-called Christian government he can become an exile from home and friends; he can do as did Roger Williams, seek an asylum in the wilderness. This is the religion of National Reform, whether in Syria or in America; but the religion of our Lord Jesus Christ is, "All things whatsoever ye would that men should do to you, do ye even so to them." The one is a divine conception, the other is from the enemy of God and of man.

C. P. B.

The Time Is at Hand.

THE Washington Post, of March 26, contains this report of a late address by a somewhat noted spiritualistic speaker and teacher:—

"He is not here, but risen," began Mrs. Cora L. V. Richmond, at Metzert Hall yesterday morning, in her lecture on "The Resurrection Morn is the Light of Spiritualism." Continuing, Mrs. Richmond in part said: "Whatever frees man from the fear of death and that which comes after death, is the resurrection. I quote from the words of an eminent Unitarian who said four years ago in his Easter sermon, 'Spiritualism is the only religion or philosophy in the world to-day that makes a celebration of Easter possible; that which reveals immortality without a creed or dogma is Spiritualism.'

"One earnest minister in the assemblage of the Episcopal congregation said about fifteen years ago: 'The time is coming when the Church will need the evidence that Spiritualism offers to prove the foundations of immortality.' That time is here. When Bishop Young strictly put aside theological sermons and went to preaching concerning the fraternity of man, he knew it. When Newton, in New York, laid aside pomp and formality and preached more of the spiritual fervor of love and immortality, he knew it. When Minot J. Savage, on the borders of materialism,

saw skirting around the church over which he held charge the fear of annihilation, he straightway said, 'If Spiritualism does not prove a future existence, there is no proof of it in the world.' That is what we mean to-day, that in the light of a living testimony, the spiritual manifestation is the light of the resurrection. Nothing that dies can be resurrected again, and in Spiritualism there is no resurrection, because there is no death. The body which dies changes its essential conditions, and science declares that atoms reappear. In the change called death the resurrection is already accomplished.

"To-day you celebrate not that which has been built upon the rare spiritual manifestations at the sepulchre and tomb of Jesus, but that which has been demonstrated in your own lives and hearts, and from the door of every sepulchre, from the tomb of every buried casket, from the heart pangs of every one who has mourned, Spiritualism rolls away the stone of sorrow and the shadow of death and says: Never, for one instant of time, not for the slightest thousand-millionth part of a moment has the spirit that you loved been dead, but when dust was shaken off and became dust, when the body, by slow degrees, tortured by pain, was cast aside, and before there was time to say, 'My beloved one is gone,' that loved one was away, alive, arisen, freed from the dust, the shackles shaken off, and trying to make you know it.

"Spiritualism has kindled the lights of religion and the sermons of to-day are all pervaded with somewhat of this light which has given them a new tongue of eloquence, which has given them a greater certainty of immortality and it makes more plain the victory over death. If there is a death, all that is meant in that word is the human state—dead in darkness, in striving, in passion, in corruption of earthliness. The glorious inheritance of life is not to be denied or taken away from any soul in the kingdom of God's creation."

Certainly, the time has come, or if not is very near at hand, for the coalition of apostate Protestantism, Roman Catholicism, and Spiritualism. The delusions of Spiritualism are absolutely necessary to the maintenance of the system of religious error which Romanism has built up and from which Protestantism, now so-called, does not dissent. The very next act in the drama of false religion will be the open acceptance of these false lights which Spiritualism has kindled on the shores of eternity, and by which those, who accept and follow the traditions of men and the deceits of the evil one, rather than the pure word of God, will be drawn to eternal shipwreck. The statements of this speaker as to the dependence of the popular religionists of the day upon Spiritualism are founded in fact. It is true also that the time for the acknowledgment of the alliance is at hand. It has long been tacitly realized. The doctrine of natural immortality, the adoration of canonized saints and martyrs, and Spiritualism, are interdependent, without the first the other two must necessarily fall, and they all three mutually support one another. They are natural allies. They are necessary each to the other. The exponents of this great and fatal delusion see themselves that the hour is at hand when the union of all its advocates is to take place for the last great deception.

W. H. M.

Strange Infallibility.

In the *Catholic Mirror* of October 21, 1893, the following statement appeared:—

The ripples of Cardinal Gibbons' influence cross the threshold of the Vatican. Leo, the mighty inspirer of men, is inspired and encouraged by his lieutenants, from whom he often asks: "Watchman, what of the night?" The historic incident of the Knights of Labor, whose condemnation Cardinal Gibbons averted by personal interview with Leo, was one of the preparations to the encyclical on the "Condition of Labor." But Cardinal Gibbons is an American; let him be judged from America.

Look at it: "Cardinal Gibbons' influence crossed the threshold of the Vatican," and "averted" what otherwise would have been "condemnation," turning the threatened anathema into a blessing.

But suppose the cardinal had remained

at home and Leo had carried out his intentions according to his own "judgment," then what? then the encyclical would have contained the opposite of what it did contain by reason of the cardinal's "personal interview with Leo."

As it is, it is infallibly true. But what made it what it is? Oh! the cardinal's "personal interview." Question: Can two things, directly opposite to each other, both be infallibly true? If not, whose "judgment" was the infallible guide in this case?—Plainly the cardinal's.

In his book, "The Faith of Our Fathers," the cardinal says, page 155: "The Roman pontiff is called the *head* of the whole church, that is, the visible head. Now the church, which is the body of Christ, is infallible. . . . But how can you suppose an infallible body with a fallible head? How can an erring head conduct a body in the unerring ways of truth and justice?"

On page 154, he says:—

The council acknowledges them to be the *supreme* and infallible arbiters of faith.

Again, page 148:—

The pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from *error of judgment* when he promulgates to the church a decision on faith or morals.

In the case referred to in the *Mirror*, the "supreme" "infallible" "head of the whole church," was "preserved from error of judgment" by the "personal interview" of Cardinal Gibbons. Now, since the "judgment" of the cardinal was that which was contained in the encyclical and not the "judgment" of the pope, who, in this case, was the "infallible" "head?" And if the cardinal was the "infallible guide" in this matter, why may he not be in other matters? How long before the cardinal will become the pope of Rome? Truly, "Leo, the mighty inspirer of men, is inspired by his lieutenants"—not by the Lord.

E. R. WILLIAMS.

Joseph and Christ.

THE history of Joseph illustrates that of Christ. Joseph's brothers envied and hated and sold him into slavery, because he was more worthy and their father loved him better than them; for the same reasons the Jews hated and delivered Christ to death. Joseph's steadfast uprightness in his humiliation was the means of his exaltation; so with our Saviour. "We behold Jesus . . . because of the suffering of death crowned with glory and honor." Heb. 2:9, R. V. Joseph became "lord of all Egypt." "The Son of man is Lord of the Sabbath," enthroned in the midst of the Decalogue. As the Egyptians were obliged to submit to the authority of Joseph, so all who come to Christ must accept the entire law of God, from which he is inseparable. Said the psalmist of Christ, "Thy law is within my heart," they must come submitting their wills to the will of God, which is his law. "I delight to do thy will, O my God; yea thy law is within my heart." Ps. 40:8, 9.

Joseph had made provision during the seven years of plenty so that he had an abundance with which to preserve life during the years of famine, not alone for the Egyptians, but for all the world, for all countries came into Egypt to Joseph to buy corn. "To Joseph was especially given power that he might save his father's house." Gen. 45. Christ is "the Saviour of all men, specially of those who believe."

1 Tim. 4:10. Jesus made abundant provision for the salvation of all who would come to him. The Sabbath as a reminder of creation, assures us that he who is its Lord, having creative power, he who gave himself for us and to us, while possessing this power, is well able to sanctify and save us. Eze. 20:12.

Joseph's brothers were very dear to him; their lives were the reward of his days and years of bitter trial. He freely, fully forgave them, gave them the best of the land of Egypt and nourished them all the days of their lives. The subjects of his grace are as much dearer to the heart of our precious Saviour as his sufferings for them exceeded Joseph's. They represent the reward of his mediatorial work, his labor of love, and are valued by him in the light of eternal salvation. He "forgives all their sins" "cleanses them from all unrighteousness" and "it is his good pleasure to give them the kingdom."

Joseph was honored, obeyed and loved by his brethren. Thus it is with Jesus and will be forever increasingly so, in as much greater degree as the infinite exceeds the finite. The people could procure food of no one but Joseph; Christ alone has the bread of eternal life which is himself: "The bread that I will give is my flesh, which I will give for the life of the world." John 6. Joseph, lord of Egypt, dealing out bread to the people fitly represents Christ, Lord of the Sabbath, doing the same. For bread the Egyptians gave all they had, first their property, then themselves. Christ is "the pearl of great price," and he who would possess it must give all for it.

Joseph bought for Pharaoh all the lands and people of Egypt. Christ will redeem the earth unto God, saved from all the effects of the curse and peopled with the holy, happy, immortal nations of the saved. Rev. 21.

To Joseph was given Pharaoh's ring. "This signet-ring was used for signing public documents and its impression was more valid than the sign-manual of the king."—*Jamieson*. The Sabbath, as seal of the law of God, is the sign of Christ's authority. The Sabbath is the sign of creative power, as we have learned from the Bible; God alone has this power. Since Christ is Lord of the Sabbath, he has all the power represented by the Sabbath, and therefore is God. He who would abolish or change the creation, Sabbath day, robs our Saviour of the great proof of his divinity. Well may the question come home to us: "Will a man rob God?" Is not robbing God as heinous a crime now as it ever was? He has pronounced the judgment, "Ye are cursed with a curse for ye have robbed me, even this whole nation." Mal. 3:9.

"The Sabbath was made for man." Mark 2:27. Did Christ conclude, Wherefore man is lord of the Sabbath? "Knowing what was in man" he neither committed himself nor his precious Sabbath to man. "The Son of man is Lord also of the Sabbath." He who presumes to touch any of its divine appointments is meddling with that which Christ has reserved wholly to himself and he betrays an irreverence or carelessness most astonishing and deplorable. He commits a sin like that of Nadab and Abihu who disregarded the order of the Lord, putting no difference between the common and the holy, and God destroyed them. The Lord did not take the first day of the week of which to make his Sabbath. Sunday was

a common work day; it has just the nature of every other work day; while the very nature of the seventh day of the week God hallowed *i. e.*, made holy; and he commands us all, "Remember the Sabbath day to keep it holy."

M. E. STEWARD.

The Judge's Charge in the Georgia Cases.

In the trial of Messrs McCutchen and Keck, at Gainesville, Ga., for Sunday labor, the entire plea of the prosecution was that "Sunday is the day fixed by the State of Georgia upon which work cannot be done. Whether it is the Sabbath of the Bible is none of our business, but to stick to the Georgia law, for it is that under which we live."

The charge of the judge to the jury had particular reference to that phrase of the statute prohibiting the following of one's "ordinary calling" on Sunday, and was substantially as follows:—

"Gentlemen of the jury: This is an indictment against W. A. McCutchen and E. C. Keck, charging them with misdemeanor, that is, working on the Lord's day. You will see the charge fully set out in the indictment which you have.

"The indictment is founded upon this statute:—

Any tradesman, artificer, workman or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings upon the Lord's day (works of necessity or charity only accepted), shall be guilty of a misdemeanor.

"This is the law under which these defendants are indicted. So, if the evidence proves that the defendants, within two years before the finding of the indictment, in this case, and in this county, pursued their business or work of their ordinary callings upon the Lord's day as charged in the indictment, you will be authorized to find them guilty.

"The Lord's day, as used in this statute, means the day known as Sunday.

"You will notice, gentlemen, that the statute reads where any persons 'pursue their business or work of their ordinary callings.' Notice the language of the law!

"I charge you, that under this statute, you cannot rightfully find the defendants guilty unless the proof shows that the work, if any, done by them, was in pursuance of their business or work of their ordinary callings. 'Ordinary calling' means the business or occupation which a person usually pursues to obtain profit, or support, or livelihood.

"It is not enough to prove that the defendants did work on the Lord's day. It is not a crime, under the law, merely to work on that day; to make it so it must be done in pursuance of the business or work of the ordinary calling of the person who does it. To illustrate: If one, whose business or ordinary calling is to buy and sell goods, were to repair a public road on a Sunday, this would be no crime, especially, if it should be done gratuitously. We have nothing to do with the question of its being morally right or wrong. It is our duty to enforce the law as we find it; we are not to go beyond it.

"You are to determine what the evidence proves or does not prove, and fairly and impartially find whether or not the defendants are guilty under the evidence and the law.

"If, after you have carefully examined all the testimony in the case, weighed it carefully and impartially, under the rules

given in this charge to you,—I say, if after you have done that, you have a reasonable doubt in your minds whether the defendants are guilty or not, and that doubt arises from the evidence or want of evidence, it will be your duty to give the defendants the benefit of that doubt and find them not guilty.

"The defendants have each made a statement in this case in their own defense, and these statements are to have such force only as the jury may think right to give them, and the jury may believe such statements in preference to the sworn testimony in the case.

"We have nothing to do with the question as to whose religious belief is right. You are not to determine whether you or the defendants are right. That is a question we have nothing to do with now. You are to determine fairly and impartially whether the defendants are guilty according to the evidence and the law. Nothing else should influence you in making your verdict.

"You are not obliged to find both defendants guilty or not guilty. The evidence may show one guilty and the other not. If you should determine one guilty and the other not, then you will find a verdict accordingly; that is, you will say: We, the jury, find the defendant (naming him) guilty, and we find the other defendant (naming him) not guilty. If you find them both guilty, the form of your verdict will be: We, the jury, find the defendants guilty. If not guilty say: We, the jury, find the defendants not guilty. Retire, gentlemen, and make up your verdict."

In the course of the trial it had been made clearly known that the occupation of one of the defendants was that of a minister and the other that of a teacher, yet for all this the jury, after remaining out sixteen hours, failed to agree, and the cases went over for a second trial.

Sabbath-Keepers and Sunday Laws in Switzerland.

It was not long after we began working on Sunday as on other working days in our Basle publishing house until a policeman came into the office one Sunday, and called our attention to the fact that we were violating the Sunday law. We took pains to explain to him our position and the reason why we worked. He listened attentively, and in a very friendly manner replied that we were entirely correct in our position; still he was under oath to report all violations of the law, and would have to report our work.

In a few days a notice from the police informed us that we were fined twenty francs (\$4) for working on Sunday without permission. We promptly returned the notice, stating that we did not submit to the fine. This led to the appointment of a time for a hearing in the police court, giving us an opportunity to show why we did not submit to the fine. At the appointed hour, the writer appeared for the house, as the director is personally held accountable before the law. After usual preliminaries, the judge asked on what ground we refused to pay the fine. I replied that we did not pay it because we had a right to work,—permission and even a command to do so. The court then asked where we obtained our permission to work on this day. Hereupon, I drew a German Bible from my pocket, and turning to Exodus 20, was about to read verses 9 and 10 when the judge asked for the Bible and the

reference. He then read, "Six days shalt thou labor," and closing the Bible without reading further, replied that he still remembered that much of his Bible; and without giving me opportunity to speak further, proceeded to state that the case could not be appealed, but we could enter complaint against the fine as unjust in the court of appeals, and in this manner the case might go up to the supreme court. He then dismissed the case.

The manner in which the hearing was conducted, indicated quite clearly that the matter had been previously considered by the court; they seemed to know that we would not submit to the fine. On several occasions, I have discussed our position and attitude in regard to Sunday laws, union of Church and State, etc., with the lawyer who attends to our legal affairs; and it is quite evident that he has talked with the authorities about our work and position.

This lawyer did all he could to persuade us not to withstand the authorities, as this would in his opinion lead to endless and incurable difficulties. He said, "You are known as quiet, law-abiding people, and have a good name; but if you rebel against the authorities, you will soon destroy your good name and the esteem which you now enjoy." I replied that our good name depended more upon our obeying God than man; and that if the city of Basle punished us with fines for keeping the commandments of God, it would thereby hurt its good name more than ours. If the facts were made known, we were sure that many could see that such a course was nothing but religious persecution; and we should by no means leave our printing-office to lie idle, but should use it to circulate the facts. To this he replied, "It's a fatal affair."

Quite recently, our lawyer has been appointed as one of the judges; hence he may yet have to sit on our case. Thus, at least one of the judges will have a knowledge of our position. In a recent conversation, he seemed quite desirous to learn more about how Sunday supplanted the Sabbath, and stated that he would have to read up on the question. I shall take pains to supply him with reading. Like nearly all the Swiss of education, he is able to read the English. Last week he went to Bern, the capital, on business, and took occasion to speak with one of the judges of the supreme court about our position. From the conversation, the lawyer gathered that there was little hope of succeeding by appealing to the supreme court.

Religious freedom is guaranteed by the federal constitution; but there are already several decisions of the supreme court on record to the end that Sunday laws do not infringe the rights of conscience.

The police court confirmed our fine, and in case we do not carry it to the supreme court, and gain a favorable decision, we will be held to pay the fine. Sixty days' time is allowed, after which the fine will be collected by sheriff's sale, if not willingly paid before. The notice states twenty francs' fine, or in case of inability to pay, four days' imprisonment; we shall certainly not voluntarily pay the fine, for thereby we should assent to it as just. We do not yet know what course will be pursued in our case, but as we have means, it is quite likely that they will collect the fine by force.

Some of our brethren in Basle and vicinity have ceased to send their children to

school on the Sabbath. For this, one has already been called before the police court. He was kindly treated and given an opportunity to give the reasons for not sending his children. The judge imposed the lowest fine possible, two francs (about forty cents), and advised him to send his children to a private school. A report of the case appeared next day in the dailies. The leading one stated that, now that the difficulties with the Salvation Army are past, the waters are troubled by the Adventists, who in their zeal refuse to submit to the school-law by not sending their children to school on Saturday. The judge fined the man, and told him that the Bible was no more to be taken literally, but that he should go to the city officials to learn its meaning!

To avoid difficulties, two families of our people have moved to the canton of Basel-land, where the school-law grants six half days of absence per month. As school holds only till Saturday noon, making but four half days' school on the Sabbath per month, our people can here readily avoid sending their children on the Sabbath, without infringing the law. But, to their surprise, they met the same difficulty here as elsewhere, the authorities refusing to excuse the children, holding that the law was not made for any such purpose. The parents were cited to appear before the city council. Brother Erzenberger, the first called, was treated very disrespectfully, but he responded kindly, and gave them some solid truths to think about. The second called was treated more favorably. The brethren appealed first to the law of God, and secondly to the law of the canton. The cases have not yet been finally disposed of; but the teachers show their ill-will in maltreating the children, in making fun of their religion before the school, and by whipping them with scarcely any pretext.

In one of the Catholic cantons, a brother was fined six francs for Sunday work. He refused to pay the fine, and allowed the case to go up higher. Recently his case was heard before the district court of the canton, which confirmed the fine; it will next go to the supreme court of the canton, then to the supreme court of the federation, and lastly to the legislative assembly, in case the decision of the lower courts is not reversed before.

Thus, at the present, five cases are pending,—two for Sunday work, and three for refusing to send children to school on the Sabbath. We can expect nothing else than serious difficulties; but we know that the Master, whose cause it is, can guide in all to his glory and the advancement of the truth.—*H. P. Holser, in Review and Herald.*

Has Christ Become This World's King?

THE religio-political portion of the "Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king; yea, verily, *this world's king* in its realm of cause and effect,—king of its courts, its camps, its commerce, king of its colleges and cloisters, king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."

Has not the desire of the union been realized? perhaps not just as it expected, neither did Christ come the first time as the religious leaders expected, but he came

as the prophecy said he would, though because of their blindness and desire for self-aggrandizement they did not see the fulfillment of the prophecy; and so it is now. Has not the kingdom of Christ already entered through the gateway of politics and Christ become this world's king with his seat of government at Washington? Bishop Coxe says truly that "the President is a citizen who comes and goes. He is a guest who tarries but a night. The vice-president has no official house in Washington. . . . The one irremovable potentate (Potentate,—one who possesses great power; a prince; a sovereign; a king—*Webster*), is the *Roman pontiff* . . . and that as Queen Victoria by her viceroy reigns as empress in India, so henceforth Leo XIII. and his successors reign on the Potomac."

Now, is not Leo "Christ's vicegerent" (substitute) on the earth? and, as he is not ubiquitous, when he particularly takes possession of the United States he sends *his* substitute. A late Catholic work says, "Surely God's plans are manifest. America is the last and greatest of nations, and he means to possess her for himself." Paul, in speaking of the pope, says: "He as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4; and, as is well known, he and his followers do call him God.

Now, if God, in the person of his earthly substitute, the pope, means to possess America for himself, and has, for that express purpose, sent Satolli as his substitute, another god or christ, to reign as the "one irremovable potentate" at Washington, and as he has entered "through the gateway of politics (Bishop Coxe says the horse called in the rider, Satolli), has not the "all-absorbing purpose," the "undying enthusiasm" of the Woman's Christian Temperance Union been realized, and is not Christ(?) already enthroned at Washington as king, in the person of Satolli? And surely, according to Bishop Coxe, his reception by the people was much more befitting a king than was that of the Babe of Bethlehem. And now it is in order for the Roman-Catholic-National-Reform-religio-political-Woman's Christian-Temperance-Union combination to go and worship their king, for Christ Jesus has said that "all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. And whose names are not written there? Jesus said, "Who-soever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33.

On the memorable night of his betrayal he said to Pilate, "My kingdom is not of this world." And when, as is recorded in John 6:15, the people would take him by force and make him king he departed from them. Have not those who declare that Christ "shall be this world's king" denied these words of his and tried by force to make him king, and by so doing been left to worship the beast according to the prophecy of Rev. 13:8? And does not this "irremovable potentate" just as nearly represent the "Prince of Peace" as any that can ever come through the gateway of politics? R. B. BARKER.

Hillsboro, Colo.

"RELIGIOUS opinion cannot be fashioned by statute. Legislation, looking in that direction, can result only in making slaves and hypocrites."

A Plea for Religious Liberty.

[This article is from the *Florida Baptist Witness*, Ocala, Fla., February 7, 1894.]

AN article in the *Witness* of January 3 is entitled to the commendation and gratitude of all friends of religious liberty. It is styled, "Persecuting Adventists," and is an earnest and well-timed protest against the indictment and conviction recently, in the courts of Maryland, of certain Seventh-day Adventists for Sunday work. It is, as you say, an interference with the exercise of their religious liberties, such liberties as are specially and positively guaranteed in both the Federal and State constitutions, under which the citizens live. It is an outrage that ought to elicit the most earnest protest from all professors of the Christian religion particularly. And this not because they are more interested personally than others, on the ground that if religious persecution is tolerated in one instance it may be in others, and only those who worship according to the State plan are exempt; but all professing Christians may plant their opposition on infinitely higher ground, however legitimate this may be. The religion they profess, the religion of the Lord Jesus, is a religion of love, and not one of hatred and force, or one of persecution. It is founded upon the sacred edicts, "Do unto others as you would have them do unto you," and "Love thy neighbor as thyself." We know that there can be none of this in the law nor in those who would enforce it, who would settle the differences of opinion that prevail upon the Sabbath or any other religious question, by fines and imprisonment. Why not settle the question of the mode of baptism by the same arbitrament? Our Methodist brethren think it a great offense to public decency to immerse, and there is as much civil reason in their view of the case to have this mooted question of religious import settled by legislative enactment as there is in favor of a Sabbath or Sunday law.

Let us rise up as one man against this thing. Our religious liberties are at issue in the matter. The religion we profess calls for protest against so unchristian and inhuman a thing. But our protest is not confined to Maryland. A case of the same kind is now pending before the Supreme Court of Tennessee, and two men are soon to be tried at Gainesville, Ga., for the same offense. Is the proud escutcheon of our liberty-loving country to be thus disfigured and dishonored?

Before Christians consent to this wicked thing—surely none doubt that religious persecution of any sort is wicked—let them be fully convinced that where the civil power is thus invoked to interfere in matters of conscience or religious conviction, that there is Bible authority for the thing they would set up by its exercise. The opinion is here ventured that no advocate of Sunday holiness can be found to debate with any Sabbath-keeper as to which is the day. The writer, though not at all in sympathy with seventh-day Christians in any of their tenets, would not shirk a meeting with any Sunday advocate as to any sort of holiness belonging to that day.

The condition of things in Georgia is fearful to contemplate. The two Adventists to be tried are almost sure, if convicted, to be sentenced to work in the chain-gang on the public highways. When it comes to working on Saturday, their

Sabbath, they will die before they will do it. Under the laws of Georgia, to thus refuse to work is mutiny, and they are liable to be shot down on the spot.

WM. P. T.

Lake Weir, Fla.

The Church and Constitution.

THE attempt of certain ministers to secure an amendment to the Constitution by which that instrument will be given a religious tone is questionable in wisdom. Their desire is to have inserted this or some similar phrase, "In God's appointed way through Jesus Christ," with a purpose to have the Constitution recognize the influence of the Christian faith in government. A great deal might be said in support of the proposition in a purely religious way, but the precedent of giving to this instrument any religious significance whatever might justify proceedings in future that would give a distinct denominational drift to a principle of nationalism, the virtue of which now is that it gives equal shelter and security and equality to all religious sentiment and belief.

It surely cannot be contended that the introduction of the name of God into the Constitution would tend to the better establishment of religion, for such a contention would be equivalent to the admission that religion needs a constitutional recognition and support. It should not be contended either that the Christian faith requires any such bulwark, for that would be to admit the dependence of the Christian faith for its life and propagation upon legislative provisions, a confession of weakness that the Christian Church should be slow to make. The zeal that attempts now, at this late day, to change the national basis from a purely secular to a constructively religious character reflects more credit upon the spiritual enthusiasm than upon the patriotic judgment of those who are actuated by it.

The Church should not seek reinforcement from the Government. The wisdom of the fathers of the Republic in making a distinct separation of Church and State was the result of experience with a contrary state of affairs, and their determination to avoid, in the new experiment of government, the conditions that had been productive of so much friction and so many evils in the government from which they had divorced this country should not now be lightly estimated, the more particularly when there is something of a religious contention impending.

If the Constitution may be amended to take account of the Christian faith or church, why may it not with equal propriety be amended in some future time to recognize, specifically, some branch or division of the Christian Church? If now may be inserted the phrase, "In God's appointed way through Jesus Christ," after a time there may be a future amendment so that the declaration shall read: "In God's appointed way through Jesus Christ and his vice-regent on earth, the holy Roman pontiff." It is a dangerous thing our zealous preachers propose, and our legislators in Congress should be made to understand that the sentiment of the American people is opposed emphatically to any religious interference whatever with a Constitution, the great glory of which is its absolute equity toward all humanity irrespective of race or creed or lack of creed.—*The Inter Ocean.*

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NEW YORK, APRIL 5, 1894.

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

THE publication of the series of articles, of which notice was given in the issue of March 22, will be postponed for a few weeks. This will give opportunity for all who wish to make use of an extra quantity of these issues to arrange in advance. Some of the subjects to be discussed are, Justification by faith or penance, which? Infallibility, where is it found? The real Presence, in what does it consist? etc. These articles will be of interest to every class of readers, and the numbers containing them should receive a wide circulation.

AFTER many years of hard fighting, the Sunday opening of picture galleries in London has just been conceded by the common council, but only through the casting vote of the Lord Mayor. The council stood eighty-eight in favor and eighty-eight against the motion, and it was amid much excitement that the Lord Mayor gave his casting vote. A motion to rescind the resolution will come up at the next meeting.

THE *Present Truth*, of London, Eng., says:—

A Spanish correspondent reports that the Protestant churches in some of the provinces have been closed, and a church in Madrid has been required to close its front entrance and use the side door; as the open doors on the street constituted an offense against the religious sentiments of the people.

This is but another expression of the same religious sentiment which in Georgia, Tennessee and Maryland is "disturbed" by labor done on Sunday, even though the laborer be far out of sight and hearing.

THE "Oshkosh Sabbath Association" has been formed in Oshkosh, Wis., and a committee on Sunday closing appointed "to attain, if possible, voluntary closing of places of business and the cessation of public amusements and the like on the Sabbath day, and also to see that the laws are enforced in case there be any one who will not otherwise be persuaded to desist from desecrating publicly the Sabbath day." So the citizens of this Wisconsin city are to be put in compulsory remembrance of the fact that the first day of the week is the Sunday of the United States of America! How many will recollect that the seventh day is the Sabbath of the Lord their God?

THE third Monday in this month another Seventh-day Adventist will be called to stand trial for his faith in Kent County, Maryland. A month later two men of the

same faith will answer before a Georgia court for exercising their God-given right to work on the first day of the week as required by their faith. Another case is pending in the Supreme Court of Tennessee, and will be decided in a few days.

A MEETING of the Sunday Closing Association recently held at Birmingham, England, shows that very much the same views and purposes are held by the promoters of the movement there as obtain here in the American Sabbath Union. The attitude toward the Sunday closing of saloons is quite identical. The Bishop of Coventry said in a communication to the association:—

I have long been convinced that the stoppage of the sale of drink on Sunday would be no real hardship to the drink consumer, and that he could by a little forethought obtain on Saturday all that he may require on Sunday, and by a little self-control keep what is so obtained on Saturday for Sunday use.

This ingenuous statement of the bishop is commended to those who think they are favoring the cause of temperance by advocating Sunday closing laws.

THE *Boston Pilot*, of March 24, has this editorial paragraph:—

THE AMERICAN SENTINEL of New York, defending the A. P. A. conspiracy, says, with impressive italics:—"Some of their *methods* may be wrong. But even though *some* of their methods be wrong, or even though *all* their methods be wrong, whatever the *methods* the *object* is as certainly right as that the principles of the United States Government, as founded by our fathers, are right." In other words, "the end justifies the means"—good A. P. A. doctrine, no doubt, but not usually so bluntly confessed.

In this the *Pilot* has jumped to several erroneous conclusions. In the first place a careful reading of the article from which the sentence quoted was taken, will show that the AMERICAN SENTINEL is no more "defending the A. P. A. conspiracy" than the Roman Catholic conspiracy. Then to say that an *object* sought is right, though the *methods* used to attain it may be, or are, wrong, is not justifying the methods, but quite the contrary. For instance, it is, of course, the ostensible object of the Catholic Church to bring man to a knowledge of God and the gospel. This *object* is certainly right, but neither the *Pilot* nor any one else can accuse the AMERICAN SENTINEL of defending the Roman Catholic Church, and in-dorsing its *methods*, because the end which it asserts to be its *object* is right.

In the March number of the *Catholic World* there appears a significant article on the probable position of Europe at the beginning of the next century. "It forecasts," says the *Northwestern Chronicle*, "a rearrangement of the geographical delimitations and a settlement of the Roman question upon a basis toward which the current of modern thought appears to be certainly tending. In the pope's intense admiration for American institutions the writer sees more than the sentiment of a

lover of constitutional freedom, and finds in the application of a portion of the American principle to the Roman difficulty a solution of the vexed question of the pope's temporal sovereignty." We shall have more to say of this later.

THE *Pilot* states that "a movement has been begun in the Catholic Church which is to be conducted on lines somewhat similar to those under which the Methodist Book Concern is carried on. It has been started by the Rev. James L. Meagher, of Cazenovia, N. Y., who has founded the Christian Press Association, which is composed of priests and lay persons, governed by a constitution approved by Mgr. Sattoli, the Apostolic Delegate. The association is recommended by more than forty Catholic prelates." This is only another step in the popish conspiracy against the freedom of America. The sooner all freedom of opinion and expression is utterly crushed out of her own communion, the sooner it can be crushed elsewhere.

If the lady who sent us a few pages of copy for a three hundred page book, requesting an answer by return mail, will send her address we will be glad to furnish the information asked, and also to return the manuscript.

"Is the Papacy in Prophecy?" is a most interesting and timely question, and it is aptly answered by Rev. Thomas Haskins, A. M., Rector of Christ Church, Los Angeles, Cal., in a pamphlet bearing that title. This work is the outgrowth of a series of papers read by Mr. Haskins before the Ministerial Union of Los Angeles, and subsequently published by him at the request of the union. That the papacy is in prophecy is clearly shown and its course traced to its final destruction. Mr. Haskins' little work is well worth reading. One hundred pages; size of page, 6 x 9 inches; price, in paper covers, 25 cents; in boards, cloth covered, 50 cents. Address, the author, Los Angeles, Cal., or Pacific Press, 43 Bond Street, New York.

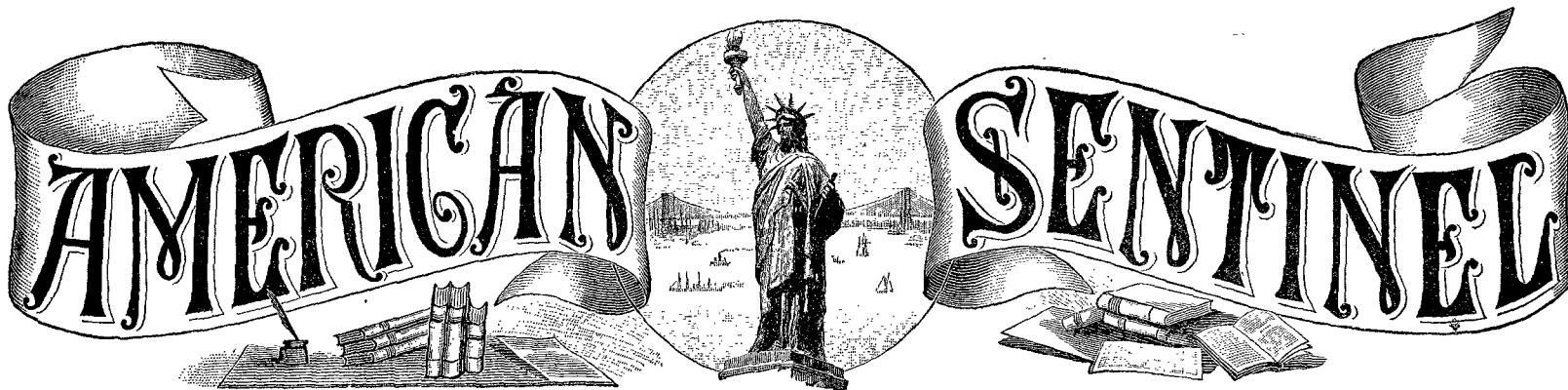
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EDITOR, - - - ALONZO T. JONES.
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 WILLIAM H. MCKEE.

A GOOD deal has been said of late in these columns concerning the aggression of the papacy in the United States, but what is true in this country is also true of European countries. Rome's purpose is to again rule Christendom.

THERE exists a world-wide condition of affairs exceedingly favorable to the pretensions of the Roman hierarchy. For years modern civilization has apparently been about to crumble, like the Roman empire, under its own magnificence. Those conditions essential to stability have not been preserved, and the recognition of impending ruin has become well-nigh universal.

THE jealousy of European nations has imposed upon them burdens too great to be borne indefinitely. Immense standing armies have depleted national treasuries to the verge of bankruptcy. Indeed, some of the nations have been unable to meet their obligations already; but the armies must be maintained at any cost, for ability to repel an invader is the price of national autonomy.

UPON the unnatural condition created by exorbitant taxation and the withdrawal of so many thousands of men from industrial pursuits, has been superinduced unparalleled commercial depression. Not alone from Europe and America, but also from India, Australasia and South America comes the cry of "hard times." Outside of Russia there have been no crop failures, and yet the people cry for bread; the money metals of the world have not been exhausted, and yet trade is hampered because of lack of a circulating medium. Money, instead of seeking investment, is hiding in safe-deposit vaults, while the wheels of industry rust in idleness, and hundreds of thousands of operatives grow gaunt and desperate with hunger.

ANOTHER element that renders the situ-

ation still more serious is the fact that in most countries popular education has multiplied the necessities of the people, without at the same time increasing, in a corresponding ratio, their ability to supply their wants. Tens of thousands have, as the German Emperor declared a few years since, been educated beyond the station they must of necessity fill in life; and the result is more deep and wide-spread discontent, more desperation, and more power to effectively give expression to that consuming unrest born of hope long deferred.

FOR many years the various avenues of egress served as safety valves for Europe. The discontented and the oppressed could emigrate to America, a land of freedom and of plenty. But now the limit has been reached. The tide of settlement and of civilization having reached the Pacific Coast, crossing the Rockies and the Sierras in its irresistible flow, is sweeping back upon itself, and men now see little hope of bettering their condition by emigration. It is no longer true that "Uncle Sam is rich enough to give us all a farm," and the submerged millions of Europe, and of our own congested centers of population, are beginning to realize that there is no longer an asylum to which they can flee. But one avenue of hope is open to the sub-strata of society, namely, a re-distribution of the wealth of the world, and this is the demand now being made, and which will ere long be heard in thunder tones. Already we see the fulfillment of the words of our Lord: "Men's hearts failing them for fear, and for looking after those things that are coming on the earth;" and soon will come that which is foretold by the apostle James, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

ROME sees all this, not from the standpoint of the prophecy it is true, but from the standpoint of patent facts. And seeing it she is preparing to take every advantage afforded both by existing and by impending conditions. Rome has

never been modest in her claims, but within less than half a decade she has become more bold than even her wont in asserting her powers and in pressing her claims as the saviour of society, the panacea of all ills that afflict or threaten the body politic of the world.

Rome claims to be able to control the masses as no other power can; and to a certain extent her claim has a substantial foundation in fact. But eventually Rome will fail. Her siren song will charm the nations for a time, and her spiritual despotism will awe the multitudinous votaries into submission for a season; but the limit will be reached, and then will the powers of earth "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire;" but not yet. It now needs no prophet to foretell a season of triumph for the great harlot before her final destruction.

BUT Rome's final failure is seen only in the light of the "sure word of prophecy," a light which she as skillfully obscures as she artfully plots for universal spiritual domination. And so completely has she covered the one and so ably has she presented her claim to the other, that the eyes of the world are even now being turned toward the Vatican for a solution of the most gigantic problem that has ever confronted the race, namely, the preservation of civil society from threatened ruin.

THE *Catholic World*, for March, has a significant article, which has a direct bearing on this subject. It is entitled "The Dawning of the Twentieth Century in Europe," and from the standpoint of the present delineates the probable condition of affairs in the near future. In common with the ablest statesmen of the world, the author of the article in question holds that ere long Europe will be the scene of a war far surpassing anything that the world has ever seen. He says:—

Horrified at the vast outpouring of blood and the frightful waste of material resources, the American people and press at last began to ask what was the use of it all.

The word "arbitration" was upon every tongue, and all eyes were turned instinctively towards the illustrious occupant of the Vatican. His was the only voice in the whole world which would have a chance

of being listened to in that pandemonium of passion and universal horror.

The word was spoken, and was at length listened to. A general armistice was first arranged, and then a conference of plenipotentiaries was convened in St. Petersburg.

The propositions of each power were formally submitted, after full instructions from the home governments, and each plenipotentiary gave a solemn assurance that he would be bound by the decision which his holiness, after three months' discussion of the proposals, with the help of two leading juriconsults from America, should render.

As to the settlement of the Roman question, the suggestion came from America. The idea was to follow the example of the American Union with regard to the City of Washington and the District of Columbia. This is a sort of neutral territory, whose affairs are controlled by commissioners nominated by Congress. There are no representatives for the district, and no elections in it consequently.

The patrimony of the church has been restored, and the government of the city and territory is placed in the hands of commissioners chosen by the holy father. Florence is the capital of the republic, and Rome once more the capital of Christendom.

Now Europe, whilst retaining her ancient divisions, is traversed by a series of neutralized States which serve as barriers between the rival powers; the right of free passage on all the high seas, including the Mediterranean and the Dardanelles, is guaranteed to the whole world, and the head of the Catholic Church is at last free to deal without let or hindrance with every portion of his wide spreading domain. The eternal city has wakened up from the fitful fever of Revolution; the money changers have been driven from the temple, and an era of blessed tranquillity now seems to have dawned at last over long-distracted Europe. The pope once more is free.

This to some may seem chimerical, but it is the cherished dream and fond ambition of the papacy, and to its accomplishment all the powers of that mighty hierarchy are being devoted. Every art known to "the mystery of iniquity" is being used. Is it asked with what success? Look at the proud Bismarck, and the powerful German Empire prostrate at the feet of Rome; look at Italy, united, it is true, with the seat of empire the "City of the Seven Hills," but the most bankrupt and distressed of all nations, not excepting even the "Sick Man of the East."

THEN turn to our own country, with a population of seventy millions, yet for all that, writhing in the grasp of Rome by means of less than ten millions of her votaries. The futile efforts of President Harrison and his advisers to discontinue the appropriations to Catholic contract schools, though seconded by united Protestantism, speaks volumes, and tells of a power that should be hated, but whether hated or not, must be feared, and is too certainly felt to be ignored. The success, political and otherwise, of popery in the United States, is exerting a world-wide influence in favor of the Roman hierarchy and the claims of the Vatican to universal, spiritual domination. Nor is this an accident; Rome, and the master mind back of Rome, whose representative Rome is, designed to have it so, and Rome is making the most of it, both in America and in Europe.

WITH consummate skill every development in the political, industrial, or social world is turned to account by Rome. To avoid a war some years since which Germany dared not undertake because of France, Bismarck turned to the pope as arbitrator; and Rome, seizing the fact, has ever since, in season and out of season, urged that "his holiness" be made the arbiter of the world. In its issue of February 17, in an article on "The Pope as International Arbitrator," the *Catholic Mirror* says:—

International arbitration is gaining ground more and more, and it promises to hasten the day when the

sword shall be sheathed forever. We have seen its favorable results in the decision given by Leo XIII. in the case of the Caroline Islands, a dispute between Germany and Spain, and, still more recently, in the French decision in our own Behring Sea trouble. . . . This is, indeed, a sign of the times.

Then, after quoting a suggestion that the pope be, by common consent, made arbiter, the *Mirror* adds:—

This appears to be a wise suggestion; and Bismarck, in selecting the pope to decide the Caroline Islands' dispute, showed that he was of a like opinion. The day may not be far distant when the nations will adopt this method of settling their differences.

This subject was made prominent at the Parliament of Religions held last fall in Chicago. In a paper read before the Congress, September 23, Thomas J. Semmes said:—

The oldest treaty now on record made by an English king with a foreign power was arranged by Pope John XV., A. D. 1002, and drawn up in his name. In 1298 Boniface VIII acted as arbitrator between Philip Bel and Edward I.

In 1883 the Senate of the United States voted in favor of inserting in our treaties an arbitration clause, the arbitrators to consist of eminent juriconsults not engaged in politics. President Grant, in his message to Congress in 1873, mystically said: "I am disposed to believe that the author of the universe is preparing the world to become a single nation speaking the same language, which will hereafter render armies and navies superfluous." In 1874, Congress, by a joint resolution, declared that the people of the United States recommended that an arbitration tribunal be constituted in place of war, and the President was authorized to open negotiations for the establishment of a system of international rules for the settlement of controversies without resort to war.

In December, 1882, President Arthur announced, in his message to Congress, that he was ready to participate in any measure tending to "guarantee peace on earth."

During the century from 1793 to 1893 there have been fifty-eight international arbitrations. From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870, a period of twenty-two years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893.

The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII. revived the role of the popes in the middle ages.

The obstacles to an international code are not insurmountable, but the assent of nations to the establishment of a permanent tribunal of arbitration depends upon the practicability of so organizing it as to secure impartiality. Many suggestions have been made by the wise and learned, by philosophers, statesmen and philanthropists, but none seem to be free from objection. In despair the eyes of some are fixed on the pope.

An interesting quotation from the *Spectator and English Review*, says: "Humanity is in search of an arbitrator whose impartiality is indisputable. In many respects the pope is, by position, designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the pope is not only impartial between all nations but he is at such a degree of elevation that their differences are imperceptible to him. The difficulty about religion is becoming weaker every day. . . . The fact that the most haughty statesman of Europe (Prince Bismarck) recognizes in the face of the world that he can, without loss of dignity, submit his conduct in an international affair to the judgment of the pope, is an extraordinary proof that the pope still occupies an exceptional position in our skeptical modern world."

Why should not the exceptional position of the pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over 200,000,000 of Christians scattered throughout all nations stand at his back, with a moral power which no other human being can command, no longer a temporal sovereign the ambition of hegemony cannot affect his judgment, religion and State are practically disassociated throughout Christendom, so that on matters of religion all are free to follow the dictates of conscience without fear of the civil power, and therefore political motives cannot disturb his equilibrium.

THE tide is running strong in the direction indicated by Mr. Semmes. As shown in the outset of this article, the existing condition of affairs is exceedingly favorable to the consummation of Rome's ambi-

tion in this direction; and above all, we know from the word of God that Rome is yet to say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." But, praise God! her reign will be short; "for strong is the Lord God who judgeth her." C. P. B.

"Recognizing God."

THE St. Louis *Republic* of March 13, has the following concerning the proposed "Christian" amendment to the national Constitution:—

Undoubtedly there are some very worthy people among the ministers who have spent the week in Washington supporting the absurd Morse resolution "for the recognition of God in the Constitution," but their worthiness does not excuse the folly of the proceeding.

The reasons for the separation of Church and State are too well known to need repetition here, but there is room for a statement of some of the objections to the form of Pharisaism represented by those who demand that in form at least this Government shall be changed to a theocracy.

The community at large has an instinctive distrust for all parade of religion; for all pretentious and obtrusive piety. The man who should every morning, before opening his business for the day, summon his employes around him and "recognize God" by leading them in public prayer, would lose business and become an object of general distrust, not because people generally distrust religion, but because they have a wholesome dread of false pretenses.

The general instinct does not err. The man who carries his religion on his sleeve; who makes an advertisement of it and uses it to attract attention to himself and his merits, is generally what people take him to be. Neither in business nor in politics nor anywhere else is it safe to trust those who thus proclaim their religion on the corners of the streets.

At the opening of the French Revolution there was an admirable illustration of this species of Pharisaism. The Girondins, representing the moderate and conservative element of the French Republicans, were opposed to any profession of theocratic government, but another element insisted that "God must be recognized."

This element was the Jacobins, with Robespierre as their leader, and they carried the day. As the champion of the Almighty, Robespierre forced through a complimentary reference to the "Supreme Being," declaring that the Republic was inaugurated under His "auspices."

This done, the Jacobins proceeded to decapitate the king and to set up the guillotine in the Place de la Revolution—all "under the auspices of the Supreme Being!"

Rev. Joseph Cook, of Boston, is not a Robespierre, to be sure, nor is Congressman Morse, of Massachusetts, a Danton; so, perhaps, nothing very serious will come of the zeal which leads them to make a public exposure of their piety.

This has the right ring. In this degenerate age when so many are clamoring for a Sunday law and are denouncing our "godless Constitution," we are glad to see such outspoken, forcible, historical and truthful words as to the folly of uniting Church and State; in short, the supreme folly and wickedness of a hypocritical theocracy. The truth of the matter is, instead of recognizing God in the Constitution, these would-be National Reformers will soon recognize the devil in it,—Sunday in it,—enforced morality in it, the beast and his image, and then they will recognize the Inquisition in it and then woe to both civil and religious liberty.

As long ago as December 15, 1871, the *Christian Statesman* said: "How long will it be before the Christian masses of this country can be roused to enact a law compelling their public servants to respect the Sabbath (Sunday)?" The same organ in the same issue says further, that "it is in four of such declarations in our fundamental instruments of law as shall show that this is a Christian nation, and that *Christian morality is to be enforced over all the inhabitants of its soil.*"

It is true that Rev. Joseph Cook is not a Robespierre nor Elijah Morse a Danton,

yet as the former stands so high in the estimation of the theological world, and the latter in the political, they can do so much the more harm, and according to the course they are now pursuing, it seems that they would rather crush liberty a thousand times than to permit a moment's violation of their idol (Sunday).

These God-recognizing agitators ignore what Milton has said: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." What Iredell has said: "I shall always respect that jealousy which arises from the loss of public liberty;" the words of William Lloyd Garrison: "Liberty is hunted with bloodhounds;" the words of General Grant: "Keep the Church and State forever separate;" and what is greatest of all, the words of Him who "spake as never man spake:" "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

WM. PENNIMAN.

Should the Name of God Be in the Constitution?

No.

Men should only act in the name of God by virtue of a direct commission from him to so act. To act in his name without such commission, is equivalent to forgery; for a commission purporting to come from heaven which in fact has originated on earth and among men, is the use of the name of God to render valid acts in his name which it is conceded would otherwise be invalid, and this is forgery.

The Constitution is the instrument by virtue of which the acts of our political legislators, jurists and executors, are relieved of the element of usurpation, and placed in harmony with the rights of all men. By this Constitution the authority of these officials depends primarily upon the votes of the people, upon men. So long as this view, the view of our fathers, obtains, there is no danger of the union of Church and State. But if the name of God is placed in the Constitution, thus logically authorizing Government officials to act in the name of the Lord, there is no inconsistency in uniting Church and State; but on the contrary there would be a great inconsistency in not uniting them.

Intelligent beings are supposed to act with reference to clearly defined thoughts. They are supposed to move in paths whose direction, character, and destination they know something about. Inserting the name of God in the Constitution should not be an exception to this rule. It should be done if done at all with reference to what he is, what he requires, what consequences will follow observing or violating those requirements. There are many gods whose names are mentioned in the world's religions. Which one of these shall be placed in our Constitution? We imagine that we hear a chorus of voices answering, "The Christian's God, because this is a Christian nation." If people are to be Christianized by pretending to observe Christianity, a respectable minority of this nation is Christian; if they are only Christianized by observing Christ's teachings, not even that much can be said. This anxiety to have the name of what is vaguely termed the Christian's God inserted in the Constitution, and the Christian's text-book used in public schools, is itself an exhibition of a great lack of practical Christianity; for while pretending to welcome to our shores all nations and reli-

gions, we are intent upon selfishly gaining an advantage over them by having our religion taught in our schools, and the name of our God inserted in the Constitution. The zeal that leads in either of these directions is the same in character and could easily become the same in extent, as that which proselyted by fire, sword, rack and thumb-screw. It proposes, that if it cannot advance its interests fast enough by the opportunities which all enjoy equally, that it will accomplish its work by getting an advantage of its competitors, by securing a sort of religious monopoly, the most contemptible of all the monopolies that have been born of human selfishness and greed.

In deciding as to what God shall have his name inserted in the Constitution, we are compelled to have recourse to a majority vote. That is, if this thing is to be done as certain congressmen propose it shall be, the God in whose name this great Republic is to act, is to be determined by a vote! It follows, that such a being will be selected as the majority believe in and approve of; and the minority will be bound by this decision. Everything which it is proper to submit to a vote of any people, is proper to be decided by that people. It is, moreover, proper, that under such circumstances the minority should submit to the majority so far as the matter submitted to a vote is concerned. How many of those who are clamoring for this innovation, would be willing to submit to majority vote the question of the God they should worship were they residents of Buddhist or Mohammedan countries? And is not such submission equally as just to the Christian there as to the Mohammedan here? It is not meet that our sense of justice become warped because we think we have the majority behind us, any more than it is suitable or commendable that we become too brave or aggressive when glancing over our shoulder we see a large crowd ready to support our forward movements.

If the majority have the right to choose the god of the nation, and in no other way under our form of government could one be chosen, then they have also the right to choose the forms by the use of which he shall be worshiped, and the practical life required in order to render him still further acceptable service. For it follows logically, that the right to select a god, has indissolubly connected with it the right to make such selection effective by providing for and enforcing by penal statutes if necessary, the worship of that god.

It seems, therefore, clear that when we concede the propriety of placing the name of God in the Constitution, or having the authoritative text-book of any religion's ordinances or sacred days observed by reason of the State's authority and interference, we have thereby submitted the whole question of religion to majority rule, and are honorably bound to submit to whatever decision that majority may make. The *Patriot*, therefore, now, as in the past, loudly protests against any attempt upon the part of the State to control the subject of religion. It is a usurpation which is only desired by those who, failing to have sufficient confidence in the innate power of their form of religion to make headway when others have an equal opportunity to advocate theirs, therefore wish and strive for an advantage by having the power of the State enlisted upon their side. If we consent to the choice of a god for our Constitution by the majority,

we are then bound hand and foot. Our liberties are gone, our right of choice in matters of religion given away. Such a course would tend to the enslavement of this people, as it has to the enslavement of other peoples in the past. Beware!—*Independent Patriot*.

"God Is Love."

"God is love;" he is the very source of love. Through love he created the worlds and placed beings upon them to do his will and glorify him. Upon this earth he placed man, and it was his design that he should be happy. For this reason he made him a free moral agent, that is, a being that could either obey him or not obey him. Thus man would be free, and therefore happy.

But man disobeyed his Creator—the God of love. He transgressed the commandment of God—"Of the tree of the knowledge of good and evil, thou shalt not eat,"—and so came "short of the glory of God." Before this he knew only good, but now he knew both good and evil. He lost favor with God and had not the power to do that which was good, for he was the servant of the originator of sin. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Instead of being the child of God, he was the child of the evil one.

Now, had he chosen, the Omnipotent could have compelled man to obey him. But "God is love," and how could he take that which is dearer to man than all else—liberty—from him, and so make him a slave to do as compelled? God had a better way. His love caused him to do something to restore man to his original plan. Rather than destroy man, or take his liberty from him, he gave his only begotten Son to die for him, so that he might have the power to do that which is good—to keep the commandments of God.

Jesus Christ is an example of those whom God would have to inhabit the new earth. He chose to do his Father's will. He kept the commandments from choice, not through being compelled to do so. He was, in the flesh, as liable to fall as was Adam, being of the same flesh with man, and having the same evil one to tempt him; but his love for God caused him to be loyal to him and to his word. God would have us serve him even as Jesus Christ did—from love, from choice, and only such are accepted of him. "If ye love me, keep my commandments." Those who are compelled to serve God are no better in his sight than those who make no profession.

God has not changed since the beginning, for in him "there is no variableness neither shadow of turning." So it is not his will that any be compelled to serve him now any more than he compelled Adam to serve him. As God is love so his children are love. They do everything from love even as he does. Christ's love led him to offer his life for sinful man; it led him to keep his Father's commandments, and he kept all as they were given in the beginning. No change had taken place in them when he was on the earth, and he made no change, for he said that not "one jot or one tittle" should "pass from the law till all be fulfilled." Indeed, there needs no change in that which is perfect, and the word of God tells us that the law is perfect. A perfect law needs no revision.

Christ kept the Sabbath "according to

the commandment," which is the seventh day. There are those in the world to-day keeping the seventh day, professing to serve God, and there are those who are keeping the first day as the Sabbath of the Lord, and professing to serve God. Which is right? One must be right and the other wrong. But no matter here which is right. Whether those who keep the seventh day as the Sabbath of the Lord or those who keep the first day are right, the one has not the right to compel the other to keep a certain day because *he thinks* that day is the Sabbath. God does not require it. He says: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The controversy is between good and evil. Those who have done good have always been persecuted by those who have done evil. The children of Satan have always persecuted the children of God, and so it will be till the end of the world. In times past Catholics persecuted Protestants. Which was right, Catholicism or Protestantism? To-day, Sunday-keepers are persecuting Sabbath-keepers. Which are right?

ALFRED MALLET.

South African Correspondence.

THE agitation of the Sunday question still continues in the Colony, and no doubt will till the end. It will not "down," but will perturb the world till the warfare between truth and error shall be finished.

The most recent perturbation is in reference to Sunday concerts. One, Mr. Snozelle, advertised that on Sunday evening, Feb. 11, 1894, a "sacred concert" would be held in the opera house, and that a liberal per cent. of the proceeds would be given to St. George's Orphanage. The result was a full house, many having to stand for want of seats. There were more vacant pews in the churches than common as some preferred a "sacred concert" to a dry sermon. Financially it was a success and seventy-five dollars were sent, as advertised, to the orphanage; but it was promptly sent back, on the grounds that it was the spoil derived from Sunday desecration and they could not accept it, and thus become partners to such wickedness. The dean of Cape Town also wrote two letters in one of the dailies setting forth the question as he views it through his theological glasses, and denounced in scathing language the promoters of the "sacred" affair and all who attended.

This called forth a number of replies through the city papers. Some thought the orphanage and reverend dean acted in a godly manner; while others criticised severely the whole transaction. One writer (Mr. Snozelle) thought the good dean meant well in his way, but that it was a bigoted and narrow-minded way. He also reminded his reverence that there was not seating capacity in the city churches for near all the population, and asked him if he preferred that they visit the haunts of vice in the evening instead of viewing the paintings of Angelo, Titian, Correggio, and others, and listening to the singing and recitation of selections from such authors as Tennyson, Longfellow, and Mozart. Another correspondent, referring to the dean's letters, said:—

Seldom has the spirit of bigotry found plainer expression or language more harsh and unchristian than those two communications. Surely the reverend

gentleman has forgotten the nature of Christ and his teachings when he penned them.

Another remarked that as the good dean had been instrumental in the donation being rejected he should go down into his own pocket and donate an equivalent amount. Another writer, a clergyman, wrote a stormy letter showing that the dean in his effort to sustain the sanctity of Sunday had misstated some facts concerning that institution. He also propounded to him a number of queries, such as to how he could read Sunday into the fourth commandment, and asked for a text somewhere in the Bible, no matter where, which attaches any sacredness whatever to the day. As yet the dean's authority has not been forthcoming.

That ecclesiastical bigotry is at the bottom of the whole agitation is evident. The exaltation of Sunday is the object sought. Empty pews and a full opera house are too much for the clergy to stand. No matter how many concerts are held, either sacred or profane, they call forth no remonstrance from the pastors until one is held on Sunday, then there is a mighty uproar. It is the controversy of the fourth century over again. Then, says Neander, "Church teachers were in truth often forced to complain that the latter (a circus) was vastly more frequented than the church," and because the "people congregate more to the circus than to the church," the Church having lost her power and not being able to compete with a circus petitioned the State for a law "that the public shows might be transferred from the Christian Sunday and feast days to some other day of the week." Again the Church having lost her heavenly power and not being able to stand the competition of a "sacred concert," seeks for a law to stop the concert. They petition Parliament, not Jehovah.

The agitation of the question has resulted in the formation of a Sunday league. What the objects of the "league" are we copy from the *Cape Times* of February 21:—

The objects of the league are as follows: (a) The promotion of a healthy public opinion on the Sunday question generally; (b) to oppose by legal and constitutional means any attempts in the legislature or elsewhere to further curtail the liberties of the subjects on Sunday; (c) to urge on Parliament the repeal or amendment of the Sunday ordinance in so far as it interferes with the sale of light refreshments, such as aerated waters, fruit, cakes, etc., on Sunday; (d) to obtain and encourage the working of the public railway service on the Sunday in a manner more widely satisfactory to the public than it is worked at present; (e) to promote and encourage entertainments of a purely intellectual and moral character, so that, while not interfering in any way with the proceedings or conduct of any religious body, the non-church goer may be induced to attend, and be benefited thereby.

This will doubtless result in further agitation of the question.

GEO. B. THOMPSON.

East London, Cape Colony, Feb. 26.

Whereas They Believe Therefore They Resolve.

THE *Theocrat*, of Johnstown, Pa., publishes this series of resolutions passed by the Pittsburg Conference of the Evangelical Association, which met at Hyndman, Pa., March 15-19:—

WHEREAS, We believe the observance of the first day of the week as a day of rest to be of divine origin, and necessary for our physical, moral, and spiritual welfare as well as for the moral and religious elevation of the State and nation;

AND WHEREAS, There is a growing tendency on the part of the opposers of the sanctity of the holy Sabbath, to persist in the desecration of this holy day,

and who seem to have for their object the absolute overthrow of the sanctity and religious purpose of this divinely instituted day:

AND WHEREAS, These enemies are endeavoring from time to time to secure the repeal of certain laws, securing to the religious element of this our fair land the sanctity of this best of days, and on the other hand to secure the enactment of such laws as tend to the demoralization of the divine purposes of the day:

Therefore Resolved, That we are opposed to the repeal of our present Sabbath laws, and that we, as a conference, pledge our united support to every measure and enactment tending toward the maintenance and perpetuity of this first day of the week as a day of rest and worship.

Resolved, That we are unalterably opposed to the issuing and sale of the Sunday newspaper, to railway and street car line traffic, and excursions, and all amusements of every kind at pleasure resorts, on this holy day.

Resolved, That we discourage general visiting, and admonish our people to the faithful attendance upon the religious worship of God's house, and to a quiet restful life in Jesus Christ.

It is noticeable that these expressions grow more and more positive in their character, and the discriminative statement of the "first day of the week" more and more assured. How suggestive a thing it is that so invariably the "Whereas we believe in the observance of the first day of the week" requires the "Resolved therefore, that we are in favor of legal measures to compel all others to do the same also,"—while the belief in and practice of the observance of the commandment "the seventh day is the Sabbath," results in the resolution that no man can be constrained to any religious observance but by the love of God.

W. H. M.

Good Doctrine.

IN view of the proposed amendment to the Constitution, the following words from Oliver Johnson, in an article on "Morality in the Public Schools," in the *Atlantic Monthly* for June, 1888, are to the point:—

But suppose that Christianity, as the nominal religion of the majority of citizens, were adopted as the religion of the State; even then the confusion would not be ended. Shall the State be Catholic or Protestant, Orthodox or Liberal? Shall it acknowledge the infallibility of the Church and pope, or adopt the Bible as an infallible guide? What doctrine shall be set forth in the creed, and what condemned as heretical? What rites and forms shall be prescribed? To entertain such questions is to remove the foundation of republican government, and revive the doctrines and assumptions, out of which grew the Inquisition, with all its bloody horrors, and make the stake and the fagot once more the terror of dissenters from the orthodox faith.

The objects of a republican State are purely civil and secular, relating to the present not to a future life; to the duties which citizens owe to each other, not to those which they owe to the invisible God. It knows men neither as Christians, Mohammedans, nor Jews, neither as Catholics, Protestants, nor Skeptics, Theists nor Atheists, Orthodox nor Liberals, but simply and solely as citizens extending equal protection to all. The Hindu may erect his temple, the Mohammedan his mosque, the Buddhist his shrine, the Chinaman his joss-house, and the Jew his synagogue, just as freely as the Christian may build his cathedral, church, or chapel; and the protection of the Government is extended equally to all the various forms of worship, so far as they do not endanger the public peace. Still further, the Infidel, the Atheist, or the Freethinker, may erect his hall wherever he lists, and the meetings held therein will be under the same protection as the assemblies for the worship of God. Such is the nature, the height and depth, the length and breadth, of that liberty which is the boast of this Republic, and which is not its shame, but its glory.

Then, after quoting from Article 6 of the Constitution and the First Amendment, and also the treaty with Tripoli in regard to religion, Mr. Johnson says:—

In this treaty, and in the constitutional provisions above cited, the fathers struck with a firm hand the keynote of that anthem of religious liberty which surprised and enchanted the civilized world. Historically, some of the States are older than the nation, and if, from their constitutions, laws, and judicial decisions, utterances not in harmony with the national keynote are sometimes heard, it is because the former

have not yet been brought quite up to concert pitch. . . . We have among us a considerable class of religious men who, while they disclaim any wish to remarry the Church to the State, do yet shudder at the complete logical and necessary results of the divorce. They insist that the State is bound to be Christian, to assert the being of God, the divinity of Christ and the infallible authority of the Scriptures; and that the refusal to do this proves it to be godless and profane. They forget that religion is a matter exclusively between the individual soul and God, and that he judges men, not in the mass, nor as gathered in associations, for whatever purpose formed, but as persons, each one being required to give account of himself. The State being formed for secular purposes only, cannot interfere with citizens in their personal relations to their Maker. But no inference prejudicial to Christianity or any other form of religion is to be drawn from this non-interference. If the State does not affirm and propagate religion, so neither does it oppose nor obstruct it. In protecting freedom of speech and action for its champions and supporters, it does for religion all that it has any right to do. To murmur because it confines itself to secular affairs, and refuses to enter the sphere of religion, is as unreasonable as to complain of railroads because they do not provide facilities for crossing the ocean, of a court of justice that it does not perform the duties of a legislature, or of a threshing machine because it does not fulfill the uses of a magnetic telegraph. In regard to Christianity, I go still farther, and affirm that the State could not lend itself to its direct support without doing it far more injury than good. All experience goes to show that Christianity prospers best when Church and State move in spheres entirely distinct from each other, and each minds its own business. It was to his disciples, not to any earthly power, that Jesus addressed the command, "Go ye into all the world, and preach the gospel to every creature;" and if the Church had always been as free from alliances with the State as it was before the time of Constantine, and as it is now in this country, the progress of Christianity would have been far more rapid than it has been. *The Church, indeed, can much better afford to be persecuted by the State than to fall into its embrace.* They are plotters of mischief for Christianity who are seeking to incorporate their theology in the Constitution of the United States; and any form of religion which cannot endure the freedom of our institutions, but seeks the sword of temporal power to enforce its claims, attests thereby its conscious weakness, and brands itself as spurious.

These are sound sentiments well expressed. The italics, which are not in the original print, serve to emphasize expressions already made emphatic by truth.

W. H. FALCONER.

Religious Legislation in Europe.

SUNDAY laws "will not down" in Europe. Efforts are constantly being made to fill up all the little breaches in the Sunday-law hedge. This question has again occupied the attention of the German Reichstag, and is receiving local attention in Switzerland. The Basle committee of the international organization to secure better observance of Sunday is ever active. On New Year's day they placed a circular in every house, not so much to wish the people a happy new year as blessed Sundays in the whole year; then the circular went on to show that the character of the year depended on the character of Sunday, or manner in which this day was observed. The sentiment that all stands or falls with Sunday is being worked up quite extensively.

At present quite a lively discussion is going on in the canton of Zürich, over the change in the Sunday law regulating work in factories. A national law forbidding work in factories on Sundays gives the cantons the right to forbid work on other holidays, to eight per year in number. The proposed law in Zürich is to make Christmas, New Year's day, Good Friday, Ascension day, etc., to the number of seven public holidays, on which no work will be allowed.

While the discussion is on, the friends of true religious liberty endeavor to show the true meaning of such laws by journal notices and tracts. Soon it will be sub-

mitted to the people, whose vote accepts or rejects the measure.

Among the leading telegrams of the day are notices of the discussion by the Austrian law-making assembly of a bill to introduce civil marriage. As generally known, there is little religious liberty in Austria, Rome having full sway. In Hungary effort has been made to introduce civil marriage, and it meets, as might be expected, lively opposition. It will probably succeed, and a similar law will soon follow in Austria. It is a question of vital importance to Rome, for the control of marriages placed great power in the hands of the priests, a power which they will not yield without a desperate struggle: and should it be wrested from them, they will not yield but continue to cry out against it as an unwarranted encroachment into the sacred domain of the Church.

The discussion is being carried on in the assembly at Buda-Pesth; it was continued all last week, some forty-six members taking part. Some of the speeches were brilliant, one of them being considered a masterpiece. The discussion continues this week, and doubtless the question will have been decided before this reaches its readers. The question naturally opens up the whole question of the relation between Church and State, and of religious liberty; hence it is a broad theme, and will call out the best efforts of all parties. Some urge that liberals of every shade and color should unite on this matter, to settle with emphasis this question of relation between Church and State.

It is cheering to every lover of liberty to see such questions discussed in one of the strongest Catholic countries. Whether religious liberty will ever be granted by "the powers that be" in Austria, or not, is a question, and a very doubtful one, for, according to prophecy, we know that in the last days intolerance will increase. But it matters very little, so long as the King of kings grants full liberty to all. In reality, there is no religious liberty aside from the liberty he grants; and if he makes us free, we are "free indeed," though living under the worst intolerance that the powers of darkness can invent. And such religious liberty may be enjoyed in Austria, and we trust will be enjoyed by many under the sound of the Third Angel's Message.

To-day my route lay through the Tyrolean Alps, far famed for their beauty. While speaking with a fellow-passenger about the religion of the country, I took occasion to inquire if there were any Protestants in her vicinity. On learning that there were, I asked to what class they belonged, Lutherans or some other. She did not seem to know that there were different classes, and the only description she could give of them was that, while they believed in their God, they did not believe in their woman (meaning the Virgin Mary).

In this vicinity Sunday laws are not called for. The matter rests undisputedly in the hands of the priests, and that is all they ask for. If people go to hear mass, that seems to settle all else; they can do as they please the remainder of the day. In a press of work all that is necessary is to ask the priest, and he gives them permission to work. This reveals much of the character of the papacy. Should the people work without asking the permission of the priest, it would be wrong; with his permission it is right. Thus the wrong does not consist in the action itself, but in

not submitting to the priest. And this exaltation of man is precisely what the Bible charges against the papacy,—it is the working out of the mystery of iniquity. We rejoice to know that the time is near when this whole system of deception and iniquity will come to an end forever, for "then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But before that day comes, may many of these souls in papal darkness find the glorious light and liberty of the gospel.—*H. P. Holser, in Signs of the Times.*

Rome in Ireland, and Her Imitators in America.

IN the political contest some time since in Ireland between the candidates Mr. Mahoney and Mr. Davitt, the latter was supported by the Catholic clergy; and the manner in which they gave their support was so corrupt that the matter was finally taken into court. Mr. Justice Johnson at the hearing said:—

The respondent (Mr. Davitt) placed himself, and left himself in the hands of the clergy to manage and procure his election.

The following testimony will show something of the way in which his election was managed and procured:—

Anthony Smith testified: "I was a few yards from Reilly; he was addressing some remarks, but to no one in particular. Reilly said that every one should be allowed to vote according to his conscience. Then Father Clark said, 'Withdraw those words,' and I turned for an instant, and when I looked round, Reilly was on the ground, and appeared insensible."

John Cowley swore as follows: "The Rev. Mr. Tynan is my parish priest. The day before the election Father Tynan spoke to me about my vote. I said I would vote for neither party. He told me I was bound to vote for my religion on pain of being expelled from the church." Did he add anything to that? "He did, that I would be deprived of Christian burial when I died."

Mr. Michael Saurin, J. P., of Harristown, said:—"I attended mass on June 12th at Castlejordan. Father O'Connell preached. He referred to a meeting at Clonard, and said he expected every man, woman, and child in the parish would attend. He told them plainly it was no longer a political matter, but it was a matter of their holy religion. If any were absent he must know why, and any that wilfully absented themselves without a just cause, he would meet them on the highway, and the byway, and at the rails, and that he would fire, or he would 'set fire to their heels and toes.'"

This is Rome in Ireland. This is the end to which Rome is working in America. It is "a matter of their holy religion" that such candidates are supported as the church dictates, and of course who are pledged to the support of the church. Who in this country are furthering her ends, and teaching the principles of her doctrines with greater zeal, or with more destructive consequences, than those religious organizations who are trying to place God in the Constitution, control the ballot box, and secure the election of only such candidates as will become tools of the church? The following appears in the Cincinnati *Enquirer* of February 22:—

IN THE RING.

KANSAS CITY CHRISTIAN ENDEAVOR UNION GOES INTO POLITICS.

KANSAS CITY, Mo., February, 21.—Probably for the first time in the history of the organization the Christian Endeavor Union is to enter the political field and work for the cause of good government at the coming spring elections. At a joint meeting of the Y. P. C. E. and Y. M. C. A. organizations, resolutions were adopted advocating methods of work, the preparation of a list of voters, the personal and systematic solicitation of voters to fulfill all their political duties, the assistance of voters by offering full information as to registration, primaries, officers to be elected, and candidates and tickets in the field. It is also the intention

to have tickets distributed at the churches Sunday, on which will be presented the question, "Are you registered?"

Is it that these organizations fear no one will be elected at the spring elections if they do not bestir themselves and see that some one is? Oh, no! Some one is sure to be elected. What then? The wrong person might go into office. It is "for the cause of good government" that these "Christian" organizations have entered the political arena. But He with whose name these organizations link their own said that his government or "kingdom is not of this world." So upon what principle have these organizations left the cause of Him whose name they bear? Can it be other than that of Rome, that politics properly "is a matter of their holy religion"? But when some members of these organizations, as well as those who are not members, do not desire to support the candidates which their organization wishes them to, what then? When once the principle is adopted, it inevitably leads to the logical result. Some of its workings have just been shown in the Irish election case.

But now that the Christian (?) societies have stepped "in the ring," as the *Enquirer* puts it, which society will place its nominees in office, and finally bring politics and politicians under its control? Why, the one numerically and politically the strongest, to be sure. And as every one knows, or may know, that organization is the Catholic Church. And it is for this very thing that this church is most earnestly striving. But when the political offices are to be doled out from the hands of the strongest religio-political organization, those who receive them will have to shape their legislation to suit the dictates of that organization. No one can do that so well as its own members. Then will there not very soon be seen in this country the very thing that is now seen in Ireland, the candidates place themselves and leave themselves in the hands of the clergy, and of the same clergy as in Ireland, that their election may be procured? In view of this who cannot plainly see the evil of the whole principle of the mixing of those two elements which should be forever kept separate, politics and religion?
C. G. HOWELL.

Putting God Into the National Constitution.

RABBI E. N. CALISCH, of Richmond, Va., as reported by the *American Hebrew*, has lately uttered some most appropriate and truthful criticisms upon the movement of the National Reformers, for the amendment of the Constitution so as to make this legally "a Christian nation." What ever may be the purposes of these reformers, the success of their scheme, would be the beginning of such evils, as have always attended the union of Church and State. It is of no account that they protest, "We do not favor the union of Church and State; we seek simply the union of Christianity and the State." But the execution of their scheme would be more than mere union; it would be the subordination of the State to some form of organized Christianity, and, unless the tendency which is now strongest is rapidly and radically changed, Roman Catholicism would be that representative of Christianity. The papal power can well afford to wait if this movement, which is urged

mainly by "Reformed Presbyterians," can be carried to a successful issue.

No movement could be made by the representatives of the pope, which would be more favorable to the genius and purposes of the Papal Church, than this which these most protesting Protestants have undertaken. Rabbi Calisch said:—

They forget that religion is a thing of the heart, and not of legislation. You cannot enact belief, or place faith within a man's bosom by putting it on the statute book. Law cannot control the struggles of the soul, or legislation check or restrain its flight. There may be a thousand constitutions, with a thousand preambles to each, and a thousand mentionings of the Deity in each, yet they will never turn the atheistic heart or place God within a bosom where he is not already enthroned and acknowledged.

For this reason, the union of Church and State is wrong; for this reason, that union, wherever it has been, has been dangerous and pernicious; and for this reason, this resolution, which seeks to re-establish this union, is a threat to the safety of the country, whose greatest blessing has been in the separation of these two great factors of human civilization.

It is probable that this bill will not become a law. It must pass the House and the Senate with two thirds majority in each; it must be ratified and concurred in by the conventions or legislatures of three-fourths of the States of the Union. But it is in every degree possible. The sense of justice in some of the followers of the creed favored therein may be strong enough for them to admit that this resolution is an infringement on the rights and privileges of many citizens, but it will not be strong enough, in all instances, to produce any opposition to it. Its advocates will be tireless and ubiquitous. Though many of them will, doubtless, be ministers of the gospel and pronounced professors of religion, yet we know, from experience, that not, in all cases, will they hesitate to use means unscrupulous and dishonest. With them the end justifies the means. To have it formally and constitutionally declared that this is a "Christian country and that its glory and grandeur are due to the name of Christ," will be sufficient to set in motion all the machination of politics. All the tricks, methods and media, known and yet to be invented, will be resorted to. Appeals will be made to cupidity, fear, superstition, social ambition, to the love of gain and distinction, and, like Esau's mess of pottage, the birthright of the dearest privilege of American citizenship will be bartered for a vote for a hangman's office or the janitorship of a public building.

It will be well if the public mind can be aroused to understand the possible, and the actual evils which lie underneath this seemingly devout attempt to re-introduce a state of affairs which would give the death-blow to religious freedom, if the proposed amendment should become operative.—*Evangel and Sabbath Outlook*.

Religion in the London Schools.

THE question of religious education in the public schools, so long a bone of contention here, has given rise to violent controversy in the London School Board also, extending over months of stormy agitation. It was settled for the moment a few weeks ago by the adoption by the board of a scheme for such instruction, but as the vote was close, 27 against 21, and as the strong opposition is bitter in the extreme, and regards itself as unjustly beaten, the decision is by no means final. Doubtless the contest will be carried into the election of a new board when it occurs, and thus the field of battle will be greatly enlarged.

The plan of religious education adopted by a majority so narrow is defined in a circular addressed to the teachers of the schools. In brief, it directs that the Bible shall be used as a "text book," from which the teacher "should give such explanations in the Christian religion and morality as are suited to the capacities of children of various ages attending the schools of the board." This instruction must not "diverge from the presentation of the Christian religion which is revealed in the Bible," and the teacher is at liberty

to elucidate and enforce Christian principles by referring to any part of the Bible.

These principles the circular defines as including "a belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our Sanctifier." It says, further, that the "Board cannot approve of any teaching which denies either the divine or the human nature of the Lord Jesus Christ, or that leaves on the minds of the children any other impression than that they are bound to trust and serve him as their God and Lord." It also gives liberty to the teacher to use hymns in the religious exercises, concluding with the doxology or prayers other than the Lord's prayer. Finally, it forbids any "attempt whatever to attach the children to any particular religious denomination," and declares that the religious opinions of candidates will influence neither their appointment nor their promotion, and that they will not be subjected to any questions as to their religious belief.

Very naturally and reasonably the opposition to such a scheme was powerful and intense. Neither did it come wholly nor in chief part from members of the board who might be accused of religious infidelity. Included in the minority of twenty-one were seven ministers, who opposed the circular on the ground that it justified dogmatic teaching, or at least opened the door for it. Of course the objection is well founded, for the teachers will be almost irresistibly tempted to give such a bias to their religious instruction, according to their own belief, owing to the large liberty allowed them in the interpretation of the Bible; and it is the difference in such interpretation that causes the difference in the dogmatic teachings of the churches.

It is this irreconcilable controversy which makes impossible religious instruction in schools which are supported by the public, and in which children of all religious beliefs are pupils. The opposition, too, comes from parents of a firm religious belief rather than those who are infidels. The agnosticism of this day is indifferent to dogmatic religion, rather than hostile to it. Very many parents, more especially the fathers, who are usually the agnostics, make no objection to the religious education of their children, deeming it generally useful to them because of its moral cultivation, by reason of which, desirable reverence and elevation of sentiment are encouraged. Where the parents are religious believers, with a definite creed, they are fearful of any religious instruction by which a dogmatic tinge offensive to them may be imparted.

It is obvious that the fight over religious education in London is not decided by the adoption of this report in the School Board. That result is rather the signal for renewed hostilities in the board itself, which will arouse public agitation when a new board is to be elected.—*N. Y. Sun*.

Massachusetts Abolishes Its Legal Fast Day.

"THE abolition of Fast Day in Massachusetts, legally accomplished on Friday, is personally a triumph for ex-Governor Russell, who first, though unsuccessfully, urged it upon the legislature. The day had come to be only a pious mockery, in reality nothing but a general holiday masquerading as a time of fasting and

prayer. So strong had been the impression of the evil wrought by such insincerity in the name of religion, that many of the more thoughtful religious leaders of the State have for some time advocated making an end of the simulacrum. Its abolition will doubtless seem to many timid souls as little better than a plunge into atheism, but it is really in the interest of religion as well as of common sense and sound ideas of government."—*The Nation*, March 22, 1894.

To Celebrate the Survival of Mediævalism.

The Theocrat, published at Johnstown, Pa., has, in its issue of March 31, this editorial paragraph:—

CENTENNIAL OF THE SUNDAY LAW.

Circulars have been sent out by the Pennsylvania Sabbath Association, suggesting that on April 22nd, when the Sunday law of 1794 reaches its hundredth anniversary, the various Sabbath associations, the churches, all Sabbath organizations, and the labor unions all over the State, hold local celebrations. This is a good move, and should be observed by all who are in sympathy with a proper observance of the holy Sabbath. Sermons should be preached on this subject. All our Sabbath-schools should give special attention to this centennial.

The existence of this survival of mediæval error and bigotry, on its statute books, is a disgrace to the State of Pennsylvania,—yet it is the pride of the Pennsylvania "Sabbath Association." Do the members of this association realize that they will live to see the Pennsylvania Sunday law, of 1794, used to the shame of the State, for the persecution of Christian men for conscience' sake? When they see that, will they realize their error? They will see it; but it remains to be seen whether they will acknowledge their mistake. It will be too late then to rectify it,—even though some of those who now celebrate, not knowing what they do, should be the very ones to suffer from its persecuting power. W. H. M.

Assuming Every Prerogative of Leadership.

DURING the last quarter of this century has occurred a change in the fortunes of the Catholic Church in America which is almost a transformation; a change which possesses certain of the aspects of the miraculous, of the supernatural. . . . English Catholicism, under the exalted guidance of the four great cardinals, has signalized her release from legal persecution by stepping to the very front, not only in her first and most glorious duty of winning back a world weary of the follies of materialism to the faith. . . . Here, also, in the United States, the torch of the new life is passed from hand to hand, and already the Catholic Church is assuming every prerogative of leadership. Within the last fifty years she has advanced from a position of comparative weakness to the primacy; she is claiming the right of arbitration between capital and labor.—*Ralph Adams, in Catholic World.*

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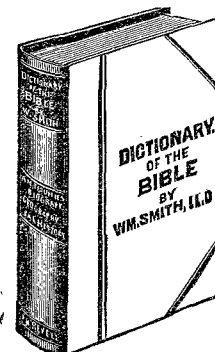
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

A BILL has been introduced into the Dominion Parliament, by Mr. Charlton, "For the better observance of the Lord's day, commonly called Sunday."

THE case of James Barber, a Seventh-day Adventist, of Toronto, Canada, for Sunday work, on appeal from conviction by the magistrate in the lower court, has been dismissed, and the decision of the lower court annulled.

THE matter of the Sunday delivery of newspapers is receiving attention in England. It would seem that the Sunday newspaper is now the chief offense in the eyes of the Sunday observance associations, the world over.

THE telegraphic dispatches from Kansas City say: "An intensely bitter political campaign, in which the line between American Protective Association men and Catholics was strictly drawn, culminated to-day—election day—in an encounter between these two classes, during which one man was killed and five wounded, three of whom will die."

THE *Christian Advocate*, in its issue of April 5, publishes in full the decision of the Supreme Court of the State of Michigan in the appealed case of Michael Bellet, arrested under the act of the legislature of Michigan prohibiting barbers from carrying on their business on Sunday. The supreme court holds the act to have been in consonance with the Constitution of the State and of the United States.

A WASHINGTON special, of March 27, says: "The proposed amendment to the preamble of the Constitution, 'acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations,' was finally disposed of by the House Committee on Judiciary to-day when by a *viva voce* vote it was decided to allow the resolution to lie on the table, the only dissenting voice against such action being that of Representative W. A. Stone, of Pennsylvania."

THE *Christian Advocate* of this city notes the formation of a Jewish Sabbath Association, and says: "An association has been formed among the Jews of this city for securing a more general observance of the Sabbath by their co-religionists. Among its features will be the es-

tablishment of an employment bureau, to bring together employers who wish to observe the Sabbath and allow their hands to do so, and working people who desire the privilege, and the organization of Sabbath Observance Committees in the various trades and professions. It will also seek the amendment of the existing legislation of the State, so that more adequate protection may be secured for those who observe the seventh day and follow their callings on Sunday."

THE *Catholic Standard* says: "There are many hopeful 'signs in the air' as well as disturbing rumors from the press. Non-Catholic clergymen, knowingly or ignorantly, are helping to forward Catholic practice in the people's thoughts and teaching Catholic truths from Protestant pulpits." This is unquestionably true. Roman Catholic error is now ignorantly propagated from Protestant pulpits, and by Protestant organizations, with more subtle and successful efficiency than even from the Catholic cathedrals themselves.

THE *Catholic Review*, of April 7, in commenting on an article by Rev. Frank B. Vrooman in the last *Arena*, says:—

Here and there a non-Catholic sees the absurdity of making the living Church of Christ subordinate to a collection of ancient manuscripts, or copies of manuscripts, written in various languages by different writers without concert or common system or relation, now translated more or less correctly and said to be subject to individual interpretation.

Such paragraphs as this, in reference to the word of God, show how closely allied the Roman Catholic Church, the Higher Criticism, and Spiritualism, already are.

Two pamphlets, Nos. 5 and 37, of "The Anti-Infidel Library," published at 47 Cornhill, Boston, Mass., and edited by H. L. Hastings, editor of the *Christian*, have reached the SENTINEL table. The larger pamphlet is a work of 155 pages, entitled "The Bible Triumphant,"—a reply to a work entitled "144 Self-contradictions of the Bible," by Elizabeth A. Reed, Member of the Philosophical Society of Great Britain, author of "Hindu Literature, or the Ancient Books of India." The treatment of these propositions put forward by skepticism is most scholarly and in the main satisfactory, but it is necessary to point out two errors which are evident even on a cursory examination. Upon proposition 41, "The Sabbath Instituted, Ex. 22:8,—The Sabbath Repudiated, Isa. 1:13; Rom. 14:5; Gal. 4:5," this writer comments thus:—

The keeping of the seventh day, as holy time, was also instituted under the law and sanctioned by Jehovah in the Jewish dispensation. . . . But the keeping of the seventh day passed away with the law of which it was a component part. It is well to devote one day in the seven exclusively to the worship of God. The disciples met on the *first day* of the week, and it was hallowed by the resurrection of our Lord. Hence we recognize THIS as the day of worship; but there is

now no law of God which commands us to observe the Mosaic Sabbath.

Thoughtful students of the Bible at this time know that the institution and sanction of the seventh day as holy time was from creation, and is of the same perpetuity as any other of the commandments. The ceremonial law which was typical in its observances passed away when that which it typified was realized, but the fourth commandment is not a part of the ceremonial observances, but of the eternal law of God. Christ and his disciples always observed the seventh day "according to the commandment,"—the Sabbath is not the Sabbath of Moses, but of God, and its observance is as binding now "according to the commandment" as when Christ so observed it upon earth or at the creation when he instituted it.

Again in proposition 110,—"The Law was Superseded by the Christian Dispensation,—The Law was not Superseded by the Christian Dispensation,"—this failure to distinguish between the moral and ceremonial law,—between the ten commandments and the Jewish ritual leads here a second time into fatal error.

The second pamphlet is a tract of thirty-six pages upon the "Higher Criticism," by H. L. Hastings. This brochure is both able and eloquent, containing many pungent and quotable paragraphs, one cannot begin to quote because each succeeding sentence would clamor just as loudly for recognition. Every one afflicted with the "Higher Criticism" should read this.

THE SENTINEL is in receipt of a neatly bound booklet, bearing the title "Songs of the Age," by Col. Dudley H. Davis. The mechanical work on this little book is admirable, the typography accurate, and the make-up symmetrical and satisfactory to the critical eye of the printer and book fancier. Within its covers are more than three-score short poems which breathe the sentiment of the hills and highlands, the homely joys of the country homestead, and the peaceful beauty of sylvan scenes. The thought and the feeling of these simple poems do honor to the honest soul and noble heart of the author, the merchant-farmer "Bard of Quiet Dell."

"PROTESTANTISM, True and False" is the title of the February number of the *Religious Liberty Library*, a tract of twenty-three pages which should be thoughtfully read by every Protestant and every professed Protestant throughout the world.

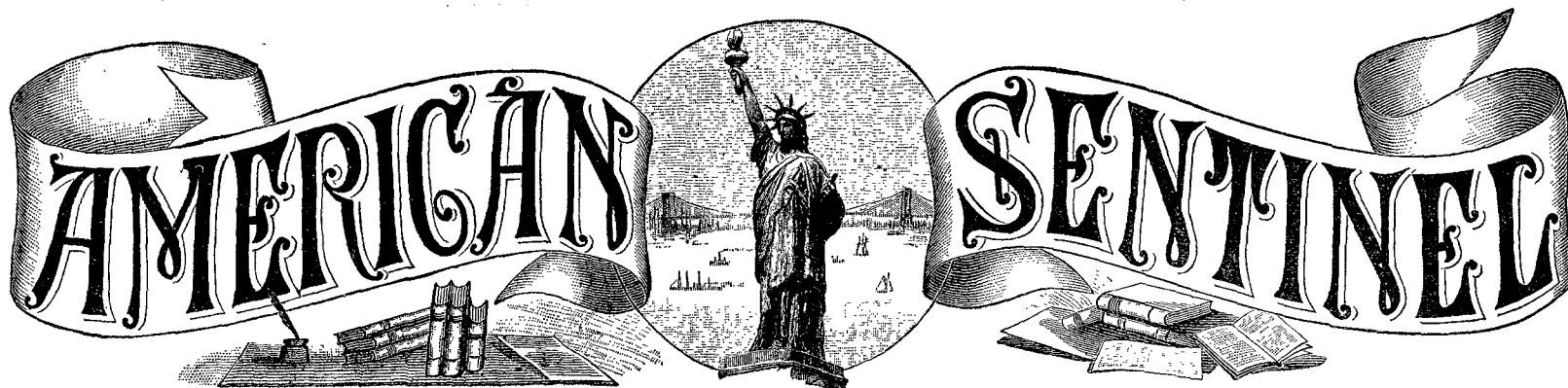
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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PROFESSED Protestantism and Roman Catholicism have already clasped hands; their present apparent antagonism is only superficial; it is the effervescence of individual particles which marks a chemical union. The principles of the two religious systems are fast becoming identical.

As Roman Catholicism and professed Protestantism assimilate, their union with Spiritualism will become more and more apparent; but, through its defense of the unscriptural theory of natural immortality Protestantism will be led first to join itself with the higher forms of Spiritualistic doctrine,—then, when the three, Catholicism, false Protestantism, and Spiritualism, are in full sympathy and union, the rights of conscience will be totally ignored and this country be ripe for the great delusion which prophecy foretells.

Character and Aims of the Papacy.

ROMANISM is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground, that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that the Church has been maligned; and the Prot-

estant world is inclined to accept the statement. Many urge that it is unjust to judge the Church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she "*never erred, and never can err,*" how can she renounce the principles which governed her course in past ages?

The papal Church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

A recent writer speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy:—

There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first, compare some of the fundamental principles of our Government with those of the Catholic Church.

The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX., in his encyclical letter of August 15, 1854, said: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error—a pest, of all others, most to be dreaded in a State." The same pope, in his encyclical letter of December 8, 1864, anathematized "those who assert the liberty of conscience and of religious worship," also "all such as maintain that the Church may not employ force."

The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

The Archbishop of St. Louis once said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: "Heretics, schismatics, and rebels to our said lord the pope, or his aforesaid successors, I will to my utmost persecute and oppose.—*Josiah Strong, D. D., in "Our Country," pp. 46-48.*

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to his Word, and therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth, as it is in Jesus, and many will yet take their position with his people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side. See the increasing number of her churches and chapels in Protestant countries. Look at the popularity of her colleges and seminaries in America, so widely patronized by Protestants. Look at the growth of ritualism in England, and the frequent defections to the ranks of the Catholics. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail

to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Many Protestants suppose that the Catholic religion is unattractive, and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Romish Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliance of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her influence. Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire.

The Church's claim to the right to pardon, causes the Romanist to feel at liberty to sin; and the ordinance of confession, without which her pardon is not granted, tends also to give license to evil. He who kneels before fallen man, and opens in confession the secret thoughts and imaginations of his heart, is debasing his manhood, and degrading every noble instinct of his soul. In unfolding the sins of his life to a priest,—an erring, sinful mortal, and too often corrupted with wine and licentiousness,—his standard of character is lowered, and he is defiled in consequence. His thought of God is degraded to the likeness of fallen humanity; for the priest stands as a representative of God. This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling

the world, and fitting it for the final destruction. Yet to him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin; it is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews, apply with still greater force to the Romish leaders: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure.

The worship of images and relics, the invocation of saints, and the exaltation of the pope, are devices of Satan to attract the minds of the people from God and from his Son. To accomplish their ruin, he endeavors to turn their attention from him through whom alone they can find salvation. He will direct them to any object that can be substituted for the One who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law, and gives men license to sin. At the same time he causes them to cherish false conceptions of God, so that they regard him with fear and hate, rather than with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion, and expressed in modes of worship. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and horrible cruelties have been perpetrated under the various forms of idolatry. The Romish Church, uniting the forms of paganism and Christianity, and, like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims.

There were massacres on a scale that will never be known until revealed in the Judgment. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims, who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures.

If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself, and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that book is read, the mercy and love of God will be revealed; it will be seen that he lays upon men none of these heavy burdens. All that he asks is a broken and contrite heart, a humble, obedient spirit.

Christ gives no example in his life for men and women to shut themselves in monasteries in order to become fitted for heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute in his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ; but how does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay him homage as the King of heaven? Was his voice heard condemning to death those who did not accept him? When he was slighted by the people of a Samaritan village, the Apostle John was filled with indignation, and inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon his disciple, and rebuked his harsh spirit, saying "The Son of man is not come to destroy men's lives, but to save them." How different from the spirit manifested by Christ is that of his professed vicar.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same

that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be, the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the Church of Christ?—*Great Controversy*, pp. 563-571.

The National League and Its Amendment.

THE New York *Sun*, of April 9, under the title "Don't Confuse this with the A. P. A.," has this notice of the National League for the Protection of American Institutions:—

Active work has already been begun by the "National League for the Protection of American Institutions," in preparation for the coming Constitutional Convention, to meet in May next. The especial object toward which the efforts of the league will be directed will be that of urging upon the voters of the State the necessity for the adoption of the following amendment to Article VIII. of the Constitution as now in force:—

Sec. 12. No law shall be passed respecting an establishment of religion, or prohibiting the free exercise thereof, nor shall the State, or any county, city, town, village, or other civil division, use its property or credit, or any money raised by taxation or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control.

The amendment has been prepared by the Law Committee of the league, consisting of William Allen Butler, Dorman B. Eaton, Wheeler H. Peckham, Henry E. Howland, and Cephas Brainard.

An address to the citizens of the State has just been issued by the league, explanatory of the amendment for which the votes of the people will be asked, which says, in part:—

New York State, more than others, has suffered from politico-religious alliances based upon enormous sectarian appropriations to institutions and undertakings under sectarian control. These have introduced religious questions into politics, have debased both religious and civil life, have encouraged a scramble for spoils, and have discouraged political reform. The proposed amendment deals impartially with all religious sects and creeds, protects the common school fund, and secures that money drawn from the people by taxation shall honestly be used only for those civil purposes for which it was collected.

We believe that the proposed amendment, when incorporated in the organic law of the State, will produce the following results:—

1. Preserve the integrity of the funds and the fair and impartial character of the American free public school system.

2. Eliminate religious controversy from political questions and issues.

3. Secure and perpetuate essential separation of Church and State.

4. Destroy the intimidating power of ecclesiasticism over both citizens and lawmakers.

Neglect to pass this amendment to our organic law at the present time would result in:

1. Increased and continually increasing arrogance on the part of those who seek ecclesiastical or sectarian advantages by political organization, and by the use of public money.

2. The continued disturbance of civil peace, of political issues, and of legislative and executive action by insatiable claimants of public money for private ends.

3. The continued effort to decide questions of religious faith by political majorities.

4. Continually increasing burdens laid upon the State for the support of private ecclesiastical or sectarian institutions.

5. The gradual dismemberment and destruction of our free common school system.

6. The indirect but dangerous union of Church and State in matters pertaining to taxation.

This proposed amendment to the constitution of the State of New York is in similar terms to the Sixteenth Amendment to the Constitution of the United States which the national league has already presented before the Judiciary Committee of Congress. The effort of this league is

concentrated upon the public funds; although the language of its amendment is general and sweeping, really the entire purpose of the organization is to secure the public funds from "sectarian" use,—and that because of the fact that the Roman Catholic institutions have succeeded in obtaining the lion's share of the religious appropriations from the State of New York and from Congress.

This league has been confused with the A. P. A., much to its chagrin,—and it is not at all surprising that it should have been, for the main difference between the two is that while the A. P. A. is confessedly a secret organization, this league is professedly non-secret; but the purposes of the two orders are really identical, although not co-extensive. The one is directed against Roman Catholicism and Roman Catholics in every walk of life, social, business, and political, while the other confines itself to the school question and the appropriation of public moneys, and constitutes itself a special guardian of those public interests against Roman Catholic encroachment. But the National League for the Protection of American Institutions has no thought of protecting American institutions from the encroachments of so-called Protestants,—quite the contrary, its desire to protect them from becoming Roman Catholic spoil is merely that they may be reserved wholly for the use and occupation of an apostate Protestantism.

This league either knowingly and intentionally stultifies itself with the deliberate intent of failing to live up to the full meaning of the terms of its amendment, or else it is ignorant of the full scope of their significance.

W. H. M.

An Abridgment of Worship.

CIVIL government, according to both the Constitution of the United States and the gospel of the Man of Calvary, has no rights but civil rights; therefore, no right whatsoever to abridge the worship of Almighty God by any person.

The First Amendment to the Constitution of the United States declares: "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*" Jesus Christ says: "Render therefore unto Cæsar (civil government) the things which are Cæsar's, and unto God the things that are God's." The worship of every man, if he desires to worship, is due the Lord, and should be rendered to him, without molestation or interference in the least from the State.

It has so often been averred by would-be advocates of religious liberty, but in spirit truly Jesuitical, that to prohibit common labor upon the first day of the week, even by fine and imprisonment, although the supposed offenders had rested the seventh day, both physically and spiritually, according to the example of Christ Jesus, is not religious persecution or an abridgment of individual worship.

Note that there are three classes of worshippers. The heathen are *true* worshippers of *false* gods; the hypocrite is a *false* worshipper of the *true* God. The Christian is a *true* worshipper of the *true* God. Not to enter into the realm of discussion of the constituent parts of the religion or worship of the heathen or the hypocrite, but only that of the Christian; the Christian knows that his religion is good for seven days in each week. It is not a re-

movable thing that can be worn one day in the week, like a Sunday garb, and then laid upon the shelf the other six, to become covered with dust, but is kept in daily use. To illustrate: When the consistent Christian has worshiped upon the seventh day, according to his conscience and the divine text-book, by resting both physically and spiritually, then there remains six days in which he, as a Christian, is in duty bound, and has a God-given right, to worship, both according to conscience and the example of Christ Jesus. His worship thenceforth consists in continuing to rest spiritually in Christ, and laboring physically as did the great Exemplar. Paul says: "Whatsoever you do, do all to the glory of God," and to do so is worship.

Now, for the civil government to prohibit any from working upon the first day of the week, after having rested upon the seventh day, as before stated, is truly religious persecution. An abridgment of his God-given right to worship; also dictating his religion,—hence actuated by the same evil spirit of the Church of Rome—that spirit which God will destroy.

H. W. COTTRELL.

God in the Constitution.

At intervals for a half a century or over the movement to introduce God into the Federal Constitution has shown a good deal of passing activity. Just at this time it has been revived, and certain ministers of the gospel are intent on having the periodical discussion of the subject renewed.

It is understood that the expression decided on to introduce into the text of the Constitution is the following: "In God's appointed way, through Jesus Christ." These words would certainly give the instrument the necessary Christian character, although it is hard to see what effect they would have one way or another on the religious sense of the nation. The American Constitution would have a Christian label attached to it, and nominally, at least, the Americans would thereafter be a Christian people. This much we are now, so that the gain even in that direction does not seem quite palpable.

The great objection to the proposal in question is that it opens the door to still further amendments in that behalf, and that in their zeal for religion the several Christian sects may in time come to consider whether some one or more of them are not entitled to constitutional recognition; for surely, if the Christian religion itself is entitled to recognition in the Constitution, should it happen that any very large proportion of Americans in the future were found professing one of the creeds, it would not be altogether wrong to expect that the adherents of that creed would regard themselves as representing all there was of Christian faith worthy of being embodied in the Constitution.

In many of the colonies one or another of the sects was recognized as the State religion. In Virginia the Church of England was the established faith until Thomas Jefferson brought about the conditions which put an end to such a state of things. At the present moment there is nothing in the Federal Constitution or in many of the State constitutions which forbids the establishment of a State Church. In many of the States, too, the adherents of one given faith are so far in the ascendant that they could, if they desired, secure

the passage of an amendment such as would recognize their form of Christianity as the constitutional one.

There is no way in which this question of religion in the constitutions, State or national, can be safely treated except on the basis of exclusion. The attitude of the Federal Constitution is purely negative in that regard: "Congress shall make no law respecting an establishment of religion." That is all. Religion has nothing to do with the Constitution or with Congress, and Congress or the Constitution should have nothing to do with religion. That is the principle, and the only principle, on which the American people should treat any proposal to unite religious and secular affairs in the conduct of government.—*St. Paul Dispatch.*

Why Adventists Work on Sunday.

[The SENTINEL has been asked to define its position as to the requirement of the fourth commandment in its relation to Sunday labor. This cannot be done better than by reprinting No. 55 of the Sentinel Library, which was first published as an article in this paper on May, 18, 1893. The paragraphs quoted from the *Review and Herald* can be found in its issue of June 14, 1892, page 377.]

THE Sunday cases in Maryland have again revived the question of how Adventists regard the fourth commandment of the Decalogue; not that it is a proper legal question, for it is not, but because in Maryland, as in Tennessee, courts of justice have so far forgotten their proper functions as to assume to declare that the religious faith of the Adventists does not require them to work on Sunday.

The fact is that the Adventists do regard it as a sacred duty to habitually devote Sunday to secular purposes; and this because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week, is simply to defeat the object of the divine law, and to set up a counterfeit of the memorial which God has ordained to keep in remembrance the fact that he is the Creator of the heavens and the earth.

The view of the Adventists is that physical rest for man is not the primary object of the Sabbath; for it "was made for man" before the fall, as our Lord himself declares, and consequently before man stood in need of rest from wearing toil. Clearly its object was to keep in lively exercise man's loyalty to God as the Creator, just as our peculiarly national holidays—the Fourth of July and Washington's Birthday—are designed to fan the flame of patriotism in the American breast. Viewed from this standpoint, it is plain that the fourth commandment, not only enjoins the keeping of the true Sabbath, but it likewise forbids rivals and counterfeits.

Every law must show in some way the authority by which it was enacted, and this the Decalogue does only in the fourth commandment. In that precept it is declared that the Giver of the law is he who created the heavens and the earth in six days and rested on the seventh. It is this fact that gives the Sabbath its memorial character. The Sabbath commandment is in fact the seal of the divine law, because it is the precept that designates the Giver of the law, and states the ground of his authority to require obedience.

In like manner the Sunday institution

is the seal or mark of a rival power. It is set forth by the papacy, the "man of sin" of 2 Thess. 2:3—as the badge of his authority to command men under sin. In a Catholic catechism, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the divine law, in the following manner:—

Ques. How prove you that the church hath power to command feasts and holy days?

Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Another Catholic work called, "Doctrinal Catechism," offers the following as proof that Protestants are not guided by the Scriptures:—

Ques. Have you any other way of proving that the church has power to institute festivals of precept?

Ans. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday they violate one of God's commandments, which he has never clearly abrogated.—"Remember that thou keep holy the Sabbath day."

Believing the papacy to be antichrist, and holding the Sunday Sabbath to be the badge of its power, it is evident that with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and their willingness to suffer imprisonment, the chain-gang, or even death itself rather than to so much as appear to regard Sunday as other than a common working-day. It is not as many seem to regard it, simply a matter of the choice of days, but is with the Adventists a vital question directly affecting their salvation.

Some months since the *Advent Review and Sabbath Herald*, the denominational organ of the Adventists, had an editorial article upon this subject which we reprinted at the time, but from which we now make the following extracts:—

Every person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words . . . confer upon mankind a God-given right, . . . beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imparts something more than a mere permission to labor upon six days of the week. It imparts something in the nature of an obligation. . . . Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. . . . The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a *rival Sabbath*, peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false Sabbath to the sanctity and reverence due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day, or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart. The eyes of the world around us can not, or at least do not, penetrate beyond the letter of our Sabbath observance—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing Sunday observance. This also is all that the authors of the first day Sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic Church does not demand of its members the observance of Sunday in the spirit of Isa. 58:13.

The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself, and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious, rival Sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day. To worship God, and an antichristian power also, is to worship the latter power alone. God demands that we should worship and serve him always, and him only. The devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all. We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a *slave*.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week.

This is put very mildly, but it is none the less positive; it expresses the view of the denomination upon the subject, and should settle at once and forever the question of how Adventists regard the claims of the fourth commandment. Of course it is not a matter of which the courts can properly take cognizance, for to do so would be to become judges of the consciences of that people; but the fact does show most conclusively that Sunday laws do at least interfere with the religious rights of the Adventists, by requiring of them a service which they can not conscientiously render. This is in addition to the hardship of being deprived of one-sixth of the time divinely allotted to them for work.

C. P. B.

Defection of the "Mail and Express."

THE *Mail and Express*, of Monday, April 9, in the course of an editorial article on the subject of prohibition, expresses itself thus upon the question of attempted enforcement of morality:—

We repeat our proposition that coercion is a failure in regulating human conduct. You cannot prevent vice or produce virtue by force. Indeed, there is no virtue in a forced act. People cannot be legislated into morality. Virtue is voluntary and must come from within. Laws are for the regulation of external acts, and while they may to some extent restrain human conduct, they must forever fail in forming and controlling human character.

Out of the heart proceeds the issues of life. As a man "thinketh in his heart so is he." Moral precepts are addressed to the heart, the seat of the moral nature of man. Character is determined by the kind of principles adopted for the regulation of conduct. Character is the pivot upon which conduct turns. Law properly framed may measurably regulate conduct, but it can never reform, much less transform, character. True reformation must come from within, through the influence of Christian motives. Divine law controls the heart-issues by changing the heart.

Human law seeks to restrain conduct by the deterring influence of fear. Divine law is the eternal standard of moral principles as well as the gauge of human conduct, and therefore must stand, whether obeyed or violated. Human law is simply an expedient for the restraint and regulation of conduct, and if inoperative and unsuccessful, has no reason for its existence.

The *Mail and Express* has always been an outspoken National Reform and Sabbath Union organ. From the standpoint of these organizations, such views as the *Mail and Express* has here adopted, are rank heresy.

These views, however, are just and right and truthful,—let the *Mail and Express* hereafter consistently cling to them.

The Proposed Amendment to the Constitution.

DURING the past month an amendment was introduced in the House of Representatives by Mr. Morse, and in the United States Senate by Mr. Frye, proposing the acknowledgment of God and Christ in the Constitution.

The people represented by the movers of said amendment are making strenuous efforts to accomplish their end, and it becomes a solemn, imperative duty to those realizing the danger involved in the proposed change to raise their voices in opposition in unmistakable terms.

The meaning and object of the proposed amendment cannot be misunderstood. It is an entering wedge for the establishment of a union of Church and State. It is to render subservient to the demands and dictates of some particular religious denomination a Government hitherto free and independent, and untrammelled by any influences that have no bearing upon the secular interests common to all the people of this wide land. It is an attempt which, if successful, would place a stumbling block in the way of a continued healthful and harmonious development of our national Government. It is a menace to personal freedom, a death blow aimed at the highest and most treasured privilege of the citizens of a free land—religious liberty.

Let us calmly and dispassionately consider the question from various points of view.

The framers of our Constitution omitted from it any reference to dogmas and beliefs of any religious sect or creed. Was such an omission unwise? Did it not rather leave our national Government free from any harassing entanglement in sectarian issues, free to devote its undivided attention to the peaceable advancement of those interests in which all the people, without regard to religious belief, were equally concerned?

Or was that omission in any wise harmful or detrimental to the cause of religion and its development? On the contrary, it proved an inestimable benefit for the prosperous, because free, unhindered, peaceful growth of all the various creeds into which the heterogeneous mass of the American people is divided. During the last hundred years a great nation's reverence and love for a Constitution proclaiming freedom of thought and action did not prevent, but rather stimulated that deep sense of religious reverence and devotion that may be said to be peculiar to the American people. Nowhere on the face of the globe has the cause of religion secured a firmer hold than at the firesides and within the hearts of the people of this free Republic. Side by side, in ever

increasing numbers, cathedrals and churches, temples and synagogues, silently but eloquently proclaim a prevailing religious tendency, *deep* enough to ever spread its ennobling influences, and at the same time, *broad* enough to fully and cheerfully recognize the God-given, glorious privilege of freedom of mind and conscience. Only under a free Constitution, guaranteeing equal rights to all, to the exclusion of none, such results could be obtainable.

Or was that omission, we may furthermore ask, in any way sinful or wicked? Did it bring down upon our nation the wrath and anger of an offended Deity, which now, after a hundred years, it becomes the duty of pious men to appease by the proposed amendment? Unparalleled in the history of the world has been the progress and prosperity of our nation. The gracious love and mercy of Almighty God has favored a nation that wisely engrafted upon its statute books the underlying principle of all religion: Love of man, justice, and equity!

I make bold to declare that the adoption of that amendment would render us unworthy of the divine favor we hitherto enjoyed, for it would imply a flagrant violation of the sacred principles to which as a nation, we heretofore adhered. Especially is the recognition of the divinity of Christ contrary not alone to the First Amendment to our Constitution, declaring that "Congress shall make no law respecting an establishment of religion," but also to the very preamble in which it is proposed to be inserted: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic happiness, . . . and secure the blessing of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States."

There are millions of true, law-abiding citizens in this country, Jews as well as non-Jews, unexcelled in their love for and allegiance to the country of their birth or adoption, dissenting from that proposition of the proposed amendment. And an adoption thereof would prove the opposite of insuring domestic tranquillity, the opposite of establishing justice and securing the blessings of liberty to ourselves and our posterity; a high-handed measure, indeed, destined to throw the firebrand of ever-increasing dissensions between creed and creed, utterly incompatible with American fairness, statesmanship, and patriotism. Futile attempts have been made again and again to establish a union between Church and State by various propositions. The introduction of this amendment appears a clumsy effort to attain all desired ends by one bold sweep. Its adoption—which is hardly to be feared—would logically lead to more or less direct abrogations of the rights of non-conformists and their, at least, partial disfranchisement. It would reverse the wheel of progress, even to those dark days when the Pilgrim fathers, forgetful of their own bitter experiences, would not extend to others the religious liberty they had sought for themselves.

May our zealous friends realize that their leaning upon the strong arm of government for the support of religious dogmas may be so construed as to point to the weakness of their cause, to their inability to strengthen or uphold it by the power of persuasion and conviction. The Czar of Russia may glory in unifying the consciences of his subjects by the strong arm

of State laws and at the point of the bayonet. Our political friendships for holy Russia should not carry us so far as to prompt us to adopt the methods of her supreme autocrat.

Let our good Christian friends rather adhere to the principle laid down by the founder of their religion: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's!" Let them desist from mixing politics with religion. Let Church and State forever remain separate, and our country will continue to prosper; and the various denominations, working side by side, hand in hand, peacefully and harmoniously, will thus be best enabled, each in their own way, to improve the manhood and womanhood, the moral and spiritual welfare of the masses, instilling into all hearts love and reverence for God, law, and religion, without the need or aid of any reference to God and religious dogma in the fundamental law of our Constitution.

The inviolable sacredness of that document has been recognized by our brightest minds and noblest patriots. Handed down to us by the fathers as a sacred legacy, tried for more than a century and never found wanting, it must be preserved at all hazards in its pristine purity. And as Americans and as Jews we shall ever solemnly protest, as we do now, against any attempted encroachment upon the fundamental principles of our Constitution, fervently joining in the warning cry that arises in its behalf from millions of loyal hearts: "Hands off! Touch not mine anointed!"—*Rev. L. Stern, in Jewish Messenger.*

The Province of Civil Government.

ALTHOUGH much has been said and written upon this subject, yet there is one feature to which, as it seems to the writer, but little, if any, more than simple reference has been made. That is the realm and province of religion and worship in its priority of existence. It is evident that both civil government and religion were ordained of God. Civil government was not needed and was not called out until after the fall of man. If man had remained loyal to his Maker, had not sinned, and thereby become a selfish being, there would have been no necessity for civil government. But because of sin, in yielding to the temptation to gratify self, man became so supremely selfish as to be altogether unable to conduct himself in a becoming manner, not manifesting even due civility toward others, unless aided by the power of God, or restrained by some organization of society. This organization is called civil government. And the necessities of man's condition as a fallen creature called it into existence.

Not so with religion or worship. Of course, religion, in the common acceptance of the word, is any system of faith and worship. But primarily, the word is used to refer to the performance of those duties that man owes to his Creator, and forms a principle of obedience to the divine will. And worship is to adore and reverence with supreme respect and veneration; to perform acts of adoration; to perform religious service. It needs no argument to prove that all this was in existence before the fall of man; indeed, before his creation even, dating even back to the beginning of the life of the first created

being. If the angels were the first created beings, religion and worship dates back to the beginning of their history.

As the sequel has proved, all these were created with the power of choice, to worship or not to worship; to obey or not to obey. Among the angels there could be no such thing as a civil government, notwithstanding some of them sinned and fell; because that was a theocracy pure and simple. That is purely a government of God, where the unfallen angels render willing obedience and the disloyal were cast out. And among the countless thousands of worlds there was but one world where the inhabitants refused to render willing obedience to that God who made them all; and consequently but one world where there is any need of civil governments of any form whatever. In those worlds religion pure and simple may be found, and religious observances and supreme worship carried on without the aid or restraint of civil government; and it is but reasonable to conclude that in those worlds religion and worship is to be found in its perfection, as is only possible when created beings have not made themselves supremely selfish by disobedience, and this is according to God's design.

Thus it becomes evident that religion does flourish best where it is in no way connected with the State. It is also just as evident that religion has a different realm from that of the State. It is also evident that in this world it was the purpose of God that religion and worship should have been found in just as pure and simple and perfect a condition as in any of the worlds or in heaven itself. It is further evident that this purpose of God will yet be accomplished in this world till there shall not be one blot in all the universe of God. As this work or purpose was not accomplished in the first Adam, it will be accomplished in the second Adam.

But to whom was this work committed, to the Church or to the State? And how or by what power? Will it be by that of the State or by the power of God? Evidently, by the same power that began the work, and that is the creative power of God. Man was created in the image of God and made the ruler of the world. But man fell, and became, instead of a ruler, the abject slave to his own supreme selfishness; and nothing but the same power that created can redeem him again from that bondage. This was offered through Jesus Christ, and began its work before civil government was organized. It has been carried on through Jesus Christ in all the ages of the world, and to gather out a people who would accept of that power of God, and that power of God is in the gospel of Jesus Christ; for it "is the power of God unto salvation to every one that believeth." And every one who will take hold of that power by faith in Jesus Christ may and will be saved from the power of his own supreme selfishness; and all who, from Adam down to the present time, have availed themselves of this power of God, have been lost to self to that extent that they could and did recognize and respect the inalienable rights of all men. They have not needed the power of the State to aid or to compel them to be civil towards others. Indeed, these have only been as "strangers," and in a strange country, seeking a heavenly country where all men would be civil respecting the rights of all. And as this work was begun and offered to Adam even

before his expulsion from Eden, even so God gave this work into the hands of those who would believe, to his church composed of believers, and this work of the church begun by Adam, to carry forward to the end of time. And all who have believed, and all who will believe, have ever depended and will depend upon the power of God and not upon the power of the State for salvation.

But all men have not believed to lay hold upon that power; and always there have been some who have so far refused to yield themselves to the influence of that power, that their own supreme selfishness has led them to overt actions, trespassing, infringing, invading and even subverting the rights of others to their own selfish purposes. Now, as the power of God, as revealed in the gospel of Jesus Christ, could not be the power of God if it should constrain by force, for it is the power of love, there must be some other power brought to bear upon all who will not voluntarily accept of and lay hold upon the power of God to save themselves from the power of their own selfish hearts. Here was the necessity of civil government, and here is its province. For this purpose it was ordained. The Church was ordained to do the work that pertains to the realm of religion and all those things that pertain to a future life, but never the work of the State; while the State is ordained with reference to the things of this life, with no reference to, or connection with, the work of the Church, each in its own realm carrying forward each its own work. H. F. PHELPS.

The Canny Scott and the Sabbath.

ON one occasion Robert Chambers thus reproved a friend for saying the Sabbatarian narrowness of Edinburgh people would render life in Edinburgh intolerable to him.

"That's joost one of sooth-country prejudices, and nothing more. There's no sic teerany and intolerance in Adinbro as y' imagine. If you will only have a prudent care for local sainsibeelity and forbear to fly in the face of your neighbors' opeenions, you may amuse yoursel' in Adinbro vara moch as you do in London on Sunday. In Adinbro I dine and sup with my friends on the Sabbath joost as I do in London. Of course, when I drive out to dine with a friend on Sunday in Adinbro, I don't get into the carriage at my ain door, but round the corner near by, where I have ordered it to be waiting for me. An, of course, I seize the occasion for slipping into it when no folk are watching me. You're quite wrong in fancying the Sabbatarian saintiment in Adinbro is so teerrannical as to prevent you from enjoying yourself an the Laird's day."

"Anyhow—queried his friend—by your own confession, it is so intolerant and tyrannical that you dare not get into a fly at your own door, or even in any street of the neighborhood on a Sunday, when people are looking at you. If that isn't social tyranny, what the deuce is social tyranny?"

"Ay, that's a soothron's pugnacious way of looking at the question," replied Mr. Chambers, with a merry twinkle in his eye. "If y'd been reared in Adinbro in the right way in your yourth, you would not speak so bitterly of the wholesome moral eenfluence o' your neighbors."—*Free Sunday Advocate, London.*

The foregoing is not an inappropriate

commentary upon the system which proposes to secure "Sabbath-keeping" by civil law. If conscience toward God be lacking such conscience as would secure full obedience without civil law, the general result is to secure hypocrisy, as in the case noted above. Genuine obedience in religious matters is never promoted by civil law alone.—*Evangel and Sabbath Outlook.*

Should Church Property Be Taxed?

YES.

The character of a stream is most surely and thoroughly known by tracing it to its source. By this we ascertain its component parts, and learn the frame-work, as it were, on which is built the entire thing. There are often, it is true, accumulations and accretions, which serve to hide the real nature of the elements derived from the fountain; but this fact only makes more apparent the necessity for such thorough investigation as leads to the primary cause or source whence the thing we seek to know comes.

In this way we may best investigate this broad and intensely interesting question of Government favors bestowed upon religious bodies, whether it consists in placing the name of the being whom they worship in the Constitution, using their text book in the public schools, relieving their property from taxation, or paying the salaries of their ministers all of which are steps in the same direction, links in the same chain of bondage with which so many nations have been bound, and are still bound to-day.

We do not yet in this land have them all, but we have some of them; and there is a large and persistent class of religionists, who are determined that we shall have them all. The subject is therefore a proper one for thought and discussion.

The basis of State action looking to the bestowment of any favors upon religious bodies, such as we have mentioned, is the belief, still surviving in our own land, that the State should have something to say about religion. If this is not true, whence comes the idea that it may properly discriminate between public property and say concerning one part of it, "that is used for a religious purpose and need not bear any portion of the national burden in the way of taxes, and that is not used for a religious purpose and must therefore be taxed." If the Government, as such, has a right so to discriminate in favor of religious people where they are in the ascendancy, and relieve them of their share of the Government burden thus making the irreligious people bear more than their share, why is it unjust for governments where non-believers are the most numerous to place the heavier burden of taxation upon the believers and thus relieve from such burden the non-believers? Is there any difference in the principle applied in both cases? Is not one application of it equally as just as the other? Is it not as just to relieve the Mohammedan by imposing an extra burden upon the Christian, as to relieve the Christian by imposing an extra burden upon the Mohammedan? If church property is relieved of taxation, other property must be taxed that much higher in order to meet the expenses of the Government; so the State holds out a financial inducement to investment in religious property.

We might, however, endure the clear injustice involved in the discrimination as

to property, but for the fact that it paves the way for a still greater and more vital discrimination with reference to principle and personal freedom of action in the choice of religion. Discrimination with reference to church property, argues a right to discriminate with reference to anything that belongs to the Church as contradistinguished from what belongs to that portion of mankind not of the Church. This involves a legal construction of the term church, in which there must necessarily be an investigation of rites, ordinances, forms of worship, authority, etc. So, religious people, by accepting at the Government's hands the favor of freedom from taxation for their churches, and other church property, have not only tacitly conceded the Government's right to discriminate with reference to property and determine which is and which is not church property, and hence what is and what is not a church; but have also logically conceded to the same political power the right to make still further and keener discriminations touching the religious liberties of the people in matters of conscience and forms of worship.

No people can be said to be entirely free, if while faithful to the government, they are placed at any disadvantage by reason of personal opinions touching matters over which the government proposes to have no control. But so long as freedom from taxation is granted to church property, while other public property is taxed, those holding the non-taxable public property have an advantage over those holding the taxable public property, which is granted to them for no other reason than that they hold a certain opinion, or profess to hold it, touching the subject of religion. So long as this is the case, can we say that thought is unfettered touching the subject of religion, and that a man's opinions thereon do not affect his standing in the government? One class are successful candidates for government favor; the other class to an equal extent are made to feel the government's disfavor, and all because of a difference of opinion touching religion. If men's property may be favored because of their religion, the men themselves may be favored for the same reason. The precedent is a dangerous one, and its danger should not be unknown.—*Independent Patriot, Lamoni, Iowa.*

Alabama Imitates Louisiana.

The following dispatch, from Birmingham, Ala., will set people thinking whether we live in America or Russia. Read and be astonished:—

BIRMINGHAM, ALA., Mar. 24.—Troy, Ala., is excited over whitecap notices which have been received by mail by prominent Jewish merchants of that town. The notices are confined to the Jews, nearly all of whom have received them. A notice received by Levin & Sons, says:—

GENTS: This is warning for you to leave the city. We will give you until May 15th to wind up your business and get out of the city. After that date if you are caught in the city you will be dealt with as snakes are. You know our rule is never to give second warning but to act, therefore do not let your friends persuade you to stay.

WHITECAPS.
P. C. D. F. A. W., President.

A notice received by Rosenberg Bros., says unless they leave by May 15th, they will be hanged by the neck. The citizens are highly indignant over the outrages. Troy is a town of 5,000 inhabitants.

The Governor of Alabama, to his credit be it said, has taken every precaution to prevent fanatical outrages. The United States authorities have also been notified. We should not wonder in the least if some of our threatened co-religionists in the sunny South should pack up and leave.—*Jewish Times and Observer, April 6, 1894.*

RELIGIOUS LIBERTY LIBRARY.

A monthly publication (with occasional extras) published by the International Religious Liberty Association. The following have been issued:—

No. 1. DUE PROCESS OF LAW AND THE DIVINE RIGHT OF DISSENT. An interesting and instructive work upon the "Process of Law," "Christianity and the Common Law," "Individual Right of Religious Belief," "The Divine Right of Dissent," etc., in review of Judge Hammond's decision in the King case. By A. T. Jones. 120 pages. Price 15 cts.

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NEW YORK, APRIL 19, 1894.

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

WORD has come from Jackson, Tenn., that the appeal case of M. B. Capps to the Supreme Court of Tennessee from the circuit court of Weakley County, where he was convicted under the statute against Sunday labor, has failed to come up as expected because of the loss of the papers and record of the case in the lower court. If the papers are found, the case, it is expected, will be set for the middle of May.

THE pope recently sent an encyclical to the Russian bishops which has aroused the attention of the Russian Government, and called forth official expressions of displeasure at what is termed the inopportune interference of the pope in Russian affairs. So the inhabitants of Russia have at least one ray of comfort, that the Czar realizes that he is pope enough without the pope of Rome to help him.

THE manager of the publishing house of the Seventh-day Adventists at Basle, Switzerland, has been again called before the authorities for Sunday work, and fined. The case will be appealed. There is now more than three hundred francs in fines and costs against the publishing house, for which the manager is responsible. As the fine will not be paid, this means imprisonment,—at the rate of five francs a day,—for over sixty days. But how will it end? The publishing house will not yield the principle. Will the authorities recede from their position?

THE Board of Education of San Francisco has pending before it the question of the use in the public schools of "Myers' General History," a decided protest against it as a text-book having been made by the Roman Catholics. The facts of history are of course unpalatable to the Roman Catholic Church, and so the demand is made that those facts be suppressed. Catholicism may succeed in this protest. Can those who favor the teaching of religion in the public schools fail to see that if Rome can exercise so much control now, how much more will the schools be directed by her hand when religion has been made a part of their accepted course of study?

ALTHOUGH the so-called "Christian amendment" to the Constitution of the United States is defeated in the judiciary committees, yet it is laid on the table only for this session of Congress, and will certainly be revived again. It is therefore by no means a dead issue. Indeed, now is

the time when it should receive thorough consideration, and the fatal governmental and religious error upon which it is based be fully shown. Its advocates are completely given over to their idols. Through the *Christian Statesman*, they say, "One defeat or a hundred defeats, cannot arrest a movement so instinct with the truth of God, and so vital to the welfare of this great Christian people." The *Statesman* continues as to the principles which animate them, "In the profound conviction that they are right, and must prevail, its advocates will continue to press them upon the attention and consciences of the citizens of the nation." And so they will, by every power that can be brought to bear, moral, social, political, legal, legislative. Oh, no! this measure is not dead; do not make that mistake.

AN effective sentence from the pen of Professor George D. Herron, Iowa College, is this:—

The social revolution, making the closing years of our century and the dawning years of the next the most crucial and formative since the crucifixion of the Son of man, is the call and opportunity of Christendom to become Christians.

This is striking language, but it is even more impressive truth. The evidences that this country is entering upon an era of social tumult and struggle are unmistakable. However Falstaffian an array the "Army of the Commonwealth" may appear to be,—it is the vanguard of the unknown column marching out of the mists of the coming years, and, as the herald of the era which it ushers in, is worthy of sober consideration rather than jeers. Coxe's army and the Tillman war are precursors of social tornadoes to come which will disturb the civic peace as the atmospheric calm of the western prairies is broken now already by the whirling blast of the dreaded cyclone. These things are the cry marking the approach of the darkest hour before the dawn, and the final opportunity.

THE Methodist conferences have not even yet ceased passing resolutions in regard to the Sunday closing of the World's Fair. The *New York Sun*, of April 10, has this paragraph in a report of proceedings:—

The World's Fair furnished a theme for discussion to the New York Methodist Conference yesterday. The Committee on Sabbath Observance presented through its chairman, the Rev. A. H. Ames, a report that the Sunday closing of the Fair at Chicago proved that Sunday was still regarded as sacred to the people of the country. This didn't meet with the approval of Dr. McAnnay of Tarrytown, who arose, and, speaking with some heat, said: "We take it for granted that the Fair was closed on Sunday because of reverence on the part of the management for the sanctity of the day. It wasn't. It was because it wouldn't pay to keep open on Sunday. I protest against such a report." Some one moved that the passage about the World's Fair be stricken out, but the motion had no second and the report was adopted.

The Methodists seem to have come to a point where they believe most implicitly

in the infallibility and omnipotence of a set of resolutions. The heretics who have any doubt as to the efficacy of their evangelizing influence are very quickly relegated to the scoffers' corner.

THE *Brooklyn Daily Eagle* has this item:—

In most of the States of the Union Sunday fishing is prohibited, and in this State the legislature recently refused to pass a bill which made it legal. On general principles it may be said that any law which prohibits such a harmless and innocent amusement as fishing on Sunday is a relic of bigotry. The notion that it is the province of the State to enforce Sabbath observance in such an extreme direction was exploded long ago. It is very certain that the existing law will not be heeded by any true fisherman, even though Sunday fishing be proverbially unlucky.

The *Eagle* seems to think that Sunday fishing is such a little sin that it don't count. But what is the difference in principle between laws prohibiting fishing on Sunday, solely because it is Sunday, and laws prohibiting any other amusement or labor on Sunday for the same reason.

THE *Christian Advocate*, of April 5, has this paragraph:—

The *Presbyterian* tells how one man stopped Sabbath work in the Reading shops at Williamsport, Pa. He declined to work on the Sabbath, and was discharged as a man who had too many scruples for a railroad worker. He quietly informed the men who were in the shops that if they went to work he would prosecute them for violation of the Sunday law of the commonwealth of Pennsylvania. Seventy-five of the men declined to work the next Lord's day. The name of the sturdy upholder of the civil law was Andrew Anderson.

In thus sturdily upholding the "civil law," did Andrew Anderson show himself to be a "sturdy upholder" of the Golden Rule? In this act did he show that he loved his neighbor as himself? Was this a Christian deed? Did Andrew Anderson thus prove himself to be a Christian?

"Is the Papacy in Prophecy?" is a most interesting and timely question, and it is aptly answered by Rev. Thomas Haskins, A. M., Rector of Christ Church, Los Angeles, Cal., in a pamphlet bearing that title. This work is the outgrowth of a series of papers read by Mr. Haskins before the Ministerial Union of Los Angeles, and subsequently published by him at the request of the union. That the papacy is in prophecy is clearly shown and its course traced to its final destruction. Mr. Haskins' little work is well worth reading. One hundred pages; size of page, 6 x 9 inches; price, in paper covers, 25 cents; in boards, cloth covered, 50 cents. Address, the author, Los Angeles, Cal., or Pacific Press, 43 Bond Street, New York City.

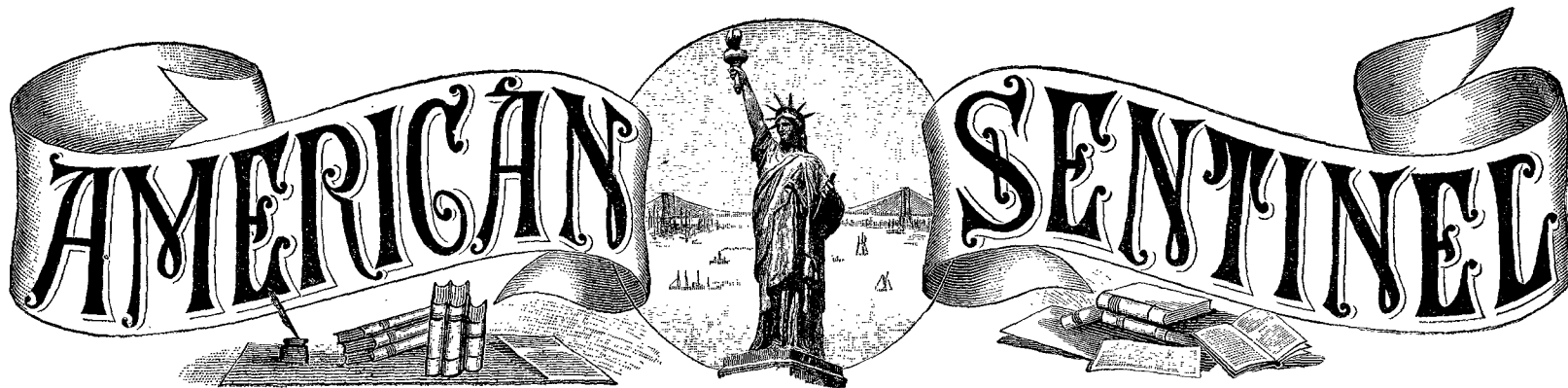
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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WHEN the Republic becomes a religious State and the Bible is made the code of civil procedure as of religion, the laws will be formulated upon the Bible as interpreted by the ecclesiastics. Such a condition will be papal, and the church which so rules will be a papal church by whatever title it may choose to name itself.

WHEN the Church and the State become identical in this country, the Church being really the ruling power, as it will be,—then instead of being gracious, persuasive, amiable, the expression of the authority of the reigning hierarchy will become stern, commanding, terrible. No course will remain to the dissenter but utter submission to its creed, or the endurance of such penal suffering as the ecclesiastical authorities may require the civil officers to inflict.

Character and Aims of the Papacy.

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change, but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence.

Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so-called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift

from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.

In the movements now in progress in the United States to secure for the institutions and usages of the Church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine, A. D. 321. This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agri-

cultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. "All things," he says, "whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed, that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate, they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, "to his exceeding great pain and shame."

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors.

The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people, and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law, and enforced by the civil authorities throughout nearly all Christendom.

Still the absence of scriptural authority for Sunday-keeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who, about the close of the twelfth century, visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season, and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after-labors he met with greater success. He brought

with him a roll purporting to be from God himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient. This precious document—as base a counterfeit as the institution it supported—was said to have fallen from heaven, and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. But in fact, the pontifical palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy. The roll forbade labor from the ninth hour, three o'clock, on Saturday afternoon, till sunrise on Monday; and its authority was declared to be confirmed by many miracles.

In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. An edict from the king of Scotland declared that Saturday from twelve at noon ought to be accounted holy, and that no man, from that time till Monday morning, should engage in worldly business.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath, and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day." Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God.

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining

supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause "the earth and them which dwell therein" to worship the papacy—there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and, furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive "the mark of the beast." It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, "His deadly wound was healed; and all the world wondered after the beast." Paul states plainly that the man of sin will continue until the second advent. To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church.

For about forty years, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the

false Sabbath, and that they are preparing to enforce it by the very means which she herself employed in by-gone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?

The Roman Church, with all its ramifications throughout the world, forms one vast organization, under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the State, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope "can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man."

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII. and Innocent III. are still the principles of the Romish Church. And had she but the power she would put them in practice with as much vigor now as in past centuries. Let the principle once be established in the United States, that the Church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.—*Great Controversy*, pp. 571-581.

"HAPPY is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God."

The Catholics, the Schools, the Clergy, and the Midwinter Fair.

THE San Francisco *Monitor*, of April 7, devotes four-fifths of its first page to the question of "Myers' History" in the public schools of San Francisco, and an attack upon the Baptist minister who has made himself obnoxious to the Roman Catholic element by his championship of the book. The publishers of the history and their local agent also receive considerable gratuitous and unsolicited advertising. The A. P. A. and Sunday closing of the Midwinter Exposition do not fail of notice with all the rest. These are the first two paragraphs:—

A committee of the Protestant clergymen of San Francisco waited on the director-general of the Midwinter Fair the other day to present a petition in favor of closing the Exposition on Sunday. The papers tell us that they called on Mr. De Young at the administration building and waited and waited and waited for the director-general who never came. Such apparent discourtesy was most surprising, and we were exceedingly anxious for an explanation. We got it before we finished the account of the incident. An adequate reason why any gentleman should refuse to meet the committee was found in the name which closed the list of its members, J. Q. A. Henry.

Decent people do not like to consort with liars and forgers. Mr. Henry knows he is a liar; we shall prove him a forger. He has suddenly sprung into notoriety by championing the A. P. A. and the A. P. A. programme of bigotry and intolerance. He is now busily engaged in the congenial task of trying to force on the public schools of San Francisco an infamous concoction of anti-papist prejudices dignified by the name of "Myers' History." Against him is solidly arrayed the entire body of fair-minded and self-respecting Protestants, but Mr. Henry only knows the morals of his masters, the A. P. A., and fair-mindedness and self-respect are carefully expunged from their commandments.

The *Monitor* also pays its compliments, in the course of the article to Josiah Strong and his book, "Our Country," and then relapses again into very forcible rhetoric, in the course of which Mr. Henry is called a liar in the tersest form in which that opinion could be expressed, and other equally uncomplimentary terms applied to him in very fluent Saxon.

Taken all together this seems a very furious outbreak against the publishing and teaching of the facts of history. How long will it be before the Presbyterians will be demanding the suppression of the facts in reference to the early persecutions for which they were responsible in New England? and the Episcopalians require that the chapters of general history relating to their course as to the Presbyterians in England and Scotland be expunged before the text-books are laid before the pupils of the public schools? Great crimes and cruelties have been perpetrated by wolves in sheep's clothing under the name of religion, in other folds than the Roman Catholic; why may they not be expected to follow Roman Catholic example in this, as in other things, and require a general expurgation for their benefit? It is more and more evident that the dominant religious faction in this country will eventually dominate, educationally as well as socially and politically.

THE San Francisco clergymen have memorialized the executive committee of the Midwinter Fair, asking that its gates be closed during the remainder of the time that the Fair is held. These clergymen deny that they ask this because they are clergymen or Christians, yet the reasons which they assign, in accordance with which the Fair should be closed on Sunday, are all religious. The San Francisco *Examiner* comments thus:—

The first of these reasons, which is a fair sample of

the rest, is that "this is a Christian nation, so decided by the Supreme Court of the United States." Our clerical friends are considerably in error here. The Supreme Court of the United States has no authority to decide this to be a Christian nation, or a nation attached to any other religion. Its powers are strictly specified in the Constitution. They do not include any jurisdiction over matters of belief, except in enforcing the constitutional provisions that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The memorial accuses the committee of expelling the "American Sabbath" and introducing the "gay and godless Parisian Sunday with sports." On the contrary, the Fair managers have expelled nothing and introduced nothing. They have not expelled the "American Sabbath" of the Salem witch-hangers, because it never existed in our favored State, and they have not imported a Sunday from Paris or any other foreign locality, but have retained unimpaired the bright and wholesome holiday Sunday of California. If we except a very few Midway Plaisance features, which are demoralizing on any day, there is nothing at the Fair which even a delegation of clergymen might not witness on Sunday with distinct advantage.

The memorialists appear to overlook the fact that the Fair is situated a considerable distance from the settled portions of the town, that it employs no emissaries to kidnap unwilling citizens and force them to witness its godless sights, and that even people who voluntarily undertake the long journey to its gates are compelled to yield up fifty cents apiece before they are allowed to enter. Certainly the churches have no reason to complain of such competition as that. They charge no admission fees, and if they want the public to attend their services instead of flocking to the Fair, all they have to do is to make their entertainment as interesting as that at the Park.

These are the same claims which were made as to the Sunday closing of the World's Fair, in but slightly differing phraseology. Clearly the ground has been laid out, back and forth over which the religious contest is to be fought until the end of time. It is wearisome to think of this unending repetition of arguments which prove nothing and of puerile statements which have no foundation in fact, but they will be repeated and repeated until at last by their very wearisome insistence they will be tolerated and then accepted. W. H. M.

Toleration Versus Rights.

In the opening chapter of his latest historical work, "Massachusetts: Its Historians and Its History," Charles Francis Adams says:—

On corresponding panels of the inner front of the Water-Gate at the Chicago World's Fair are these two inscriptions, prepared by President Eliot of Harvard; at the left, as one faces the east, "Civil Liberty the Means of Building up Personal and National Character;" at the right, "Toleration in Religion the Best Fruit of the Last Four Centuries."

Mr. Adams immediately adds, "Obviously, the last is the stronger, and much more comprehensive legend." But strong as it is, this legend is a humiliating confession rather than the soul-inspiring declaration it was designed to be. It has been well said:—

Toleration is not the opposite of intolerance, but is a counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it.

In a report to the United States Senate, in 1829, Hon. Richard M. Johnson said:—

What other nations call religious toleration, we call religious rights. They are exercised not in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens.

The idea is that free men spurn toleration; and very properly so, too, for that which is tolerated is exercised in virtue of governmental indulgence. That is what the word means. Webster says:—

Tolerance. 1. The power or capacity of enduring; the act of enduring; endurance. 2. The endurance of

the presence or actions of objectionable persons, or of the expression of offensive opinions; toleration.

Tolerate, To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; not to restrain; to put up with; as, to *tolerate* doubtful practices.

Toleration. 1. The act of tolerating; the allowance of that which is not wholly approved. 2. Specifically, the allowance of religious opinions and modes of worship in a State when contrary to, or differing from, those of the established church or belief.

It follows that that which government merely tolerates it might properly prohibit. *Toleration is the granting of an unmerited favor, not the acknowledging of an inherent right.* Hence, if "toleration in religion" be the "best fruit of the last four centuries," we are no further advanced than was Rome in the early part of the fourth century, for in his edict concerning the Christians, Galerius said: "We permit them, therefore, freely to profess their private opinions, and to assemble in their conventicles without fear of molestation, provided always that they have due respect to the established laws and government." "It will be well to note here," says Mr. Adams, "the words 'freely to profess their private opinions' and 'assemble in their conventicles,' for the permission in these words accorded constitute the essence of religious toleration." That is true; but they likewise constitute the essence of despotism, for they assert the right (by implication, it is true, but not the less certainly do they assert it), to withhold the very freedom which they conditionally grant.

In the Virginia Convention of 1776, it was proposed to provide that all men should "enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate." But Madison objected to the use of the word "toleration." He pointed out the distinction between the recognition of an absolute right and the toleration of its exercise; *for toleration implies the power of jurisdiction.* He proposed, therefore, instead of providing that all men should "enjoy the fullest toleration in the exercise of religion," to declare that "all men are equally entitled to the full and free exercise of religion according to the dictates of conscience." Mr. Madison's suggestion was adopted, and the Bill of Rights of the State of Virginia contains that provision to-day.

Shortly after the adoption of the Declaration of Independence, the Presbytery of Hanover, in Virginia, together with the Baptists and Quakers, presented a memorial to the Assembly of Virginia, asking for the disestablishment of the Episcopal Church in that State, and that the example set by the Declaration of Independence should be extended to the practice of religion according to the Bill of Rights. In this memorial they said:—

The duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves and to engage in the exercises of religion agreeable to the dictates of our own conscience is an inalienable right, which, upon the principles on which the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another.

The Episcopal Church was disestablished, but subsequently an effort was made to levy a tax for the support of the *Christian religion.* The passage of this bill at the session of the assembly at which it was proposed was prevented only by securing its postponement. A remonstrance was then circulated among the people, which secured the final defeat of

the measure. The keynote of this remonstrance was that—

The religion of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

The result of the circulation of the remonstrance was such that the objectionable bill was defeated; and in its stead was passed, in 1785, "An act for establishing religious freedom." This act declared in its preamble that as—

Almighty God hath created the mind free, . . . all acts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do.

The act itself concluded with the following declaration:—

Though we well know that this assembly, elected by the people for the ordinary purpose of legislation, has no power to restrain the acts of succeeding assemblies, constituted with the powers equal to our own, and that, therefore, to declare this act irrevocable, would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural rights.

This was an absolute denial of the idea of toleration, for it was an assertion of *natural and inalienable right.* And so determined were our forefathers that this principle should live forever in American law, that they imbedded it in the very foundation of the general Government, providing in the national Constitution that "no religious test shall ever be required as a qualification to any office of public trust under the United States;" and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

On the same subject, and directly in the same line, President Washington subsequently said:—

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess a like liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of; as if it was by the indulgence of one class of people that another enjoyed their inherent right.

In 1827 Lord Stanhope voiced the same sentiment in the British House of Lords. He said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult." Philip Schaff and Judge Cooley have also both emphasized the same distinction. The former says: "In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right." The latter declares that in this country we "have not established religious toleration merely, but religious equality."

Thus it is seen that the distinction between religious toleration and religious rights is not merely a figment of the mind, but a living reality, seen and acknowledged not only by lexicographers, but by statesmen. And not only that there is a distinction, but that toleration is opposed to rights, for it is a denial of them.

Nor is this a difference simply in theory. Wrong theories lead to wrong practices; and it is so in this case. The assumption of the right to tolerate has borne its legiti-

mate fruit in every land where it has gained a foothold; and in almost every State of the American Union, as well as in other so-called Christian countries, we find evidences of this fact. Galerius *tolerated* the Christians "provided always that they have due respect to the established laws and government." The parallel to this is found in the constitutions of several of our American States; for instance, the constitution of Maryland contains this provision:—

As it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights.

As construed by the highest court in the State, this constitutional provision provides simply for toleration and is no bar to the passage of laws requiring all men without exception to show a degree of deference to certain religious institutions and beliefs; for instance, belief in a future state of rewards and punishments is in Maryland requisite to competency as a witness or juror; and all men in that State must refrain from work on Sunday under penalty of fine or imprisonment, or both. Of course the justification for such legislation is found by the courts in the latter part of the constitutional provision already quoted; and Sunday work is held to disturb the good order and peace of the State and to infringe the laws of morality. But who does not see that with a sufficiently strong public sentiment the same thing would be true in exactly the same sense of any practical dissent from the prevailing religion? For instance the time was when the holding of a Baptist meeting in Virginia was held to be a disturbance of the peace of the State, and so it might be in Maryland to-day under the constitution of that State were the people sufficiently sensitive to feel themselves outraged by the holding of such meetings.

In his decision of the well-known King's Sunday case in Tennessee in 1891, Judge Hammond said:—

The crime is in doing the thing forbidden by law, harmless though it be in itself. [U. S. vs. Jackson, 25 Fed. Rep., 548; Re McCoy, 31, Fed. Rep., 794; S. C., 527, U. S. 731, 733.] Therefore, all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity of the day, is beside the question; for it may be that the courts would hold that repeated repetitions of a violation of law forbidding even a harmless thing, could be a nuisance as tending to a breach of the peace. [2 Bish Cr. L., section 965; 1 Ib., section 812.] Neglecting to do a thing is sometimes a nuisance. [1 Russ. Cr., 318.] That is to say, a nuisance might be predicated of an act harmless in itself, if the will of the majority had lawfully forbidden the act, and rebellion against that will would be the *gravamen* of the offense.

According to this there is no such thing as absolute right. And whatever offends the will of the majority may be forbidden however harmless it may be in itself! A more pernicious principle never obtained even in the Roman Empire, for it sweeps away all rights and enthrones mere toleration instead.

How far-reaching Judge Hammond's language is, and was intended to be, may be seen from the following words also from the same decision:—

By no State more thoroughly than Tennessee, where sectarian freedom of religious belief is guaranteed by the constitution; not in the sense argued here, that King as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of

Sunday observances, but only in the sense that he should not himself be disturbed in the practices of his creed; which is quite a different thing from saying that in the course of his daily labor he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

It will be seen from these judicial utterances that toleration is indeed "the best fruit of the last four centuries," and that Madison, Jefferson, and their co-workers failed to establish a lasting recognition of inalienable rights, for while they embodied such recognition in our early American constitutions the courts have swept them away with plausible sophisms concerning the "public peace" and the "public morals." But it has ever been so. "It is curious to note," says Charles Francis Adams, "the similarity of language and expression of the apologists for religious persecution." He then quotes James II., who, referring to Queen Elizabeth, said: "The trewth is, according to my owne knowledge, the late Queene of famous memory never punished any papist for religion;" and Charles I. said of James I., "I am informed, neither Queen Elizabeth nor my father did ever avow that any priest in their times was executed merely for religion."

According to Governor Winthrop, the courts of Massachusetts in the palmiest days of the Puritan theocracy, when Quakers and Baptists were whipped, banished, or hanged, did not censure doctrine but only declared it to tend to sedition. The Puritan persecution was not in the interests of religion, we are gravely told, but for the preservation of the commonwealth. The same lame excuse is made to day for the Sunday laws under which Seventh-day Adventists are persecuted in several of our American States. Our fathers, it is true, endeavored to establish rights in our fundamental laws but the courts have substituted toleration, and even that is practically denied to Adventists in many communities. President Eliot is right: Toleration and not the recognition of God-given rights is the fruit of the last four centuries, just as it was the fruit of the beginning of the fourth century; and as it was followed then by an era of persecution so it will be again. Prophecy has foretold it and the signs of the times clearly indicate the early fulfillment of the prophecy.

C. P. B.

Romanized Protestantism vs. Roman Catholicism.

AN exchange contains this earnest and pungent paragraph, which holds up the mirror to nature so closely that all they who are opposing Catholicism from those motives which impel the natural man, ought to be able to see the old man Adam in it, and recognize whether or no they have yet cast him off. The paragraph is this:—

We are informed by a paper representing a certain self-styled reform faction, that the American people are reckless in "allowing any such press to operate in its limits as will publish any sentiment in favor of the Romish Church." Does not this Protestant bigot and would-be inquisitor have sense enough to see that because Rome in times past acted upon the principle he advocates she made herself the scourge of humanity? That is why she is mistrusted to-day. Cannot this candidate for the editorship of a Protestant *Index Expurgatorius* grasp the fact that in demanding the suppression of Roman Catholic literature he is himself inculcating the fundamental political ideas of that church? She *did* what he *wants* to do and for that he curses her! Poor deluded sectarian! Before and above all else is the freedom of the press.

The censorship of the press, and conse-

quent restriction of free speech, is a legitimate conclusion of the premise upon which this "self-styled reform faction," works,—that this is a "Christian nation." If their supposition is correct, according to their application of it, an ecclesiastical supervision of all expression of thought and opinion is logical and inevitable. There will be a struggle to accomplish this very thing. No sooner shall the Congress of the United States commit itself openly and avowedly to their measures by the passage of a national Sunday law, or some such act, than a demand will be made for legislation affixing penalties for writing, speaking and circulating printed matter in opposition to accepted religious forms. A certain foundation for this is already laid in the almost forgotten laws against blasphemy.

W. H. M.

Michigan Barber's Sunday Closing Decision.

THE following is the decision of the supreme court of the State of Michigan, in the appealed case of Michael Bellet, under the act of the Michigan legislature, of 1893, prohibiting barbers from conducting their business on Sunday:—

"The respondent was convicted of a violation of the provisions of Act No. 148 of the Public Acts of 1893, and the sole question presented for our consideration is whether the act in question is constitutional. The act provides:—

That it shall be unlawful for any person or persons to carry on or engage in the art or calling of hair cutting, shaving, hair dressing, and shampooing, or in any work pertaining to the trade or business of a barber, on the first day of the week, commonly called Sunday, except such person or persons shall be employed to exercise such art or calling in relation to a deceased person on said day. Section 2. That it shall be unlawful for any such person or persons to keep open their shops or places of business aforesaid on said first day of the week, commonly called Sunday, for any of the purposes mentioned in section one of this act: provided, however, that nothing in this act shall apply to persons who conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from secular business on that day.

"It is urged that the act is invalid because it conflicts with Article 6 of Section 32 of the constitution of this State, which provides, among other things, that no person shall be deprived of life, liberty, or property without due process of law, and for the further reason that it is in conflict with the Fourteenth Amendment of the Constitution of the United States, which provides that 'no State shall make or enforce any law which shall abridge the privileges or immunities of the citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.' It is conceded that the State, in the exercise of its police power, has the right to enact Sunday laws, and that it also has the right to provide for the regulation and restriction of those engaged in an employment which, in and of itself, may prove harmful to the community, such as the liquor traffic. But it is contended that the business of conducting a barber shop is not of this class, and that it is in the nature of class legislation to prohibit this business under more severe penalties than those provided for the conduct of other legitimate business on Sunday. We do not deem the act in question open to such objection. By class legislation we understand such legislation as denies rights to

one which are accorded to others, or inflicts upon one individual a more severe penalty than is imposed upon another, in like case offending. In 'Cooley on Constitutional Limitations' (page 482), it is said:—

Laws public in their object may, unless express constitutional provision forbids, be either general or local in their application. They may embrace many subjects or one, and they may extend to all citizens, or be confined to particular classes, as minors or married women, bankers or traders, and the like. . . . The legislature may also deem it desirable to prescribe peculiar rules for the several occupations, and to establish distinctions in the rights, obligations, duties and capacities of citizens. The business of common carriers, for instance, or of bankers, may require special statutory regulations for the general benefit and it may be matter of public policy to give laborers in one business a specific lien for their wages, when it would be impracticable or impolitic to do the same for persons engaged in some other employments. If the laws be otherwise unobjectionable, all that can be required, in these cases, is that they be general in their application to the class or locality to which they apply and they are then public in character, and of their propriety and policy the legislature must judge.

"In *Lieberman vs. State*, 26 Neb. 464, 42 N. W. 419, an ordinance of the city prohibited the keeping open of any business house, bank, store, saloon, or office, excepting telegraph offices, express offices, photograph galleries, railroad offices, telephone offices, hotels, restaurants, cigar stores, eating houses, ice cream parlors, drug stores, etc. It was contended that the ordinance was open to the objection that it did not operate upon all citizens alike; that the respondent was compelled to close his place of business on Sunday, while drug stores, tobacco houses, and others in competition in business, were not required to do so. But the court held the act valid. In the present case it may have been the judgment of the legislature that those engaged in the particular calling were more likely to offend against the law of the State providing for Sunday closing than those engaged in other callings. If so, it became a question of policy as to whether a more severe penalty should not be provided for engaging in that particular business on Sunday than that inflicted upon others who refuse to cease from their labors one day in seven.

"Another question which naturally presents itself, but which has not been discussed by respondent's counsel, is whether the law is open to the objection that it is class legislation, for the reason that those who observe the seventh day of the week as the Sabbath are excepted from its provisions. It has been held in one case (*City of Shreveport vs. Levy*, 26 La. Ann. 671) that such a provision is unconstitutional because it discriminates between religious sects. But we find that such an exception to the general statute of this State relative to the observance of Sunday has been in force since 1846. (See How. Ann. St., § 2021.) And, while this question has never been directly passed upon, the validity of the act in question has been assumed in a large number of cases. A similar question was raised in *Johns vs. State*, 78 Ind. 332, and it was held not to conflict with a provision of the constitution which reads, 'The general assembly shall not grant to any citizen, or to any class of citizens, privileges or immunities which, upon the same terms, shall not be long equally to all citizens.' It was said, 'The framers of the statute meant to leave it to the consciences and judgments of the citizens to choose between the first and seventh day of the week. One or the other of these days they must refrain from common labor. Which it shall be is to be determined by their own consciences. It

was not the purpose of the lawmakers to compel any class of conscientious persons to abstain from labor upon two days in every week.' The supreme court of Ohio has gone so far as to hold that a statute which did not contain such an exception was for that reason unconstitutional. (See *Cincinnati vs. Rice*, 15 Ohio 225; *Canton vs. Nist*, 9 Ohio St. 439.)

"The better reason for maintaining the police power to prohibit citizens from engaging in secular pursuits on Sunday is the necessity for such regulation as a sanitary measure. As to those employments which are noiseless and harmless in themselves, and conducted in a manner not calculated to offend those who, from religious scruples, observe Sunday as the Lord's day, this necessity appears to be the only valid source of legislative power, and this is based upon the fact that experience has demonstrated that one day's rest is requisite for the health of most individuals, and not all individuals possess the power to observe a day of rest of their own volition. As is well said by Mr. Tiedeman, 'If the law did not interfere, the feverish, intense desire to acquire wealth, so thoroughly characteristic of the American nation, would ultimately prevent, not only the wage earners, but likewise the capitalists and employers themselves, from yielding to the warnings of nature, and obeying the instincts of self-preservation, by resting periodically from labor, even if the mad pursuit of wealth should not warp their judgment and destroy this instinct. Remove the prohibition of law and this wholesome sanitary regulation would cease to be observed.' (Tied. Lim., Police Power, 181). In 'Cooley's Constitutional Limitations' (page 477), it is said:—

It appears to us that, if the benefit of the individual is alone to be considered, the argument against the law which he may make who has already observed the first day of the week is unanswerable. The obligation to cease from secular pursuits on one day of the week does not discriminate either in his favor or against him.

"We think the statute under consideration is within the police power of the State and not in conflict with any express provision of the constitution, and that it does not conflict with the Fourteenth Amendment of the Constitution of the United States. It follows that the conviction should be affirmed, and the case remanded, with directions to the recorder to proceed to judgment."

South African Correspondence.

STILL the agitation concerning religious legislation continues in the Colony, and a bigoted clergy are persistent in their demands for a more rigorous enforcement of the laws protecting the "wild solar holiday." But the Cape is not the only colony in which this wicked matter is receiving attention. The South African Republic has always had a Sunday law, but recently felt called upon to remodel this ecclesiastical engine of tyranny and persecution. The law as amended, now reads as follows, according to a recent issue of the *Statscourant*:—

Article 1. Every person guilty of desecration of the Sabbath (Zondagsschending) shall be punished for every contravention with a maximum fine of five pounds, or a term of imprisonment not exceeding one month, as under: (a) He who executes field or garden work on Sunday, except in cases of urgent necessity, and for maintenance of field or other fruit: (b) he who fires a gun or other firearm, unless legally or otherwise entitled to do so: (c) he who hunts wild or other animals with dog or other animals: (d) a transport-rider, or the director of a transport wagon, who

invades the boundaries of a village on a Sunday, or who causes such to be done.

For all the undermentioned offenses there shall be inflicted a fine penalty not exceeding one hundred pounds (£100), or an imprisonment penalty not exceeding six months: (a) The person who sells or offers for sale on a Sunday, any goods, merchandise, cattle, or other live stock: (b) the person who keeps open a shop, warehouse, or other premises on a Sunday with intent to sell or to trade: (c) the person who works, or causes work on Sunday with steam and other machines.

This is certainly savage enough to satisfy religious intolerance for the present at least.

In the days of New England puritanism the fearless advocate of religious liberty, Roger Williams, whose locks were whitened with the frost of age, had to flee from his comfortable home amid the snows of winter and lodge with the Narragansett Indians, the red man of the forest thus becoming the champion of religious freedom. So here, a rigorous Sunday law is in existence in all the colonies, and the only place—be it said with shame—where the dove of religious freedom can find a place to rest is among the savage, untutored aborigines of the "dark continent."

GEO. B. THOMPSON.

East London, Cape Colony, Mar. 12.

A Lesson for America.

RELIGIOUS education in the public schools of London has been a dominant issue for months and has been decided—it can hardly be said to be settled—by the close vote of 27 to 21. The plan adopted makes the Bible a text-book from which the teacher shall give such explanations in the Christian religion and morality as are suited to the capacities of children of various ages attending the schools of the board. This instruction must not "diverge from the presentation of the Christian religion which is revealed in the Bible;" and the teacher is at liberty to elucidate and enforce Christian principles by referring to any part of the Bible. As might be expected, such a scheme has aroused intense opposition. Among the minority of 21 were ministers who opposed the plan because it made school teachers instructors in theology whose teaching would naturally take on the color of their own belief. This issue is growing in intensity, and it is said appeal will be taken to the new board.

All this furnishes a lesson for America. It is the irreconcilable character of this controversy which irrefutably demonstrates the fact that religious instruction by secular teachers is impossible in schools which are supported by the public, and which contain children whose parents share all religious beliefs from Roman Catholicism to Judaism and blank infidelity. And as in London, so here, the opposition to religious instruction in the schools comes from parents of decided religious convictions; the agnosticism of the day is indifferent to dogmatic religion, rather than hostile to it. Very many parents, more especially the fathers, who are usually the agnostics, make no objection to the religious education of their children, deeming it generally useful to them because of its moral cultivation, by reason of which, desirable reverence and elevation of sentiment are encouraged. Where the parents are religious believers, with a definite creed, they are fearful of of any religious instruction by which a dogmatic tinge offensive to them may be imparted.

In this matter it will doubtless be found

that what is adapted to the latitude of London is equally adapted to the latitude of New York. Religion dogmatically taught—and there is no religion without dogma—is out of place in a public school, both because the teachers are not qualified to instruct in its tenets, and because if they were, there are too many diversified opinions on the subject to render any reconciliation possible. — *The Christian Work*.

The Massachusetts Sunday Protective League.

CHRISTIAN patriotism as represented by the Massachusetts Sunday Protective League at the People's Church last Sunday seems certainly a burlesque in view of the avowed object of these Sunday afternoon gatherings, which is to maintain the "fundamental principles of religious and political freedom" and to oppose imagined plottings against the civil Government that have for their supposed object the compelling of every one to conform to certain ideas of right in religious matters, without regard to the convictions, wishes or interests of those who think differently.

The object of the Massachusetts Sunday Protective League is to compel everyone to conform to their ideas of right in the observance of Sunday as a sacred day, without any regard for the convictions, wishes or interests of those who think differently.

Is it "Christian patriotism" for one part of the religious community to arrogate to itself a divine prerogative, compulsion in the observance of a religious institution, while at the same time combining under the beautiful cloak of "Christian patriotism" to prevent another part of the religious community from doing the same thing?

To show further the inconsistency of their position, there is not a single statement in the Scriptures to show that there is any sacredness attached to Sunday whatever, and all the authority there is for Sunday sacredness comes from the Catholic Church. In proof of this statement I refer to the Scriptures, and to the following canon by the council of Laodicea in the latter part of the fourth century, when it was customary to observe the seventh day as the Sabbath: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ;" also numerous statements from Catholic authority.

Many cases of outrageous persecutions for conscience' sake have occurred in different States of the Union recently as a result of the enforcement of the principles of the Massachusetts Sunday Protective League. Upright, godly men have been imprisoned in Maryland the past winter for refusing to regard Sunday as a sacred day by abstaining from work on that day, after having kept the seventh day as sacred. And a startling illustration of the "Christian patriotism" of the Sunday law advocates is that while some of the arrests were made at the instigation of Protestant ministers, almost the only protest against it by the religious papers was made by the Roman Catholic *Mirror* of January 13.

The "civil plea" which has been used

by nearly every persecuting sect, from the time of Christ to the present, is without a shadow of ground in fact. It is that the individual's own health and longevity is promoted by one day's rest in seven. To compel rest on this ground is against the simplest principle of civil liberty, which is, according to the definition in "Century Dictionary": "National liberty so far restrained by human laws, and so far only, as is necessary and expedient for the public good." But these Sunday laws on civil grounds are for the individual's own good, and not for the public. In "Webster's Unabridged Dictionary" it is said: "A restraint of natural liberty, not necessary or expedient for the public, is tyranny or oppression." The State has no more right to compel every one to rest on Sunday for their own good than to compel every one to take a dose of spring bitters at a stated time for their own good.

The welfare of "the poor toiler," upon whom so much sympathy has been expended by the Sunday law advocates, does not weigh a feather when it comes in contact with the sanctity of the day. A large proportion of the "poor toilers" in our large towns and cities are confined closely during the week, and nothing can be more healthful to those who are indifferent to Sunday sacredness than such public amusement as baseball, excursions, etc., which are opposed by the Sunday Protective League because of the sacredness which they attach to the day. A "Christian patriotism," to be worthy of the name, to be consistent, ought to be broad enough to oppose all compulsion in religious matters. It is, however, so much more agreeable to the feelings of some to see others compelled to conform to their ideas of right than to be compelled to do what the "other fellow" thinks is right. The Golden Rule is not taken into account.

The only proper relation of the State to religion is to protect every one in all of their religious observances so far as they do not infringe on the rights of their neighbors, but never to uphold and enforce observance to a religious institution or doctrine.—George B. Wheeler, in Boston Herald.

Contradictory Paragraphs.

UNDER the head of "Sabbath Reform" the *Theocrat*, of Johnstown, Pa., publishes these contradictory paragraphs:—

Eleven nations were represented in a convention the German Emperor called together, and they unanimously demanded a day of rest.

The newly-appointed postmasters of Pittsburg and Allegheny formally took possession of their offices on Sabbath, April 1st.

A new railroad between St. Croix and Yverdon in Switzerland was dedicated at its opening by religious services. One of the conditions for building the road was that no train should be run on Sabbath.

Sabbath, April 1st, was made children's day at the Midwinter Fair, and an immense number was present. The total admissions were 90,907 for the day, making, it is said, the largest number of persons ever assembled in one place west of the Rocky Mountains.

The claim of the electric street railway of Kingston, Canada, to the right to run cars on Sabbath is being earnestly opposed by the citizens. The mayor seems to side with the citizens.

After many years of hard fighting, the Sabbath opening of picture galleries in London has just been conceded by the Common Council, but only through the casting vote of Lord Mayor. The council stood eighty-eight in favor and eighty-eight against the motion, and it was amid much excitement that the Lord Mayor gave his casting vote. A motion to rescind the resolution will probably come up at the next meeting.

A petition of 251 citizens favoring the passage of the Blair Sunday rest bill was presented to the House of Representatives last week.

Not only are the contradictions elicited

here suggestive, but also the breadth of territory and number of nations covered. Let the thoughtful mind consider within how short a time all this agitation has sprung up.

Postal Regulation.

UNDER the head, "General Rules for Postmasters in the Conduct of Their Offices,—Days and Hours of Business," speaking of when the mail arrives on Sunday, the Postal Department directs:—

If it be received during the time of public worship the opening of the office should be delayed until services have closed. . . . Sunday-school services are not to be regarded as "public worship," within the contemplation of the regulations.

So we see that the United States Government, in this respect, takes it upon itself to determine what is public worship and what is not. S. H. CARNAHAN.

Christianity and Patriotism.

THE man who is a Christian will be a good citizen and the best of patriots. That is, he will have a love for his country which will lead him to do nothing to her injury, but all for her good. He will give his life, if need be, to save the souls of those who dwell therein. But, as a Christian, he cannot give his allegiance to principles of injustice, intolerance, or iniquity in any form. And if the government under which he is a citizen becomes a party to intolerance, his higher allegiance to Christ will demand that he shall protest against it. Love of country and people will demand it. And yet this very stand for righteousness and truth is ever in great crises misunderstood, and the hero is condemned. Jesus Christ loved Judea and Jerusalem, as none other ever did, but he was condemned as her enemy. Elijah was the truest patriot in Israel, but he was called a troubler. Roger Williams breathed the pure principles of the liberty of the gospel, and would have made a most earnest patriot had he been permitted a home in Massachusetts, but he was driven hence by that people, who considered themselves to be the only patriots and only Christians, but who knew neither patriotism nor Christianity as taught in the religion of Christ.

Do not be deceived. The patriotism of the world is not Christianity, nor will it save a soul. Christianity is not the patriotism of the world; it is much more. It places Christ first, and all things earthly secondary and subsidiary; but it will labor more earnestly, and make greater sacrifices for mankind, yea, even its own enemies, than the most ardent patriotism ever knew. It is not patriotism, Protestantism, Christianity, nor is it Protestantism, patriotism, Christianity, but it is Christianity, Protestantism, patriotism; and both of the latter, in the truest sense, are found in the former.—*Signs of the Times.*

A NEW DEPARTURE.

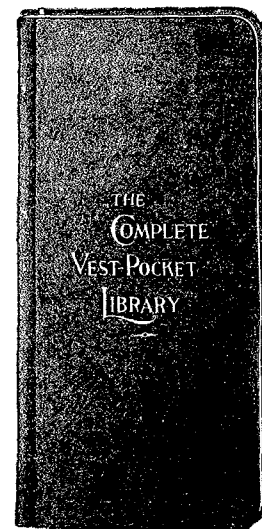
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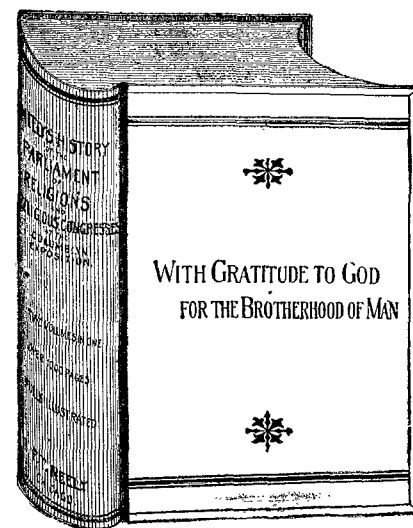
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NEW YORK, APRIL 26, 1894.

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

THE *Farmer's Voice*, of Chicago, is asking in behalf of the clerks in that city, that the city council of Chicago enforce the Sunday closing laws against the stores and other places of business.

THE case of Edgar Price, of Millington, Md., Seventh-day Adventist, under arrest for Sunday labor, has been tried at Chestertown. No information as to the result of the trial has reached the SENTINEL before the hour of going to press.

A LARGE number of Evangelical Lutheran churches throughout the country have petitioned Congress in opposition to the proposed "Christian amendment to the Constitution of the United States," which the House judiciary committee has tabled.

C. E. MOORE, the editor of the *Blue Grass Blade*, of Lexington, Ky., has been indicted for blasphemy. Mr. Moore's offending seems to have been in stating the Unitarian views of the human origin of Christ in such positive terms as to have aroused the religious feeling of Congressman Breckinridge's town, which is at this time, no doubt, particularly tender. This is said to be the first case brought under the ancient statute which Kentucky inherits, through the Carolina laws, from Church and State, England.

SENATOR KYLE has introduced in the Senate a national bill for Sunday rest, and the measure has been referred again to Ex-Senator Blair's old committee,—the Committee on Education and Labor. This bill appears to be identical with that introduced by Mr. Blair in the Fiftieth Congress, with the exception of the title, which is simplified to read merely, "A Bill For Sunday Rest." A thorough discussion of this bill, in all its different phases and applications, can be found in No. 27 of the Sentinel Library—"The National Sunday Law," also in the files of the SENTINEL.

In the Iowa legislature not long ago a resolution was offered prohibiting the sale of intoxicating liquors on the "Sabbath." Immediately a member offered as an amendment that the word "Sunday" be inserted instead of the "Sabbath," saying that Sunday was not the Sabbath, but Saturday, the seventh day, was the Sabbath, and consequently if the original resolution should prevail it would, if sub-

jected to accurate interpretation, fail of its intended purpose, and involve a troublesome controversy. The amendment was adopted, and thus the members of the legislature of Iowa showed their knowledge and recognition of the fact that the seventh day of the week is the Sabbath and the first day is not.

THE New England Methodist Conference, in session on April 16, after a warm discussion adopted resolutions "viewing with alarm the oft-repeated attempts of the Roman Catholic priesthood to make our public schools sectarian," declaring also that "the members of the New England Conference will by voice, pen, and ballot, in private and public, in press, pulpit, and on the platform, utter no uncertain sound on the subject of these aggressions." Having adopted these resolutions the conference proceeded with all seriousness and gravity to adopt another set condemning Sunday newspapers, etc.—What a genius for blowing both hot and cold in the same breath, those who imagine themselves Protestants have developed in these last days.

A MISSIONARY of the American Board, writing on the progress of the gospel in Spain, says:—

During the year the editor of a Protestant periodical in Malaga, replying in moderate terms to a violent attack in the public press by a priest, on evangelicals and evangelical doctrine, was summoned by the State's attorney to answer to the charge of holding up to contempt the religion of the State. He asked for the editor a fine of fifty dollars and costs, and imprisonment for "two years, four months and one day." Bail was set at \$600. The case was ably and eloquently defended by one of the most prominent lawyers of the district. The judge charged the jury with evident sympathy for the accused, and in a few minutes the jury brought in a verdict of acquittal. The agitation of the case did the cause of the gospel unquestionable good.

If it is God's truth that is at stake it is always certain that nothing can ever be done against it, but for it; and that, invariably, the wrath of man will be made to praise Him. The prosecution of the Seventh-day Adventist publishing house in Basle, Switzerland, is a case in point; that also will do "the cause of the gospel unquestionable good." All who know the circumstances will look to see the Lord work in this.

THE District of Columbia Sunday bill, which the House Committee on the District referred to the District Commissioners, has been by them sent to the attorney for the District, and he has reported upon it at some length. The attorney reviews the origin of Sunday laws and says that the Sunday legislation of this country, in most of the States, has followed generally the model of the English act of 29 Chas. II. The opinion appended to the historical effort of the attorney is as follows:—

Sunday laws are not based on the idea that it is immoral or irreligious to labor on the Sabbath day, but on grounds of public charity, in order to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws are merciful and beneficial, especially to the poor and dependent, to laborers and mechanics in factories, work-

shops, and the heated rooms and close quarters of great cities.

The keeping one day in seven as a time of relaxation and reflection, as well as for public worship, is deemed to be of admirable service to the State. It enables the industrious workman to pursue his occupation in the ensuing week with renewed vigor and cheerfulness. From the examination I have been able to give the subject, I do not conceive the necessity for the enactment of the bill in question. All laws should be founded on necessity. If, however, the commissioners on mature reflection should be of opinion that this District stands in need of further moral legislation, the present bill appears to be in good form and they might favorably recommend it to Congress for enactment.

From this it does not positively appear that the attorney for the District is earnestly desirous that the commissioners should recommend to the committee that they ask Congress to pass this unconstitutional measure, neither does he openly oppose the bill on its demerits. Why does he not?

THE *May Arena* closes the ninth volume of this leader among the progressive and reformative reviews of the English-speaking world. The table of contents is very strong and inviting to those interested in live questions and advanced thought. Among the important social and economic problems discussed and ably handled in a brave and fundamental manner, characteristic of this review, are, "The First Steps in the Land Question," by Louis F. Post, the eminent single-tax leader; "The Philosophy of Mutualism," by Professor Frank Parsons of the Boston University Law School; "Emergency Measures for Maintaining Self-respected Manhood," by the editor of the *Arena*. The saloon evil is also discussed in a symposium. One of the strongest papers on heredity that has appeared in recent years is found in this issue from the pen of Helen H. Gardener. Rev. M. J. Savage appears in a very thoughtful paper on "The Religion of Lowell's Poems;" a fine portrait of Lowell appears as a frontispiece. Dr. James R. Cocke contributes a striking paper on "The Power of the Mind in the Cure of Diseases." A strong feature of this number is a brief character sketch by Stephen Crane, entitled, "An Ominous Baby." Stinson Jarvis' series of brilliant papers on "The Ascent of Life" closes with this issue.

The *Arena* has made steady progress; its circulation having increased during the panic, and it has necessarily been enlarged to one hundred and forty-four pages. There is, also, in addition to this, the book reviews, which covers over twenty pages, making in all a magazine of over one hundred and sixty pages. The steady increase in circulation of this \$5 magazine during a period of unprecedented financial depression shows how deep rooted and far reaching is the unrest and social discontent; for this review has steadfastly given audience to the views of the social reformers of the various schools of thought.

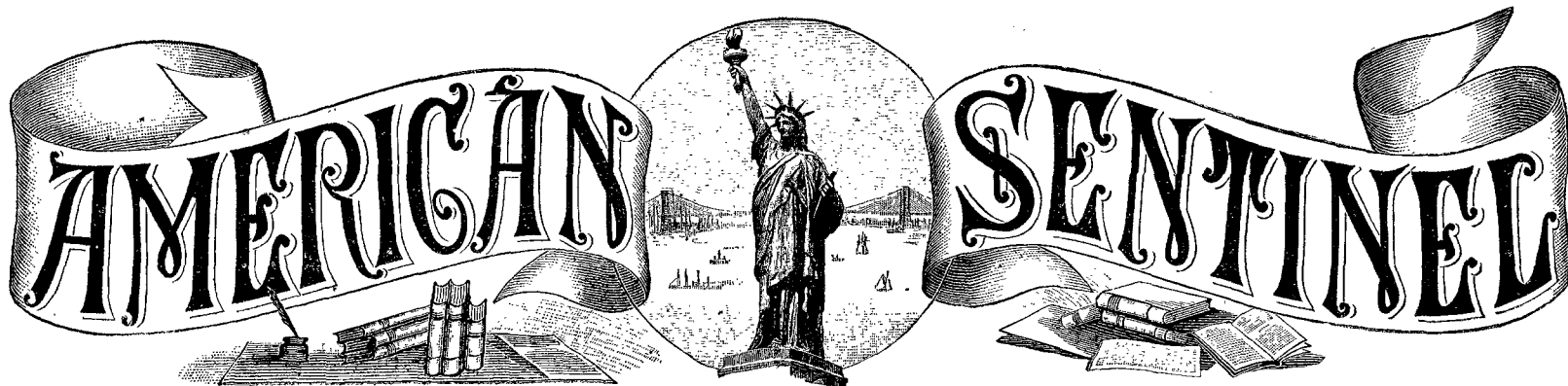
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To reject truth is to deny the Author of truth. That he might lead men to deny God and his Word, Satan has sought, from the beginning, to bring the divine statutes into contempt. This he has done by subtle perversion of truth; thus establishing in the minds of men erroneous views of the character of God, and incorrect ideas of the teaching of Scripture.

THERE can be no peace between truth and error. That conflict admits of no armistice. The armies of truth carry no flag of truce. There can be no cessation of hostilities. The contest is to the end. It is a strife between the statutes of man and the divine law of Jehovah, between the religious truth of God's Word and the religious error of human fable and tradition. What will be the result? Truth will win. Error will be vanquished. The eternal ages of God will be ushered in.

Romanism the Religion of Human Nature.

THERE is great need that all who claim to be Christians should take the Scriptures as they read. There is need of arriving at right conclusions as to what the Scriptures mean in reference to the man of sin, who thought to change times and laws. He had no real power to change the time and the law of God, but he thought himself able to do this work; for he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He is an imitator of the first great rebel, the originator of sin. In heaven Satan thought to change the laws of God, and for this purpose he changed his character and his position in the heavenly courts, and influenced others until they united with him in the work of rebellion against God; but he did not succeed in changing the law of God. God did not alter or

change his form of government to suit Satan's ideas, but made it manifest that the foundation of his government in heaven and earth is as unchangeable as is the throne itself.

When Satan could not induce all the angels to rebel against the law of God, he made the earth the scene of his rebellion, and through the man of sin seeks to carry out his diabolical purpose. Through the papacy,—the Roman power, the man of sin,—the purpose of Satan is carried out among men; the law and the time of God are set aside. In this we see that Protestantism is giving encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperilling even property and life, are fostered and cherished and encouraged to extend and gain wide influence. Protestants do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants. They took the position that the Bible, and the Bible alone, constituted the rule of faith and doctrine, that the word of God is the only unerring guide for human souls, and that it is unnecessary and harmful to take the words of priests and prelates instead of the word of God.

To the Romanist the Bible is a forbidden book, because it plainly reveals the errors of the Roman system; and whoever searches the Bible with an enlightened understanding, cannot long be in harmony with Romanism. He who searches the Bible to understand the truth, will find no authority in the Word of God for the assumption of power on the part of popes and cardinals. There is no word of God that sanctions their assumed superiority or supremacy over their people, as there is no word to sanction the claim that Lucifer made in heaven of superiority over Christ. The claim of the papacy to superiority is made under the influence of the first great usurper, who so persistently urged his right to supremacy over the host of God.

Through the Dark Ages,—that long night of ignorance and superstition,—the

claim of the papacy to superiority and supremacy was conceded by emperors and kings, although God sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Through his appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty wherewith Christ had made her free. She broke away from the papal yoke, and with the Word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of heaven, using his sling and a few pebble-stones. The defier of Israel was slain before the man of faith; and while men cling to the Word of the Lord, they cannot affiliate with the great system of error.

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the Word of God is irrevocably separated from Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the papacy.

It is souls like Luther, Cranmer, Ridley, Hooper, and the thousands of noble men who were martyrs for the truth's sake, who are the true Protestants. They stood as faithful sentinels of truth, declaring that Protestantism is incapable of union with Romanism, but must be as far separated from the principles of the papacy as is the east from the west. Such advocates of truth could no more harmonize with the man of sin than could Christ and his apostles. In earlier ages the righteous felt that it was impossible to affiliate with Rome, and, though their antagonism to this system of error was maintained at the risk of property and life, yet they had courage to maintain their separation, and manfully struggled

for the truth. Bible truth was dearer to them than wealth, honor, or even life itself. They could not endure to see the truth buried under a mass of superstition and lying sophistry. They took the Word of God in their hands, and raised the standard of truth before the people, boldly declaring that which God had revealed unto them through diligent searching of the Bible. They died the cruellest of deaths for their fidelity to God, but by their blood they purchased for us liberties and privileges that many who claim to be Protestants are easily yielding up to the power of evil. But shall we yield up these dearly bought privileges? Shall we offer insult to the God of heaven, and, after he has freed us from the Romish yoke, again place ourselves in bondage to this antichristian power?

The voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by fagots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostasy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day. Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned away their ears from hearing the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep. Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light that God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and those who affiliate with them. They do not recognize the fact that the Word of God fully predicts such a revival, and will not concede that the people of God in the last days shall suffer persecution, although the Bible says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the pope, and not after the pattern of Jesus Christ. They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe the popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord. They are alto-

gether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of his Word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth, and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to his truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,—“It is time for thee, Lord, to work; for they have made void thy law.” We are coming to a time when almost universal scorn will be heaped upon the law of God, and God's commandment-keeping people will be severely tried; but will they lose their respect for the law of Jehovah because others do not see and realize its binding claims? Let God's commandment-keeping people, like David, reverence God's law in proportion as men cast it aside and heap upon it disrespect and contempt.—*Mrs. E. G. White.*

The Writing on the Wall.

THE foreign correspondent of the *New York Observer*, after speaking of a company of six hundred Russian convicts destined for Siberia, says:—

But far sadder bands of prisoners than these exist in Russia. I allude to the wretched Stundists and Baptists who are in jail for the sake of their religion, and who are sent in larger or smaller detachments, and in company with ordinary criminals, either to remote districts of transeucasia or to Siberia, there to expiate their heresy. Considerably over a hundred of these faithful people, poor peasants, with a mighty empire banded against them, are in prison as I write, on charges of a most trumpery description. Most of them are not even charged with any misdemeanor; they are in prison because they are suspected, or because some priest or policeman has reported against them. And without trial of any sort, and at the bare word of the governors of the provinces, their homes will be broken up, their children taken from them, and they themselves transported for a term of five or six years to one of the most inhospitable regions of the whole empire. I often wonder how long this state of affairs is to continue. It still continues and in as marked a manner as ever, notwithstanding the protests of Europe and America, notwithstanding the exposure made of perhaps the most iniquitous persecution since the Middle Ages.

Is it remarkable that Russia should fail to be moved by the protests of Europe and America? What right has either Europe or America to protest? Have

they yet plucked the motes from their own eyes? Indeed they have not. Let that country cast the first stone at Russia, which has no union of Church and State,—no religious laws, and no enforcement of religious forms by legal enactment. They may all look in fear at the writing in the sand, knowing well that it will soon be the writing on the wall.

W. H. M.

Legal Religion Always Papal.

THE *Christian Statesman*, of April 21, has a three-column editorial on the "Political Aspect of the Roman Catholic Problem," of which the following is one paragraph:—

Here is a man who says, "I am the representative of the Almighty God in the world, and claim whatever of authority God claims." The American Government disputes that claim, and refuses to recognize his authority. Then the pope must either withdraw his claim, and thereby confess himself a pretender, and so relinquish control of all who have recognized him, or contest it with this Government. The only reason he does not wage a more open warfare with us, and issue his bulls of deposition and anathema against our authorities, is because he thinks the plan he is following is the better one for the attainment of his ends—the subjection of the nation to his authority. He does claim the authority to release every Roman Catholic in this country from his allegiance to this Government. That follows of necessity from his claim as the representative of God in the world. He can do anything God can do. This brings to view the utter antagonism between the papal theory of human government and the Protestant theory. It is the old controversy as to the "divine right of kings," with the assumption on the part of the antagonist that the pope of Rome is the king. This doctrine is destructive, of course of human liberty as we understand human liberty. The Romanist may tell us that we would be a great deal better off if we accepted his doctrine and submitted to his "sovereign," but that is the point of controversy. He may tell us that our ideas of human liberty are all at fault, and are subversive of the rights of the church, the rights of the individual, the rights of God himself; but that is the question. We agree with him, however, that they differ radically from the doctrines of his church, and if he is right we are at war with the Almighty.

It is interesting to see in this the misconception of the subject to which the views, which the *Christian Statesman* defends, necessarily lead it, and how, in following up the question, and expressing the reasons for its antagonism of Roman Catholicism, it necessarily refutes all its own positions as to the relations between civil government and religion.

In the first place the *Statesman* is in error when it assumes that, properly, the American Government disputes the claim of the pope that he is the representative of Almighty God in the world. The American Government cannot rightfully take any cognizance whatever of any such claim. Neither can this Government enter into an investigation as to whether certain of its citizens recognize the pope as their religious head and the vicegerent of God, and predicate from that their treasonable attitude towards governmental authority. If those who have acknowledged the pope's claim of divine authority should be found levying war against the United States, and adhering to its enemies and giving them aid and comfort, and should confess to this in open court, or the overt act be proved against them by the testimony of two witnesses, then this Government could deal with them individually. For the United States, in its governmental capacity, to give any such recognition to the claim of the pope to infallibility and to a divine right to rule the world, as would be involved in disputing it, would be to assert the same claims for itself over its own citizens;—whereas the decision as to the infallibility of the pope and the pro-

priety of his claims to divine right rests with each individual. There is no difference in principle between the assertion of divine right to rule by a pope, a king, or a congress. The *Statesman* properly denies the divine right of the pope or of kings, and declares that doctrine to be contrary to the theory of Protestantism and destructive of human liberty. In saying this the *Statesman* is expressing a truth. But in denying the propriety of the claim of the pope and refusing to acknowledge the divine right of kings, the *Statesman* leaves no foundation whatever for the doctrines which are the sole reason for its existence. If there is no divine right of kings and they cannot speak as by the mouth of God, neither can congresses or legislatures voice the commands of God, interpret his word, and enforce formal obedience to their interpretation of his laws. If this is so, there is no further reason for the publication of the *Christian Statesman*.

The truth is, that all enforcement of religion by law is papal in its character. It is impossible to uphold the legal enforcement of religion without logically upholding the papacy. It is impossible to antagonize the papacy without logically antagonizing all coalition of religion with the State, and opposing every religious statute and ordinance.

W. H. M.

Shall We Obey the Laws of the Land?

SHOULD we obey all laws of the Government implicitly without questioning their rightfulness?

Every civil law that does not conflict with God's law should be obeyed. When a State or nation enjoins through its laws a religious duty, whether that duty be scriptural or anti-scriptural, it is not to be regarded one whit more because enacted by civil authority. Any man that obeys a religious law because enforced by the Government, pays undue homage to the law-enacting authorities. Any religious duty commanded by God through the Scriptures is paramount to all other commands and ought to be so treated by every man. When this is done direct honor is paid to God; the individual is connected with him by faith, and acceptable obedience rendered.

The Bible does not command one thing, which, if obeyed to the fullest extent, would be the least infringement upon any one's rights. Civil authority, then, has no just claim for prohibiting the full exercise of any religious duty enjoined by the Scriptures. Now the sacred Word imperatively commands, under pain of eternal death, the observance of the seventh day of the week. The same command also enjoins that we labor upon the first day of the week. If this is obeyed it cannot possibly be an infringement upon the rights of any, provided the seventh-day observer does his work upon the first day as commanded by God. A law that interferes with a man's convictions respecting the observance or non-observance of any day is an unrighteous law, and no man is under any obligations to respect or obey it in any way. No government can reward its subjects for outward Sabbath observance, neither has it any right to punish them for disregarding the day.

Those who have been so clamorous for Sunday observance, when confronted with the definite seventh day, have repeatedly said that all God required was a seventh

part of the time, leaving the individual to choose the day to be observed. But whenever the Sunday law has been enforced this seventh part of the time theory has not stood the test. In Georgia, Tennessee, and Maryland men who conscientiously rested upon the seventh day were arrested and committed to prison for quietly laboring on their own premises on Sunday. They had observed one-seventh part of the time, and the very seventh part that God sanctified and commanded to be observed. But this would not do. They were told that the seventh day people could keep the Sabbath if they chose, but they must not work on Sunday. Thus a two-sevenths part of the time theory was brought into practice, and required of those who keep the Sabbath of the Lord; one-seventh to satisfy the conscience of the Sabbath observer, and one-seventh to satisfy the conscience of his Sunday-keeping neighbor. How unjust! How these indefinite time observers stultify themselves when their theory is reduced to practice. The day is declared to be indefinite when commanded by God's law, but made definite when commanded by man's law. What an insult to the God of heaven!

But Rom. 31:1, "Let every soul be subject to the higher powers . . . the powers that be are ordained of God," is urged to prove that all governmental laws, whether civil or religious, should be obeyed. Let us see if this has always worked well. All will admit that Christ the Creator of all things ordained the powers that be; and yet it is plainly recorded in Acts 4:26 that the powers that he ordained stood up against him. The passage reads, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Were the governments of earth acting within the sphere that God ordained them to act when they stood up against him? or had they overreached the limits of their governmental jurisdiction? It is very evident that they surpassed their limit.

That governments ordained of God have frequently overreached their proper limits can easily be demonstrated from both history and the Scriptures. For want of space but one instance will be cited and that from the Bible. It is found in the book of Acts. It appears that Peter and John had healed a cripple in the name of Jesus of Nazareth, which caused great excitement among the rulers, etc. The magistrates were influenced by the ministers of those times to apprehend and imprison the apostles. When brought before the civil authorities (the power ordained of God) they received the following command, "And they called them and commanded them not to speak at all nor teach in the name of Jesus." Acts 4:18. Peter and John paid no attention to this command of the magistrates, but continued to speak and heal in a much more powerful manner. With rage the civil authorities remanded them to prison, determined that their mandate to speak no more in Jesus' name should be obeyed. But God was determined that it should not be. He sent his angel to instruct the apostles not to obey the magistrates. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20. Civil government told them not to speak, God told them to speak.

"We ought to obey God rather than men," said Peter, and so they did.

The above citation is sufficient to show that when any government enacts laws contrary to the Word of God, that it is not only the privilege of the people to disobey, but it is the duty of all to disobey. What God's Word requires of one man is required of every man. God instituted the seventh-day Sabbath in Eden, enjoined it from Sinai with a voice that shook the earth, and it was reiterated by Christ in his sermon on the mount, when he indorsed the law commanding the day, in the words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Now when State or national government enacts a law that we shall observe Sunday, the very day God began his work of creation and commands us to labor thereon, should we obey God or men? Would it not be following apostolic example to preach and teach against such a usurpation of divine privilege upon the part of any civil government? There is no reason why all Sunday laws which are so diametrically opposed to divine command should not be treated the same as Peter and John treated the decree of the magistrates not to speak or teach in the name of Jesus—openly disregard them. By disobeying all laws which conflict with the law of God, we make ourselves subject to the higher powers—the Government of heaven.

E. HILLIARD.

A Peculiar Agreement.

THE following unique document is printed in the *Scott Valley News*, published at Fort Jones, California:—

Agreement.

TO BE PLACED IN THE HANDS OF A. B. CARLOCK, FORT JONES, CALIFORNIA.

We, the undersigned, firms and individuals, doing business in the towns of Fort Jones, Etna, Callahans, and the adjoining towns of Scott Valley, appreciating the fact that one day's rest should be accorded in each week to every one, and that the custom of doing business on Sunday is one that is far behind the times and should be abolished; that the closing of our respective places of business on Sundays will not be any detriment to our patrons or ourselves, have hereby entered into the following agreement, to wit:

1st. To not sell any goods on Sundays after Sunday, May 13, 1894, except in case of sickness, death, accident, or some unforeseen circumstance, when it would become an actual necessity, or a case of urgency, where it would be inflicting a wrong to refuse.

2nd. That if the above agreement is broken by either of the parties whose names are hereto attached, said party or parties agree to pay into the hands of A. B. Carlock, Fort Jones, the sum of one hundred dollars as a fine or penalty for such violation of this agreement; the party accused of such violation to have, if requested by him, a hearing before three of the parties whose names are subscribed to this instrument—one from each of the three above-mentioned towns, to be appointed by Mr. A. B. Carlock, said hearing to be held in the town where the accused does business, at a time to be agreed on between the accused and the committee appointed for said hearing; the decision of this committee to be final and binding on the accused party.

3rd. That any party to this agreement can cancel his connection thereto by notifying every party to same in writing or by publication in the *Yreka Journal*, said cancellation not to take effect less than thirty days after date of said written notice or publication. The violation of said agreement before the expiration of the said thirty days to be subject to penalty or fine as above described.

4th. This agreement to be in force from the 13th day of May, for the term of one year.

5th. That all parties signing this agreement shall immediately after signing same give proper notice to their patrons and the public that this agreement has been entered into.

6th. That at any time during the term of this agreement above stated (one year), if two-thirds of the firms or individuals signing this article agree at a meeting to be called at two weeks' notice in writing from any

firm or individual whose name is hereto attached, each firm to be represented by one person only, shall vote that this agreement come to an end in not less than sixty days from date of such meeting, then this agreement shall be null and void.

The meeting thus called to be held at the town of Etna, it being the most central point.

7th. This agreement not to be binding until signed by all of the following firms and individuals: Alex. Parker & Sons; George Buchner, Joseph Stephens, and E. Miller, of Etna; J. Camp & Co., H. J. Diggles, J. W. Wheeler, and E. F. Reichman & Co., Fort Jones; Denny Bar & Co., Callahan; John Quigley, Oro Fino.

8th. That this agreement be presented to all persons doing business in the towns above described, and their signatures solicited, also for all adjoining towns and their cooperation also solicited.

9th. That if any penalties are imposed according to this agreement, said money shall be used for some public benefit to be determined on by at least a four-fifths vote of all the parties to this agreement, one vote for each party.

10th. That a copy of this agreement be published in the *Freka Journal* and *Scott Valley News*, and that pay for same be made by an equal assessment on all parties hereto subscribed, and that each one agrees to pay his share of same.

Where there is no boycotting or combining to force others out of business because they themselves do not desire to do business, there can, of course, be no valid objection to such a mutual understanding, provided individual business men or firms see fit to agree among themselves regarding the closing of their stores or shops on Sunday or any other day. This agreement is reprinted as an example of a remarkable development of the spirit of organized Sunday observance in a State which has no Sunday laws.

The True Ground of Opposition.

WE are prepared to believe that the record of popery, both in the remote and immediate past, is such as to warrant the belief that it has not given up the design of subjecting the governments of the earth to the triple crowned head of the Catholic Church. It is moreover apparent from the special favors extended to the French Republic, the unusual grace bestowed by the pope upon our great national enterprise, the World's Fair, and the specially friendly tone in which he has spoken of all republics, both by himself and through his delegates for several years last past, that his hope, desire and design are to secure a nucleus for gathering temporal power in some republican land. But though we are thus persuaded of his deliberate purpose, we do not by any means look with favor upon an organized effort to destroy the Catholic Church, or deny them the privileges we claim for ourselves.

The true ground of opposition to the claims of temporal sovereignty and papal infallibility, is the genuine and broad liberalism embraced in the Golden Rule. One kind of threatened bondage can not be successfully averted, by accepting and placing ourselves in the power of another kind of bondage. It has been said, as the result of years of judicial experience, that hard cases make bad precedents; and hence we should not seek to bend the general principles of freedom and open, manly warfare, to make them fit to our notions of the papal case. Apply to it what we apply to all other cases of kindred character, and there stand until the battle for freedom and right has ended in the consummation devoutly to be wished—the disenthralment of the world.

Whenever people find it necessary to band together in the dark to accomplish their purposes, and considerable numbers of our citizens are found thus banded together, the times are rife with danger; and the more the disposition to thus se-

cretly and darkly work becomes apparent, the more should those who love light get right out into its full blaze, and refuse to be compromised, hampered, corrupted, or misled by any methods, organizations, petty plans, or influences, which do not love the light, and do not seek open and manly encounters, in the presence and knowledge of the world.

Herein are safety and consistency to be found.—*The Patriot*, April 12, 1894.

Offended Feelings.

A SPANISH correspondent reports that the Protestant churches in some of the provinces have been closed, and a church in Madrid has been required to close its front entrance, and use the side door, as the open doors on the street constituted an offense against the religious sentiments of the people.

Offended feelings have played a great part in the history of religious persecutions. It is human nature to take offense because some one has the temerity to differ from its opinions; and because the great majority of men in all ages have clung to the natural disposition, religious history—Catholic and Protestant alike—has to record manifestations of intolerance in every chapter.

In an old volume, published about a century ago, Rev. John Macgowan, of London, gave some of the shifting scenes in modern Church history. In answer to the question, "Has any sect besides the papists been found to persecute those who differed from them?" he says:—

Yes, every sect who has, at any time been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judiciaries, acts of bloody faith; and at last to finish the bloody reign of antichrist, England, France, the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary's reign furnished the orthodox in her day, with a fine opportunity of discovering their zeal for the Church, by murdering those who believed and obeyed the Bible; but her reign being short, and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the Protestants, in their turn, became orthodox, *i. e.*, got the government into their hands.

Oh, the violence of reputed orthodoxy! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity; that the formula of their faith and worship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the Presbyterians, Independents, and other Congregationalists felt the weight of their rage, or, if you please, zeal for orthodoxy and the good of the Church. Now the prison-keepers and their friend, Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English Protestants who oppressed dissenters; and the good Episcopalians at home kept the fleece to themselves and had all the good of the Church before them.

But those said Presbyterians and Independents had no sooner crossed the ocean for conscience' sake, and found themselves secure from Episcopalian rage, than they themselves commenced orthodoxy, and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had ere while done for themselves; and now the poor antipedo-Baptists and Quakers were taught, that a mittimus is a mittimus whether it is signed by a papist, an Episcopalian or a Presbyterian, and that sentence of death is to be dreaded as much from the mouth of the latter as of the former. Those same dissenters who had so lately found Old England too hot for themselves, by the glowings of priestly zeal for orthodoxy, soon made New England too hot for the poor Quakers and antipedo-Baptists; who, to escape the rage for presbytery, fled, the one to Pennsylvania and the other to Rhode Island, that they might not be compelled to worship God according to other people's consciences and contrary to their own.

This is human nature, and a sorry pic-

ture it makes. Yet nowadays we hear about offenses against religious sentiment even in professedly Protestant circles. The tendency toward regulating people's conduct by law in religious observances is increasingly manifest. It is now urged that men must be made to respect Sunday, just as it was formerly thought that respect for the communion or baptism must be enforced.

Religious sentiment may be offended and provoked to retaliation, but Christian sentiment never. Can we imagine such a thing of the Saviour, as that he should become offended and make somebody feel the penalty of differing from him? He was meek, gentle, long-suffering. He gave his back to the smiters, and his cheeks to them that plucked off the hair; nor did he hide his face from shame and spitting. This is the spirit which is given to those who will let the human nature die, and become partakers of the divine nature. This is Christianity. Is it not time for Christians to follow Christ?—*Present Truth*, London, Eng.

Application of the Principles of Equity.

In favor of the exemption of churches from taxation, a favorite argument urged is that the edifice and property are sacred and hence beyond the reach of ordinary claims on individuals or corporate bodies. The error arises from the confusion of two ideas which should always be kept separate and distinct, *viz*: the Church as a divine institution, a religious cult, and the church as a number of individuals united in opinion and brought together either for worship or the inculcation of certain doctrines. Upon the former the State can have no power, for it is established in the heart and soul of man, and has neither habitation nor outward visible form. It is a spiritual principle and can no more be taxed than can air, light, the odor of flowers, or the singing of birds.

But the individuals, under whatever name known, who occupy property or buildings for worship or for the spread of their religious opinions are amenable to all the claims, dues and penalties exacted from any other body. When a church is weak in numbers and cannot afford to erect a house of worship no one dreams of opposing the just payment of rent for a suitable place of meeting. When an evangelist holds religious services in a public hall, who would ask that he be given the privilege of rent free? When that weak congregation has increased in numbers, or this evangelist has secured a sufficient following, and a church building is required, a site is solicited and paid for, the edifice is erected and also paid for. The lot was taxed when in possession of its former owner, but lo, when the building is opened for worship by a number of such individuals, the taxes cease, and have to be paid by the remaining portion of the community. Now, by what chain of reason can such a system be justified? The building is admittedly set apart for sacred purposes, but it is for the convenience, not of God, who dwells not in temples made by hands, but of a class of the community who have sufficient money to pay for the luxury of meeting within a building, rather than in the open fields. The members do not cease to be citizens by becoming worshippers, and do not leave their duties as such behind them at the church door. That lot and that building are owned by individual men and women, and hence liable

to the taxes due from any other similar lot or building. Let any one attempt to interfere with these vested rights and he will soon learn that such is also the view of those who now set up a fraudulent claim to exemption.

Again, this building and property is used for concerts, lectures and bazaars to make money, not for the community that grants the exemption, but for the sake of those who use the particular building, for payment of the pastor's salary, the expenses of heating, lighting, etc., the furnishing of more elegant carpets or upholstery, a new organ or other articles of pleasure or luxury.

By all means, religion should be free, untrammled and untaxed, but not the structures that men rear for the gratification of their taste, for comfort or individual opinion. In this advocacy we have not in mind any sect or denomination, but hold the principle universally true, from the humble "upper room" of the brethren to the lofty and imposing cathedral. . . .

One often reads of the wealth of this or that church; what does this mean? Why simply that a number of wealthy individuals compose its membership and give liberally of their means for its maintenance. They also contribute liberally to their political club or party, to musical and other societies. Why are the latter contributions, or the investment of them, subject to taxation and the former not?

The fact of a custom being ancient is no proof that the custom is right, in fact all history is but a protest and struggle against hoary custom, and in proportion as a nation throws off the incubus of custom, merely as such, does it progress. Radicalism usually consists in viewing an old truth from a new standpoint. The view that exemption from taxation is unjust, is but the application of the ordinary principles of equity, and such a broadening of the horizon as to include within its sweep more than had formerly been the case.—*American Standard*.

Ignorance or Malice, Which?

A SEMI-WEEKLY paper, called *The Bugle Horn*, published at Salamanca, New York, notices an address, delivered in the town hall of Salamanca, by a Seventh-day Adventist minister, and makes this editorial comment:—

If the Seventh-day Adventists were as strong in America to-day as Romanism, there would be more oppression and more overthrow of law than there is under present conditions. At least they wish to have everything their own way now, and they are a small people numerically.

At the National Reform Convention held at College Springs, Iowa, March 13 and 14, a speaker Rev. T. P. Robb, of Linton, Iowa, is reported as saying of Seventh-day Adventists:—

They are entirely dependent upon their almanac; for their Sabbath begins exactly at six o'clock. . . . Adventists were the loudest clamorers for Sunday opening of the World's Fair. In most respects they are honest, conscientious, law-abiding citizens, but they are doing all in their power to break down our Sabbath and institute theirs.

Does not this man know the difference between the Bible and the almanac? Does he not know what the biblical division of time is,—has he not read, "And the evening and the morning were the first day?" Does he not know that Seventh-day Adventists have no more need of an almanac to remind them of the approach of the Sabbath than did Adam and Eve? If this man does not know that, according

to the natural order established at creation, the day begins at sunset and ends at the following sunset, he would do well to read the first few verses of the first chapter of Genesis,—and if he does not know, that, following this division of time, Seventh-day Adventists observe the Sabbath from the setting of the sun to the setting sun, he would do well to become acquainted with and observe their practice before speaking with such assurance.

That "Seventh-day Adventists were the loudest clamorers for Sunday opening of the World's Fair," is another misstatement, as marked and inexcusable as the previous. It shows that this man presumes to publicly judge a people and define to the world their positions without having taken the least trouble to inform himself what their positions are. That is, he sets up a man of straw, gives it a bad name, attaching to that the title Seventh-day Adventist, and then takes great credit to himself for publicly knocking it down. Every man who is sufficiently well informed on these matters to warrant his expressing himself, even in private conversation, knows that no one who intelligently opposes legislation upon religious subjects and legal compulsion in the observance of religious forms, ever clamored for Sunday opening of the World's Fair. There is a vast difference between the attitude of those who strove to close the World's Fair on Sunday by congressional enactment, by statute, by the policeman's club, and were even anxious to invoke the bayonet,—and the position of those who declare that none of these have any authority in the matter, either to open or close, but that it was a matter of individual responsibility to God, whether as an exhibitor, each should close his exhibit or open it, whether he should work, or rest, or play, or worship, and that in this nothing could rightfully govern but each man's own personal free will.

Mr. Robb continues his strange misrepresentation by saying, "they are doing all in their power to break down our Sabbath and institute theirs." What does Mr. Robb mean by saying such a thing as this? Mr. Robb may claim Sunday as his Sabbath if he choose,—it certainly is not God's Sabbath. Seventh-day Adventists do not claim that the seventh day is their Sabbath,—their claim is that the seventh day is the Sabbath of the Lord, in consonance with the words of the commandment; and they are not "doing all in their power to institute theirs." They observe the Lord's Sabbath instituted by him at creation and needing not to be instituted or even defended by any man,—only obeyed.

The seventh day is not the Sabbath of the Seventh-day Adventists, but the Sabbath of the Lord,—they did not institute it and do not strive to institute it,—they only obey and go forth to preach the gospel to all the world. If Sunday, the first day of the week, is Mr. Robb's Sabbath, no man has any authority to deprive him of his choice, his only contest is with the God who says, "The seventh day is the Sabbath of the Lord thy God."

The same spirit which influences the Iowa minister animates the editor of the *Bugle Horn*, and his misconceptions and misrepresentations are similar. If his supposition were realized, and were correct, that "the Seventh-day Adventists were as strong in America to-day as Romanism" and from them there should result "more oppression and more over-

throw of law than there is under present conditions," that would simply prove that they had forsaken the principles of the gospel which they now preach, and were no longer filled with the love of God and man which they now advocate. . . .

No better thing could be done for the spiritual well-being of the editor of the *Bugle Horn* than to give him a commission to search throughout the world for one Seventh-day Adventist whom his description will cover. He would learn, as they have learned, not to wish to have everything his way, but God's own way. He would learn, as they have, that to love God, and one's neighbor as oneself, is not to usurp the prerogatives of God and assume to control the religious life of one's neighbor,—but that love of God is shown by glad obedience, in all simplicity, to his word; and love to man by doing unto others as we would be done by, and defending and protecting the rights of others as we would that they should defend and protect ours. W. H. M.

The Breckinridge-Morse Sunday Bill.

In the Fifty-first Congress, January 6, 1890, W. C. P. Breckinridge, of Kentucky, introduced in the House of Representatives this bill:—

A BILL

To prevent persons from being forced to labor on Sunday.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall be unlawful for any person or corporation, or employé of any person or corporation in the District of Columbia, to perform any secular labor or business, or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employé of any person or corporation in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided however, That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.*

Again, in the Fifty-second Congress, Mr. Breckinridge reintroduced the same bill.

Now again, in the Fifty-third Congress, Mr. Morse, of Massachusetts, has introduced a similar bill, in the following terms:—

A BILL

To protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

Sec. 2. That the penalty for violating any provision of this Act shall be a fine of not less than ten dollars for the first offense; for second or subsequent offenses, a fine not exceeding fifty dollars and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

Sec. 3. That this Act shall take effect upon its passage.

This bill the House Committee on the

District of Columbia has referred to the District Commissioners for their approval or disapproval, and they in turn have submitted it to the attorney for the District. He has reported that in his opinion there is no special need for the passage of this particular measure, but that it is in proper form if the commissioners are of the opinion that the "District stands in need of further moral legislation."

On February 18, 1890, the House Committee on the District gave a hearing upon Mr. Breckinridge's Sunday bill for the District. Much that was then said is just as applicable to the measure that Mr. Morse has introduced in this Congress. The following is an extract from the address of J. O. Corliss, at that time Elder of the Seventh-day Adventist Church in Washington. In reply to the question of the chairman as to whom he represented, Mr. Corliss said:—

"I reside in this city, sir, with my family. I speak in behalf of the Seventh-day Adventist Church of Washington, of which I am, at present, the pastor; as a citizen of the United States, and as a resident of this District, I appear, not, as has been affirmed before you, to speak in behalf of a Saturday Sabbath. Far from it, gentlemen of the committee. If this bill, No. 3854, were to have incorporated in it, instead of 'Sunday, or the first day of the week,' the words 'Saturday, or the seventh day of the week,' there is no one who would oppose it stronger than I. And I would oppose it just as strongly as I do in its present form, for the reason that it is not sectarianism that calls us here to-day; but we see in this bill a principle of religious legislation that is dangerous, not to our liberties in particular, but to the liberties of the nation. For, as you perceive, this bill has an exemption clause providing that 'this act shall not be construed to apply to any person or persons who conscientiously believe in, and observe, another day of the week than Sunday as a day of rest.' This fact gives us more courage to oppose the measure, because we know that all fair-minded people will be able to see that our opposition arises from a broader and higher motive than that of self-interest. There are then, sir, good reasons why we maintain the attitude in which we are found to-day, and which we will shortly proceed to lay before you."

After further preliminary remarks in reference to the title of the bill which are not applicable to this present bill as entitled, Mr. Corliss continued:—

"But, it is asked, 'has not Congress the same right to pass a law making six days a week's work as it has to make eight hours a legal day's work?' That may be done, but it would not be in the same line with the legislation this bill proposes. This bill enforces a penalty upon him who works on Sunday, but Congress does not say that the man who works more than eight hours a day shall pay a hundred dollars' fine. If this bill were only to make six days constitute a week's work, permitting any one to labor more if he choose, there would be a similarity; but, as the bill reads, you all recognize the difference between the two points.

"This bill, instead of having a civil character, is a purely religious document, as you will notice by an examination of it. A civil bill can make provision for only civil matters, but this one enjoins the observance of a day, the non-observance of which is no incivility to any one. Sun-

day observance originated in religious worship, and has ever been regarded as a purely religious rite. Civil offenses are those which invade the rights of property or person, but if one labor on Sunday, he invades the rights of no human being. He robs no one of any property or of a single personal right. His neighbor may observe the day if he choose, just the same as if the other man were doing so. It is not the day on which an act is performed which makes it civil or uncivil. It is just as wrong to strike a man on Monday as to do it on Sunday. It is just as wrong to drink whisky on Monday as to drink it on Sunday. If it were true that the day itself could constitute an act a civil offense, then it might be argued that labor on Sunday is a civil offense. But just as soon as the position is assumed that labor is a civil offense (no matter on what day it is performed) then labor is made a crime. Therefore, by the terms of this bill, honest labor becomes a crime, for it expressly forbids any one to perform honest labor. It may be said that labor only becomes a crime by being performed on Sunday; but if labor be a crime when done on one day of the week, it is a crime on every day of the week, since it is not the day on which a deed is done that constitutes a crime, but the deed itself must be the crime (if crime it is) on whatever day it is performed. So, then, if the courts of the country recognize the principle that labor done on one day of the week is a crime, when on all other days of the week the same labor would be lawful, then they really legalize crime on every day of the week except that one. This shows the falsity of the claim that this bill is a civil one.

"But it may be said that it is the disturbance to others, by the performance of Sunday labor, that constitutes it a crime. But why should Sunday labor disturb another any more than that which is done on any other day of the week? Manifestly, only because it is thought to be religiously wrong. In other words, such disturbance can only be of a mental character. For instance, when I go out into my garden and quietly work, or even go out on the street and work on Sunday, I have taken nothing from any man. I do not deprive him of his right to keep the day. Then wherein is the disturbance?—Certainly not in the deprivation of rights. It must then only be in a mental disturbance. Upon this point allow me to cite the decision of Judge Walton, of Lewiston, Maine, in a case where a man was prosecuted for drawing cordwood through the streets on Sunday. In his charge to the jury, the judge said that his impression was that the complaint could not be maintained, for the defendant had quietly and in an unobtrusive manner hauled his wood, without coming into the immediate neighborhood of a meeting. The prosecuting attorney suggested that it might have been where people were returning home from church. But the judge decided that that would be but a mental operation, a matter of the mind, of conscience, because they *thought* it wrong, that it did not look right. 'For my part,' he says, 'I do not see why any one driving quietly along with his load on one day of the week should cause any more disturbance than on any other day of the week. It only disturbs people because they think it wrong.' And this is the basis of all Sunday legislation. People think Sunday work to be wrong, and are therefore dis-

turbed because some one else does not believe just the same as they do in the matter.

"But if mental disturbance constitutes a civil offense, then the preaching of opinions diverse from those of the majority of people is also a civil offense, and is indictable in the courts of the country, for, as you have seen to-day by the personalities indulged in, there are men who are more or less disturbed by such work. It is thus easy to see that such reasoning would quickly deprive the minority of all their religious rights. Let such a bill as this pass, and it would be but another step to make all *mental disturbance* on Sunday a crime. Then woe betide the man who dared publicly to proclaim any religious views on that day, not in harmony with his neighbor. There is danger in taking the first step in religious legislation. It is every one's privilege to keep the Sabbath—not as a civil duty but as a religious duty. That is, however, a matter belonging wholly to individuals, as a right of conscience, with which the courts have nothing to do except to protect each one from disturbance in his devotions. But this bill is not necessary for that purpose, for every State and territory in this Union has already a law providing that religious meetings held on any day of the week shall be protected from disturbance.

"I wish here to reiterate the statement that Sunday was set apart only for a religious reason; and I will submit on this point an extract from the argument of Rufus King, made before the superior court of the Cincinnati Board of Education, which was tried to decide the question as to whether or not the Bible should be taught in the public schools of that city. Mr. King was attempting to show, in support of having the Bible taught as part of the public education, that it was the province of the State to enforce religion. And to prove his position true he cited the Sunday law of that State, saying:—

"The proviso of the Sunday law exempts those only who *conscientiously* observe the seventh day of the week as the Sabbath. Why are they exempted? Why, but because they *religiously* observe another Sabbath? Why then does the law of Ohio enforce the observance of Sunday?—Manifestly because it is religious.

"Then he says upon the same point: 'The same law makes it a penal offense to profanely swear by the name of God, Jesus Christ, or the Holy Ghost.' This last statement of his is to show that the Sunday law of Ohio is wholly religious.

"In this connection let me say, gentlemen, that the District of Columbia has just the same kind of a Sunday law as that of Ohio. This law of the District of Columbia was in force when this book was issued which I hold in my hand, which was April 1, 1868; and I am told that this law (which I will read) was re-enacted in 1874. I now quote from the law. Section 1 provides that—

"If any person shall deny the Trinity, he shall, for the first offense, be bored through the tongue, and fined twenty pounds; . . . and for the second offense, the offender being thereof convict as aforesaid, shall be stigmatized by burning on the forehead with the letter B, and fined forty pounds; . . . and for the third offense, the offender being thereof convict as aforesaid, shall suffer death, without the benefit of the clergy.

"Section 10 of the same law has this:—

"No person whatever shall do any bodily labor, on the Lord's day, commonly called Sunday, . . . and that every person transgressing this act, and being thereof convict by the evidence of one sufficient

witness, or confession of the party before a civil magistrate, shall forfeit two hundred pounds of tobacco.

"Now, gentlemen, that law has never been repealed—

"MR. GROUT.—Don't you think that law ought to be repealed?

"MR. CORLISS.—I think all Sunday laws are unconstitutional, and should not exist. But I was about to say that this law does still exist, and, by reference to the statutes of the District of Columbia, it will be seen that the police of the city of Washington are obliged to enforce that law. I read:—

"It shall be the duty of the board of police, at all times of the day or night, within the boundary of said police district, to see that all laws relative to the observance of Sunday are promptly enforced.

"Now why has not this law been enforced? Certainly not because there is no such law, but because it is a part of a statute savoring so strongly of the Dark Ages as to make every one ashamed of it. But it is this kind of company in which Sunday laws were originally found, and that is where they belong, for they are but a relic of the old system of Church and State. Indeed this law now in force in the District is as near to representing a Church and State power as it could well be.

"Again: If this bill contemplates only a civil law, what right has it to exempt from its penalty a person simply because he may hold a certain *religious faith*? According to the provisions of this bill, a man who has a certain religious faith may do what another man without such a religious faith cannot do. This shows that it is religious and not civil. It matters not what a man's religious faith is, it cannot exempt him from the penalties provided by law against civil offenses, for the reason that man's religious faith cannot determine his innocence in such a case. It is just as wrong for a professed Christian to be found fighting in the street as for an avowed infidel; and it is no greater offense for an infidel to be thus engaged than for a Christian. These things are recognized by the courts. Take for example the law against polygamy; it does not exempt a man who happens to have a peculiar religious faith in relation thereto. Not by any means. One who believes it is right, religiously, to violate that law, gets no mercy because of his religious belief. Why is this?—Simply because the law against polygamy is held to be purely a civil law. In fact, a civil law can do nothing else than to hold every offender guilty, whoever he may be, or whatever may be his religious faith. Any exemption in a law, in favor of a certain religious belief, immediately stamps that law as religious. But, according to this bill, a law may be enacted which will recognize one man as a criminal because he lacks certain elements in his religious belief, while another man having these elements may be considered a good citizen, even though he has done the very same act by which the other man was adjudged guilty; and the framers of this bill must be *marvelously dull of comprehension* not to see it.

"THE CHAIRMAN—When was this old law enacted, to which you refer?

"MR. CORLISS—In 1723.

"THE CHAIRMAN—Before the formation of the District?

"MR. CORLISS—Yes, sir; and it was re-enacted in 1874.

"A MEMBER OF THE COMMITTEE—Yes,

and a man was tried under that law six years ago.

"MR. CORLISS—More than this, it is admitted by many of the friends of this measure, that it is for a religious purpose. . . . To show you that the sum of it all is that these people want a religious law, I quote from the official document which I hold in my hand, containing the 'Notes of a Hearing before the Committee on Education and Labor of the United States Senate, December 13, 1888.' At that hearing Mr. Crafts submitted a paper which purports to be 'questions' by workmen to himself, and his answers. One of these workmen asks him the question, 'Could not this weekly rest-day be secured without reference to religion, by having the workmen of an establishment scheduled in regular order for one day of rest per week, whichever was most convenient, not all resting on one day?' *Answer*—'A weekly day of rest has never been permanently secured in any land, except upon the basis of religious obligation. Take the religion out, and you take the rest out. Greed is so strong that nothing but God and the conscience of a man can keep him from capturing all the days for toil.' That settles the question, gentlemen."

Religion and Politics.

A WRITER in the *Central City Democrat*, speaking of the election next Tuesday from a Christian and temperance standpoint, admonishes the "Christian voters" that Jesus Christ will sit over against the ballot box and see all that is put therein. . . . "Christian voters!" Why make this distinction? Are "Christian voters" any better than any other voters? We hear some people railing against Church and State, but they never see anything out of the way in such talks as that of this correspondent. They never can see any Church and State unless there is a crucifix, a cowl, or something of that sort in it. But they should be able to see that all this raising of such distinctions, all this urging that religionists should vote in a particular way because they are religionists, is contrary to the spirit of the Constitution and the teachings of the fathers. Having said to a man that he should vote this way or that because he is a Christian, how natural and easy it would be to take the next step and tell him that he should not vote for a certain candidate because that candidate was not a Christian, and then we should have practically the setting up of a religious test for office, which is contrary to the plain letter of the Constitution. Unless we desire and mean revolution, the only safe way and the only right way is to keep religious issues entirely out of politics.

A man may have as much religion as he pleases in his own personal politics, that is his own private matter, but let him not attempt to inject any of his religion into the politics of others.—*Silver Creek Times*.

THE power of Rome must be curbed in this country or the Republic will suffer. No better method could be adopted than to convert her followers to pure Christianity and right ideas of the duties and obligations of citizenship.—*Rev. J. A. O'Connor*.

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PUBLICATIONS ON THE SABBATH QUESTION.

READ the following and see if there is not some publication among them which you desire to read, or which will benefit some friend:—

The Abiding Sabbath. By A. T. JONES. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says; what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

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NEW YORK, MAY 3, 1894.

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

A BILL has passed the legislature to annex Gravesend to Brooklyn and is creating quite a stir, particularly in Coney Island, because of the fact that it is believed that annexation will result in the Sunday closing of Coney Island resorts.

THE Stundist movement which began in Russia in 1865, has progressed so rapidly that there are now more than two millions of Stundists in the empire of the czar. The Stundists are simply Bible readers and Bible believers,—Biblical Christians.

THE case of Edgar Price, a Seventh-day Adventist, of Millington, Md., who was on trial at Chestertown, for Sunday labor, has been dismissed by Judge Wickes on the ground that the case was not properly before the court. The judge took occasion, however, to uphold the constitutionality and propriety of the Sunday law.

THE spirit which animates the Russian persecution of the Jews is very clearly evidenced by the words of a Russian paper when it says: "No restrictions of the Jews' civil rights can outweigh the scandal of their *religious privileges*." That is the same feeling which can be looked for in this country when mistaken religious zealotry shall have completed its work and left a free field for prejudice and bigotry to fulfill their mission.

THE religious press gives continual evidence of the development of the principles of Spiritualism in the popular churches. In addition to the unconscious Spiritualism with which all so-called orthodoxy is permeated, there is a growing element within the churches which they themselves recognize as Spiritualistic. This is in the line of the progress of the fulfillment of prophecy. Spiritualism will be one of the chief factors in the last great deceptions.

MONDAY, April 16, the Essex Market Police Court was again the scene of attempted wholesale Sunday prosecution. The *World* notes it among its news items thus:—

Fifty small storekeepers on the East Side were arraigned in Essex Market Court yesterday, for violation of the Sunday law, in selling goods on Sunday. The defendants claimed that they observed their own Sabbath on Saturdays. They denounced their arrest as an outrage. Many had been unable to furnish bail and had passed the night in Eldridge Street station. The arrests were made by policemen under Captain Cortright. Justice Hogan held about twenty and discharged the others.

There is a grim humor in the inconsis-

tency of the police department attempting to make up for its lapses in official duty, and failures to clear out centers of actual criminality within speaking distance of the doors of its own station houses, by zealous attention to an unconstitutional statute, the enforcement of which is religious persecution.

THE *Open Court* says:—

An edict of universal tolerance would hardly terminate the heretic-hunts of the Russian Empire; and though the Constitution of the United States protects the religious privileges of our Jewish fellow-citizens, their main guarantee of freedom is, after all, the superior general intelligence of the American public.

It is true that ignorance and bigotry have been cotemporary, and from that the inference is drawn that only in periods of intellectual darkness can there be religious persecution, but the time is close at hand when it will be shown that "superior general intelligence" is not a trustworthy guarantee of freedom. It is the misdirected "intelligence" of this country which is laying deep and sure the foundations for religious persecution, which is now beginning in several States of the Union.

AT a National Reform convention held at College Springs, Iowa, during March, Wm. Weir, a district secretary of the National Reform Association, said:—

National Reform means a nation, with all its laws and customs, kneeling at the feet of Jesus, and no person eligible to any office of trust unless he be a Christian, by *profession at least*. A large majority of the people are Christians, and they should let the politicians know what is wanted of them.

This is an ingenuous statement of the purpose of the National Reformers,—to establish a religious test for all offices in the gift of the people or the Government. It is their unmistakable intention to abrogate completely those principles of the Constitution which have been the distinctive safeguards of the people of this country.

REV. T. P. ROBB, of Linton, Iowa, is reported to have said at a National Reform convention, in Iowa, in March:—

This nation has no Sabbath. It tried to purchase one, but failed. Congress paid \$2,500,000 to procure it during the Fair, but was cheated out of it by a vile plot,—an underhanded game; and, notwithstanding all this iniquitous work to procure the appropriation, and the proceeds of the Fair on Sunday too, many Christians attended who had voted for Sunday closing. Adventists were the loudest clamorers for Sunday opening. In most respects they are honest, conscientious, law-abiding citizens, but they are doing all in their power to break down our Sabbath and institute theirs.

This is a peculiar mixture of frank acknowledgment of the mercenary methods used to secure a national recognition of Sunday observance, and a consequent union of religion and the State, and a veiled misrepresentation, perhaps through ignorance, of those who opposed Congress so committing itself, or making any such wicked bargain. As Rev. Mr. Robb so aptly puts it, Congress did try "to purchase" the observance of Sunday by the *World's Fair* and the representatives of all the earth there present, but he is utterly in error when he says that Advent-

ists were "clamorers for Sunday opening." The position of Seventh-day Adventists—as of all who oppose religious legislation on correct principles and from proper motives, is strictly and invariably negative;—that neither Congress, nor any other civil authority, has any right to decree either one way or the other in any religious question. In religion human law must be neutral. For man to attempt to enforce religion is blasphemy towards God, and unfailingly works iniquitous hardship upon men.

THE *Mail and Express* says editorially:

All citizens, irrespective of religious convictions and sectarian affiliations, must be required to pay their full share of public school taxation. If any citizen prefers to send his children to private or church schools, he has a perfect right so to do, but the extra expense incident to such a choice must not be made the ground of a protest against the so-called "injustice of double taxation." He is simply paying for a luxury that he thinks he can afford. The State has no right to pay for the gratification of his personal preferences as between schools, much less for the indulgence of his personal prejudices on the score of sect or creed.

It is a great and unexpected satisfaction to be able to quote approvingly from the *Mail and Express*. In this and the defection from the Sabbath Union doctrine shown in its prohibition editorial, of April 9, there is enough leaven of truth and sound doctrine to yet leaven the whole lump, if it only be allowed to work.

ON Sunday, April 22, for the first time in the city of London, a picture gallery was open for Sunday exhibition. There were so many desirous of availing themselves of the opportunity of viewing the pictures, that throughout the day long lines waited admission to the overcrowded hall. The Sunday opening of art galleries in London has been even more earnestly discussed than the Sunday opening of the Museum of Art in this city. The great success of this first opening, it is said, will insure its continuance, and cause other art galleries in London to open also on Sunday.

THE Boston *Advertiser* quotes the New York *Christian Advocate* as saying, "To introduce the name of 'Jesus Christ our Lord' into the Constitution of the country would be a step towards the union of Church and State, which, so long as we wish liberty of conscience, we can never advocate. An agitation such as this can simply arouse opposition where it is now slumbrous, and lead to the unrestrained utterance of sentiments provocative of irreverence and irreligion."

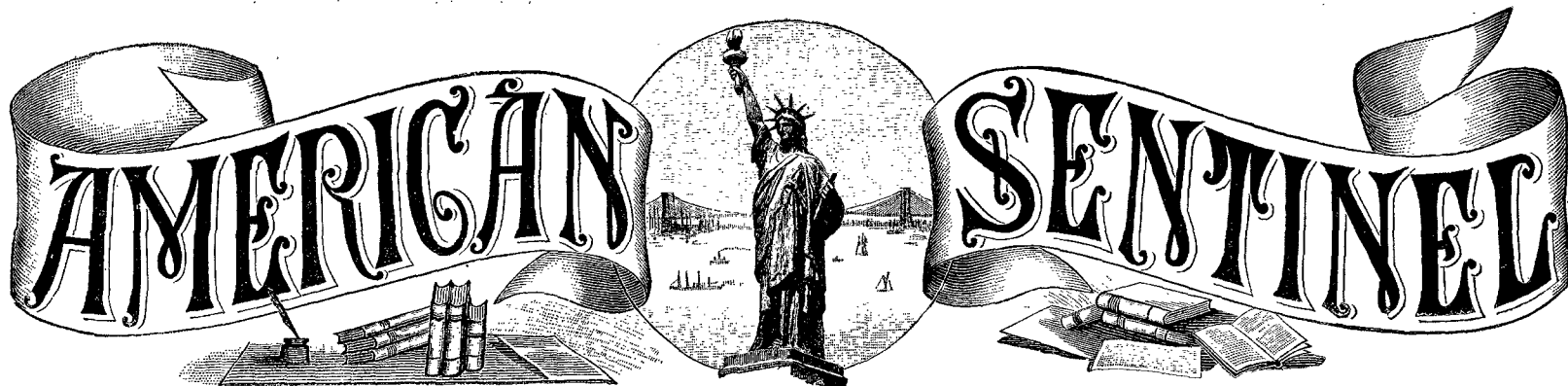
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EDITOR, ALONZO T. JONES.
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WILLIAM H. MCKEE.

Two years ago a few preachers invaded the capitol of the United States and demanded of Congress legislation in behalf of religion and the churches, and they got it.

THESE preachers had with them a few genuine petitions which they fraudulently multiplied into millions and used so threateningly that the scared vision of Senator Hawley and others multiplied them into many millions more.

THUS under threats these preachers demanded that Congress should openly violate the spirit, the letter, and the whole history of the Constitution; and that at the same time each member of Congress should violate his oath to maintain the Constitution. For these preachers knew perfectly well that what they were thus demanding was in every element of it contrary to the plain language and meaning of the Constitution. All this, however, was nothing to them so long as they could get Congress to do that which *they* had firmly settled in their minds ought to be done.

UNDER the threats and other persuasions thus brought to bear, Congress did surrender to the demands of the preachers, and did do the unconstitutional thing that they had determined should be done. And thus Congress did make the Government of the United States subordinate to the religious element as expressed through these threatening ecclesiastics. So certainly is this true, and so well did the ecclesiastics know it, that when Congress would have retraced its false step and reversed its unconstitutional action they simply raised their threatening voices to a louder clamor than ever, and Congress still yielded to the clamor for fear that more mischief would be done if it did not yield than if it did.

ALL this is a matter of history with

which all the people of the land are acquainted. And Senator Hawley, all know, also, was the grand chief advocate of the movement in Congress. It was he who made the most, and the most lengthy, speeches in its favor. He it was who challenged his fellow-senators to "vote against it if you dare," under the dread alternative of "How many of you would come back here again?" He it was, and Senators Colquitt and Frye, who declared that the "salvation of the nation" depended on this subordination of the Government to the demand of the preachers, this subordination of the civil to the ecclesiastical power in this nation.

AND now behold there is another set of preachers coming up to Washington to invade the capitol with demands for legislation to suit themselves. They are coming by the hundreds and thousands from all directions. True they are not as well dressed as were the previous ones: they do not look quite as scholarly as those others; it is probable that these do not wear as many gold rings and diamond studs as did those; nor do these come at half fare or lowest excursion rates in elegant trains on all the railroads. Yet they are certainly coming, and what is just as certain is that in principle this new set of preachers preach the same identical gospel as did the others—the gospel of the personality, the paternity, and the divinity, of the Government.

BUT, lo! Senator Hawley stands up in his place and denounces this new set of preachers as "not representative," and their errand so fraught with the elements of anarchy that when some of his fellow-senators act toward these as he did toward the others he hesitates not to denounce their action as "anarchistic." It is true that these new preachers do not come with a few "representative petitions" on paper, which they will fraudulently multiply into millions. No, these come in their own proper and individual persons, and in their own proper persons they propose to "petition;" and no man can deny that they can speedily and in very fact be multiplied into millions. And as to their being representative, they are just as certainly representative as were those preachers who went there before, and whose bad

cause Senator Hawley was so prompt to espouse. No man can deny that Coxe, Kelly, Browne, and Frye, are as completely representative as were Crafts, Cook, Shepard, and George. The truth is that they are far more so. And as to the movement of these new preachers containing the elements of anarchy, it is no more true of these than it was, and is, of the others. And in one sense not nearly so much; for the others originated and carried to successful issue, the first movement to undermine every principle of government and order. And in so doing they set the example which these are now following only too fully.

WHY, then, should Senator Hawley denounce these when he supported the others? Senator Peffer denounced the others and favors these. Senator Peffer and his confreres are more consistent than are Senator Hawley and his. For when the principle has once been recognized by legislation in behalf of one class, it is only fair and consistent enough that it should be followed in favor of any other class, on demand. Senators Peffer, Allen, and others, in favoring these are but following in the steps already taken by Senators Hawley, Frye, and others, in favoring those other preachers. And to be consistent Senators Hawley, Frye, Quay, and all the others who surrendered to the clamor and threats of those other preachers in their demand for the Sunday closing of the World's Fair, should now be just as prompt in surrendering to the clamor of the preachers of the "commonweal," and just as diligent in advocating their demands.

Is it possible that those senators, and indeed Congress altogether, were so thoughtless in 1892, as not to be able to discern that when they surrendered to the clamor and threats of the ecclesiastics for unconstitutional legislation, or even for any purpose, they were establishing a precedent that could be followed by every other element in the land? Could they not see that when they plainly announced that they not only yielded to the religious sentiment, but that they did not "dare" to do otherwise—could they not see that in this they were but making an open bid for every discontented or self-assertive

element in the nation to come before Congress in the same way, and secure consideration of their demands by the same means? In 1892, Congress thus sowed to the wind, and neither the men who led in that transaction, nor anybody else, should be surprised if in 1894 they should be called upon to reap the whirlwind. And that which is now in sight, perplexing and dangerous as it is, is but a summer's breeze as compared with the destructive storm that is surely and speedily to come. And all in this same line of things, too. The men who, in 1892, established the evil precedent of "legislation by clamor and threats," will have ample opportunity yet to see their pernicious example followed to the nation's undoing. They were told of these things before, but they would not hear. These things will tell of themselves henceforth, and those men will hear.

A. T. J.

Catholicism, 1776—1876.

Six columns in the *Catholic Times* of April 21, 1894, are devoted to a discourse by the Very Rev. D. I. McDermott in attempting to prove the assertion that the papacy is not inimical to the prosperity of this country. A contrast between some of the statements made in the course of his remarks, and the records of history, form a striking picture which cannot fail of impressing upon many the gravity of the impending crisis that threatens America and American institutions from papal aggression.

After referring to the attachment which the Catholics feel for the land of their birth and the ties of kindred, and saying that they have no regrets for having come to this land of liberty and entertain no desire to return to their native land, he says:—

Unlike the Jews of old, Catholics have no motive for dissatisfaction or disloyalty. They desire no change in our form of Government, for they know that the solution of all the questions which perplex statesmen and excite bigots will be found in the righteous application of the fundamental principles of the Republic, freedom of conscience and civil equality. . . . This Government not only satisfies Catholics, excites their admiration because preëminently just, but also fills them with reverence because they look upon it as the work of God.

What the papacy claims to be the fundamental principles of this Republic, and what the founders of it in fact intended, are two entirely different things. It is a matter well known to every one who has watched the course of events that this growing feeling of satisfaction with which Rome looks upon the progress of affairs in this country has not always existed and has arisen solely from the fact that, in every possible way, the interests of Rome are being fostered and strengthened. A few years ago expressions of this kind were unknown, but, as a prominent Catholic journal recently said in speaking of the petition which the Methodists have forwarded to the pope, "times have changed," and it is only the liberalizing policy of professed Protestants, who have adapted themselves to the aims of the papacy, and are working harmoniously and unitedly with her, in her efforts at self-aggrandizement, that has caused this change in sentiment on the part of Rome. Again he says:—

As the outcome of the American Revolution, religious toleration is not to be credited to the design of the men of 1776 so much as to an overruling providence of God, which had made it morally impossible to form any general government for the thirteen colonies, except on a basis of religious liberty.

It is for the Catholic Church to put

forward the claim that the heroes of the Revolution did not know for what they were contending, and, if the assumption of the Rev. Mr. McDermott is to be followed out, it was left for Rome, as the instrument in the hands of an overruling providence, to indoctrinate the principles of religious liberty in the fundamental principles of this Government. While it is true that an overruling providence was manifested in the affairs of this, as of all other nations, and all honor should be ascribed to France for the important part she took in the great struggle for American independence, it is not true, as stated by the Rev. Mr. McDermott, that "the men of 1776, notwithstanding their bravery and many sound principles, owed their success, under God, to Catholic France."

An extract from "Bancroft's History of the United States" forms an interesting and instructive commentary on the above quotation, and illustrates the relation of the papacy to the original thirteen colonies, and how she was regarded by the framers of the Declaration of Independence. On page 40, Volume 4, he says:—

The thirteen colonies were all Protestant. The members of Congress said, in their address to the people of Great Britain, "The Roman Catholic religion dispenses impiety, bigotry, persecution, murder, and rebellion throughout every part of the world."

Again, in Volume 5, page 474, "History of the United States," Bancroft says:—

The Irish Parliament, at the time of the Revolution, composed of nearly all papists, "heard of the rebellion with abhorrence," and donated 4,000 men to put it down.

The *Massachusetts Gazette*, Sept. 21, 1775, contained the following:—

A brigade of Irish Roman Catholics is forming in Munster and Connaught to be sent to Boston to act against the rebels.

Until the records of history shall have been obliterated or the facts utterly suppressed, it is well to turn the search light of truth upon some of the arrogant claims made by Catholic prelates. Continuing, the Rev. Mr. McDermott says:—

The participation of the French in the struggle for independence made religious liberty under the general Government a necessity. It were as if the colonists themselves, unable to build the ship of State, had found it necessary to allow Catholics to aid in its completion.

History again records the fact that of the signers of the Declaration of Independence, fifty-five were Protestants, and but one was a Roman Catholic. It certainly is an edifying spectacle to offer to intelligent people,—with the expectation that they will believe it to be true,—a statement that out of fifty-six individuals who signed the Declaration of Independence, but one could be found, and he a member of the Roman Catholic Church, who had the wisdom to safely launch the ship of State.

"Before launching the vessel," continued Mr. McDermott, "they agreed that she should carry men of every faith, that the captain and crew should keep on their earthly course, and while consulting the safety and comfort of the passengers, leave them free each to steer his course heavenward."

With the usual facility of perversion, for which Rome is characterized, while posing as the founder and champion of religious liberty and freedom of conscience, she is in reality laying the foundation for a despotic tyranny, not only over the spiritual, but the temporal affairs of this nation. The following statement, taken from a recent issue of the *Missionary Review*, giving a copy of a handbill exten-

sively circulated in Leon, Nicaragua, is right to the point, and shows what we may expect to see in this country if her work is not interrupted:—

ATTENTION! CATHOLICS!

The wolf of Protestantism has found its way into the Catholic flock! A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the Gospels. Do not buy these books, Christians! Scorn these propagandists of a sect divorced from the Catholic Church of Jesus Christ, divorced from the truth, and which is resolved on depriving us of the most precious legacy received from our forefathers! Do not allow your religion to be harmed by these knight errants of evil! Let us hurl them away! No law authorizes their coming here to dechristianize us. Liberty of worship does not exist here, and these peddlers of adulterated Bibles and Gospels are of a foreign flock. Nicaragua belongs to God; Protestantism to the devil. Away with them!

Rome never changes!

E. E. PARLIN.

Sunday Law Enforcement in Australia.

MATTERS in this country have not undergone any very great change during the last month. Times are just about as hard financially, and the prospects of the poor are a little dark, considering that winter will soon set in, when the chances for procuring work rather diminish. Much has been said and written of late concerning the way out of the present depression.

The Sunday law people, however, are as persistent in their cause as though nothing else was weighing on the public mind. Like the Jews of old, they are full of zeal which smacks much of fanaticism. They have their committees at work hunting up cases which may serve to keep their cause before the public until general sentiment will sustain their much-vaunted piety. Only a day or two ago one of their number was on his Sunday rounds looking after refractory individuals, and not happening to light upon any suitable case among Europeans, he went to the Chinese quarters, where he espied one Ah Quie doing something with a carpenter's plane. The next day the celestial was brought up and charged, under an act of Charles II., with "exercising the worldly work of his ordinary calling (cabinet-making) on part of the Lord's day commonly called Sunday."

It was established that the celestial was not a cabinet-maker, but a French polisher, and was, therefore, not working at his trade, but simply planing down the sides of a small mirror preparatory to shaving himself. It was, moreover, maintained by the defense that any man had a right to work on Sunday to make an article for his own use. But the keenest bit of argument made was that it is impossible to compel an alien *unbeliever* to observe the Lord's day, on the ground that its real observance required belief in it. The case was accordingly dismissed, and the prosecutors failed to win their much-coveted glory.

The activity in this line does not pass unnoticed by the secular press. The *Age*, in an editorial on this point, said:—

The man who wishes to spend Sunday in the fresh air is not necessarily such a criminal as the Sabbatarian would have us believe; nor will he be goaded into attending divine worship by being absolutely debarred from all rational relaxation and enjoyment on the first day of the week. If regularity at church entailed of necessity a high moral code, it would plainly be desirable to drive every citizen to the church door at the point of the bayonet—that is, supposing he declined to go of his own accord; but, alas! the Jabez Spencer Balfours, the George Nicholson Taylors [noted criminals], and the rest of them are so often distinguished by all the outward manifestations of

piety that one feels a doubt as to the efficacy of such a plan. Donald Nicholl, chairman of directors of the City of Glasgow bank, absolutely refused, on principle, to read Monday's paper, because its publication had entailed a certain amount of Sunday labor; yet he was proved to have knowingly connived at a system of swindling which reduced thousands from affluence to beggary, and caused a shock through Scotland that those who were there at the time will not readily forget. And of course the list might be easily prolonged.

From the above it is seen that the discussion of the Sunday question here is bringing out some of the fine points connected with it, and much to the detriment of those who are so piously jealous of the way the unbelieving world spend Sunday. This topic promises soon to be a very interesting one, and we hope its discussion will result in opening the eyes of many to the truth of the matter. Indeed it is already doing that. Not long since a deputation of ministers waited on the premier of New South Wales, asking for more stringent Sunday laws. He asked if they based their requests on the demand of the fourth commandment. They said that was the very basis of their action. "Well, then," said he, "Sunday is ruled out of the case: for that commandment enjoins the keeping of the seventh day, and that is Saturday." The deputation were obliged to retire rather crestfallen. But these people care little for rebuffs. They will soon stir up the thing again, when we expect to see considerable public agitation about it. Let it come, the sooner the better; for then the conflict will the sooner be over, and the work done which is to bring our blessed Lord.—*J. O. Corliss, in Review and Herald.*

Protection and Coercion.

IN the United States Senate a bill has been introduced entitled, "A bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship," etc.

"Protection" to-day is a much more taking expression than coercion of men, yet both mean the same thing. The only way in which a day can be "protected" as a day of rest and worship, is by prohibiting everybody from laboring, and by compelling all to attend worship on that day. For example, here is a field that is to be protected from trespassers. Now it is no protection to the field, if none are prohibited from crossing it save those whose inclination does not lead them that way, and if those who wish to cross it, or to play upon it, are allowed full liberty to do so. So a day cannot be "protected" from being used for labor or recreation, except by forcibly compelling some to pay regard to it against their will.

"Well, is there not of necessity the element of compulsion, or forcible restraint, in every law?" Certainly, and that is all right when the law is just; but we are not discussing the quality of law, but the propriety of a certain specific act of legislation. If it were within the province of civil government to legislate concerning Sunday or any other day, as a day of rest, then nothing could be said; but no law is a just law if by any reasonable application of it, it can possibly work injustice to anybody; and a law which declares men to be criminals for doing on one day that which is lawful in itself, and which the law allows on any other day, is unjust and inconsistent. It will be asked, "Do you then deny the right of government to appoint certain days as holidays?" By no means; but be it remembered that laws concerning holidays are merely permis-

sive, and not mandatory. That is a law making a certain day a national holiday, gives people permission to rest, and find recreation, without danger of losing their situations, but does not compel any to cease from labor. On any holiday people who do not wish to rest are at liberty to work; but no Sunday law contemplates anything of that kind.

The wise man has said that "Whatever God doeth, it shall be for ever." Now in the beginning God created the heavens and the earth, and rested on the seventh day, which day he blessed and sanctified. So we read, "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." Just as surely as God commanded that the seventh day of the week should be kept holy, so surely he commanded that the other six days should be regarded as working days. Not that people are obliged to work every hour, but that the first six days are days in which people may work without sin. What God has permitted no man has a right to forbid.

"The Sabbath was made for man." Man was made first; the Sabbath was made for his aid and protection. The Psalmist, speaking to the righteous in the time of trouble, says, "His truth shall be thy shield and buckler." Ps. 91:4. The Sabbath is the protector; not the thing to be protected. The Sabbath needs no laws for its protection. When a day which men call the Sabbath, is "protected," and men are coerced, then the day is put above the man. The Sabbath was made for man; but Sunday laws regard man as made for the Sunday. Such laws show a total lack of comprehension of what the Sabbath is, not simply as to the day of the Sabbath, but as to the principle of Sabbath observance. No man can injure the Sabbath of the Lord, sacred as it is, by working on it. The injury is to himself—to his own soul. The Sabbath is just as sacred, just as valid, as though it had not been trampled upon by millions of people. It does not need protection. It is not like a glass vase, but is the very principle of life. If professed Sabbath-keepers should ask for, or be able to secure, laws against Sabbath-breaking, they would show that they knew nothing of the true, life-giving character of God's holy day; and when men ask for laws to "protect" Sunday as a rest day, they show that it has not in itself any of the characteristics of the true Sabbath of the Lord.

The bill in question makes an exception in favor of "works of necessity and mercy, and work by those who religiously observe Saturday, if performed in such a way as not to involve and disturb others." It is strange that men think such provisions in a Sunday law to be evidences of liberality and breadth of mind. On the contrary, they are the very things which emphasize the wickedness and inquisitorial nature of the law. How can that be? Look at the matter for a moment. In the first place, the law provides for an inquisition concerning one of the Christian graces,—one of the fruits of the Spirit, mercy which distils as the gentle rain from heaven. Here is a man who is arrested for doing work on Sunday. He claims that it was an act of mercy; his accuser contends that it was not. It is the motive of the heart, rather than the act itself, that determines whether or not it was a merciful act. And so the court, in order to a perfect execu-

tion of the law, must take the place of God, to judge the thoughts and intents of the heart. You say, "They can't do that." Of course not; and that shows the wickedness and folly of a law which makes the attempt necessary.

Again, another man is acquitted, although he has also worked on Sunday, because it is decided that his work was a work of mercy. Yet the man may have been actuated by the basest and most selfish motives. How many professedly charitable deeds are performed by schemers, who are working only for gain to themselves. The apostle tells of some who suppose that gain is godliness; and it is very easy for a man to be deceived in that way. But a Sunday law usually provides that fallible men shall be judges of secret thoughts.

Those are exempted who "religiously observe Saturday." But who is to tell whether a man has observed the Sabbath religiously, or whether he has abstained from labor on that day because his surroundings are such that he can work to better advantage on Sunday? So we see that in order to carry out even the most "liberal" provision of the law, a man's religious character must be the subject of judicial investigation. Let it therefore be understood that any Sunday law, consistently carried out, involves the revival of the Inquisition. Why cannot Protestants who decry Church establishment see that civil laws enjoining religious duties are the perfection of Church and State union?—*Present Truth, London, Eng.*

Priest and Publisher.

S. D. PHELAN is not only a priest, but the proprietor of the *Western Watchman*. As a priest he is a paragon of servility to the popish propaganda. As an editor he is an American man, an unawed advocate of freedom of the press. He will take his religion from Rome, but no ban from bishop or pope on his republican right of utterance. He recently promulgated the pernicious heresy that priests and ecclesiastics are subject to the States, to the civil statutes, the same as any one else. He maintained that the allegiance of American Catholics to our Government was paramount to their religious loyalty to the ghostly potentate at Rome. For this presumption Archbishop Kain ordered a condemnation of the *Western Watchman*. It was pronounced a paper unfit to circulate among Catholics. It was interdicted, like heretical publications in the Middle Ages. Its ecclesiastical condemnation was ordered to be read in every Catholic Church in the diocese. Rev. Phelan, still faithful as a priest, read the condemnation of his own paper to his own congregation. But the next day he entered his editorial empire and expressed himself thus:—

I own this paper. Now let me say to Archbishop Kain: No man owns me. He comes from an ex-slave State, and he knows what that means. No man owns me. I will go further and say, no man owns my pen. . . . Neither Archbishop Kain, nor all the bishops that assembled in Baltimore, have any authority to control the columns of the *Watchman*. . . . As long as I am editor I shall control this paper, and while expressing honest opinions in a respectful way, I shall never apologize for them at the point of a threat or the thrust of a censure. If the future is to be stormy for me, may it be bright for my fellow-priests, who will benefit by my suffering.

But for all this bravado the Rev. Mr. Phelan, in the columns of his paper April 15, publishes the following public apology and retraction:—

I, Rev. D. S. Phelan, editor of the *Western Watch-*

man, also of the *Sunday Watchman*, hereby publicly disavow every utterance which I have published or permitted to be published in said papers derogatory to the person, or sacred office, of any bishop of the church, and I hereby recall any reflection upon the most reverend administrator of this diocese which has appeared in the columns of those papers, and I promise to prevent any such publications in the future under my control. I also retract the false position assumed in the article entitled "Address of the Editor," and fully acknowledge the right given to bishops over papers that claim to be exponents of Catholic thought.

It appears that the Church of Rome is again triumphant in her determination that free speech shall be suppressed, and that Catholic editors are owned by their superiors.—*Ironclad Age*.

A Christian's Plea for Truth, Justice, and Freedom.

[The *Independent Pulpit*, of Waco, Texas, June, 1893, contained a reprint of a speech, by Rev. H. M. Curry, before the National University, of Lebanon, Ohio, which was called forth by an address advocating the prohibition of infidel literature by law. It is so replete with good sense, that I make some lengthy extracts for the AMERICAN SENTINEL, trusting that the editors will give it room, and so give others the benefit of the same, inasmuch as the principles equally apply to all religious laws enacted by the State.—H. F. PHELPS.]

THIS question involves the most sacred rights of man, and the most vital principles of human government. I take my stand upon the side of truth, justice and freedom. I am not an infidel; but suppose I were, would that subject my conscience to the dictates of other men? Would it take from me the inalienable rights to which I am born, and which are vouchsafed to me by all principles of government? So far as human legislation is concerned, I have a perfect right to worship any god or no god, just as my conscience might dictate. I have a perfect right to criticise or to question any creed, any religion, or any book, notwithstanding any claim that either may make to divine origin. If I should not believe the Bible I have a right to say so, and no one has a right to prohibit me from publishing to the world my reasons for not believing it.

This nation is not owned by a church, nor creed, nor any body of divinity. This is a purely secular Government, a Government for the people, without respect to shade of religious belief whatever. Let us forget, then, for a short time, that we are Methodists, or Baptists, or Presbyterians, or Catholics, and remember that we are men and women, American citizens, living under a constitutional Government, which declares that all men are created free and equal.

Thomas Paine, Voltaire, David Hume, Diderot, and many other illustrious men, were driven to renounce the Christian religion by the abominations of the so-called "Christian Church." The abuses of the name of the Christian religion have led more thinking men to question the truth of the Bible than all the infidel books ever published.

But the religious people are afraid the infidel will prove that the Bible is false, and destroy the Christian religion. Where is their faith in the divine authorship of the Bible? Where is their faith in the divine origin of the Christian religion? Where is their faith in God as the author and preserver of both Bible and religion, when they think that the infidel must be restrained by law from demolishing both? If those who profess Christianity and pretend to believe the Bible, would show their faith by their works, others would

have more respect for their profession and more confidence in the existence and character of God. True Christianity does not need any such protective tariff system for its preservation. The current commercial religion of the present day may need such protection, but I am sure that Bible religion does not. The evidences of the truth of the Bible are written far beyond the reach of infidels. They are written in the very framework of the universe; written in the earth and in the sky; written in the stones and in the stars; and closer still, written in the experience of millions of human hearts. If the Bible should be burned, and the ashes scattered to the winds, the heavens would still declare the glory of God, and the firmament would still show forth his handiwork. If men should hold their peace, the stones themselves would cry out.

Truth has never sought protection behind such legislation; neither has it ever sought to suppress error by law. It has always stood upon its own merit; and though sometimes crushed to earth, has risen again, and in the resurrection has shone forth more brilliant, more convincing, more powerful than ever. Jesus said, "I am the truth;" he also said, "I have overcome the world." Truth, then, has overcome the world; and the victory denies that this measure is for truth's protection. All the interests of the Christian religion, both for time and eternity, are centered in Christ; and he said, when brought before Pilate, "My kingdom is not of this world." This was the greatest crisis, from a human standpoint that Christianity can ever be called upon to pass through. Look at the picture: Christ, the Founder, the Builder, the Prophet, the Priest, the King, the Hope, the Life of the Christian religion, stood arraigned before the judgment seat of the powers of darkness, to receive the sentence of death. If there is anything in the elements of this world that could contribute to the defence of his kingdom in any way whatever, it certainly would have been called into action by this time; and if in this most trying hour he had nothing to ask of the rulers of this world, we may safely conclude that there never can arrive a period when earthly governments will be required to defend his cause. Christianity is not of this world, in its origin, elements, provisions, protection, government, nor destiny. It is of heavenly birth, and by its own inherent power it shall accomplish its mission on earth.

The proposition is altogether impracticable. What court or tribunal would decide the infidelity of a literary production? Congress would have to create a Sanhedrim for this purpose, and the matter would naturally fall into the hands of the clergy. To favor one sect to the exclusion of all others would be acknowledging a State church, which is an impossibility in America, at least for the present. To form such a council of representatives of all sects and non-professing men would be creating a State authority in matters of religion, which is not only contrary to our Constitution, but would be trampling under foot the blood of our fathers, setting up a beast that would turn and rend us by devouring every principle of freedom we now enjoy. . . . The proposition calls for restriction of the liberties of the press, and it is to be objected to on that account. Our Constitution provides that Congress shall make no law whatever abridging the freedom of speech or of the

press; and with jealous care of what is almost universally regarded as a sacred right essential to the existence and perpetuity of a free government, a provision of similar import has been embodied in each of our State constitutions; and a constitutional principle is thereby established, which throws a shield of protection around the free expression of opinion in every part of our land. Does this oneness of sentiment of the great and good men who framed our Government argue nothing against this measure? They were men of the broadest experience, the ripest wisdom, the purest motive, and the profoundest statesmanship, and they with one accord declared that the press must be free. But we forget the experience, wisdom, and prudence of our fathers, and are carried into the merest religious sentimentalism.

This proposition is barefaced intolerance; and what could be more hateful to a Christian, more obnoxious to an American citizen, or more antagonistic to free government? Something occurs every day to remind me that the spirit of the Inquisition still slumbers in the breasts of the people. True it has ceased to burn alive, to saw asunder, to lash the back, to bore the tongue, to cut off the ears, to build dungeons and erect gallows; but it comes with the face of the lamb, and modestly, meekly, piously requests that the press be surrendered to its control—that the most sacred rights of man be laid at its feet. The spirit that would deny the infidel the freedom of the press, would forbid him the freedom of speech; as a last resort would burn him at the stake. The leading creeds of the world, whether Catholic, Protestant, Jewish, or Mohammedan, have arrogated to themselves authority over the consciences of men and have taken upon themselves the herculean task of ridding the world of heresy, infidelity and all false worship; and in their vain attempts to accomplish their utopian whims, they have filled the earth with blood. The principles of this resolution are children from the womb of infidelity itself, cradled in superstition, nurtured in intolerance, and grown old in their father's business, and are calculated to raise up and dignify a religious aristocracy, to prostrate the rights of man, and eventually to repeat the dreadful scenes of persecution which in past ages have drenched the earth with human gore.

The gentleman who advocated this proposition from this stage had a great deal to say about a law for blasphemy. Concerning this allow me to relate an incident. The makers of the Presbyterian creed caused Servetus to be arrested for blasphemy. Calvin was his accuser. He was condemned to death by fire. He was bound to the stake, the fagots were lighted, and for awhile the wind carried the flames away from his body, so that he slowly roasted for hours. At last the flames climbed round his form; his murderers beheld through fire and smoke a white, heroic face. There they watched until the man became a charred and shriveled mass. Law against blasphemy banished liberty from Geneva, and there was nothing but religious intolerance left.

Hear another and then draw your conclusions. A few centuries ago a serene and noble man made his appearance in one of the Eastern countries. None had ever seen one like him before. He was wiser than Solomon, he was meeker than Moses, he was more patient than Job,

more faithful than Abraham, more loving than Jonathan, and more prayerful than David. When he was reviled he reviled not again, and no guile was found in his mouth. He was not in sympathy with the popular religion, so he was arrested and brought before the judgment-seat. The priests were his accusers. They testified, "We have heard him blaspheme;" and upon this charge he was put to death. This man was Jesus, the Founder of the Christian religion. What need we further witness to see that all laws defining and punishing blasphemy were passed by impudent bigots, and ought to be repealed by honest men.

Now, of the things spoken this is the sum. This measure is the embodiment of every evil, both civil and religious, that could possibly come upon the nation, and merits the contempt of every loyal citizen; so let every honest heart unite in willingness to "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The Breckinridge-Morse District Sunday Bill.

[At the hearing on the Breckinridge Sunday bill for the District of Columbia, held before the House Committee on the District, Jan. 6, 1891, Alonzo T. Jones, editor of this paper, addressed the committee. Much of his address is just as applicable to the Morse bill, which is now before the Commissioners and the District Committees. The following is taken from what was there said before the committee by Mr. Jones.]

THERE is enough virtue in Jesus Christ, and enough power in that virtue, to enable a man to do right in the face of all the opportunities and all the temptations to do wrong that there are in this world. That virtue and that power are freely given to every man who has faith in Him who brought it to the world. Why, then, do not these men, these professed ministers of the gospel of Jesus Christ,—why do they not endeavor to cultivate in men that faith in Christ which will empower them to do right from the love of it, instead of coming up here to this capitol, and asking you gentlemen of the national legislature to help men to do what they think right by taking away the opportunity to do what they think to be wrong. Virtue can't be legislated into men.

But there is yet more of this. I read now from the same book (Craft's "Sabbath for Man"), page 428:—

Among other printed questions to which I have collected numerous answers, was this one: "Do you know of any instance where a Christian's refusing to do Sunday work, or Sunday trading, has resulted in his financial ruin?" Of the two hundred answers from persons representing all trades and professions, not one is affirmative.

Then what help do the people need? And especially what help do they need that Congress can afford? Wherein is anybody being "forced to labor on Sunday?" Where is there any danger of anybody's being forced to labor on Sunday? Ah, gentlemen, this effort is not in behalf of the laboring men. They do not need it. By Mr. Craft's own published documents it is demonstrated that they do not need any such help as is proposed in this bill. That claim is only a pretense under which those who are working for the bill would hide their real purpose. And just here I would answer a question that has been asked, in which there is conveyed a charge that we have no sympathy with the workingmen. It has been asked, "Why is it that you—the AMERICAN SENTINEL—have no words to say in favor of

the law to assure the workingman his Sunday rest, but instead oppose those who are in favor of it?" I answer, It is because we have more respect for the workingmen of this country than to think of them that they are so lacking in manliness, and have so little courage and ability to take care of themselves, that it is necessary for the Government to take charge of them, and nurse and coddle them like a set of grown-up babies. And therefore it is in the interest of manliness and courageous self-dependence that we object to the church managers coming to the national legislature to secure a law under such a plea as this, whose only effect would be to make grown-up babies of what should be manly men. We have respect for the laboring men in this matter, and we want them all to have the respect of their employers. Therefore we would ever encourage and help them to stand so courageously by their convictions of right and duty, as that to each one his employer may be led to say, as did this railroad superintendent to that engineer, "I respect your position, and you shall never be called on for Sunday work again."

Gentlemen of the committee, if evidence can prove anything, then the evidence which I have here read—not from an opponent, but from the chiefest factor in the movement in favor of this bill—proves to a demonstration that the object of this bill, as defined in the title, and as pleaded here to-day, is absolutely unnecessary and vain. This evidence proves to a demonstration that nobody in this District, nor in the United States, nor in the world around, is being forced to labor on Sunday. Not only this, but it demonstrates that there is not the slightest danger of anybody in this nation ever being forced to labor on Sunday; because actual "gain" and "worldly prosperity" lie in the refusal to work on Sunday, and it is certain that in this land everybody is free to refuse. This evidence also, coming from the source whence it does come, demonstrates that the title of the bill does not define its real object, but is only a pretense to cover that which is the real purpose—to secure and enforce by law the religious observance of the day.

Now, as to Sunday in the Constitution, will the gentleman who has just spoken on the opposite side, or will any of these gentlemen, insist that the phrase "Sundays excepted," in the Constitution, bears the same relation to the President as they by this bill, would make the Sunday bear to the people of the District of Columbia? Is there any inhibition in it? Is the President forbidden by it to perform any secular labor or business on that day? Cannot the President go a-fishing, or do anything on that day, and that, too, without any inhibition whatever by the Constitution? Does that phrase in the Constitution mean anything else than simply the recognition of the legal *dies non*? That is just what it is, and that is all that it is. And against this we have not a word to say in itself; but when it is proposed to take this mere legal no-day and stretch it into the creation of a precedent that will sanction an act of Congress prohibiting everybody from doing any manner of work, labor, or business pertaining to this world, on Sunday—then we most decidedly protest. If these men are ready to go so far as that in the construction and use of a mere non-committal phrase, what would they not do under the author-

ity of the specific words of a sweeping statute?

But Mr. Elliott—Rev. J. H.—says Sunday laws have been sustained as constitutional by the Supreme Courts of the States. True enough. But what does that amount to in a question as to the laws of Congress? I would like by some means, if possible, to get into the minds of these men who are supporting Sunday laws, the fact that the decisions of the Supreme Courts of the States have no bearing upon a national question. Let them bring a decision of a national case. There is no such case, and no such decision, for the simple reason that no such statute has ever been enacted by Congress, because it is forbidden by the Constitution. Therefore such a question has never come within the province of the United States Supreme Court. And every one of the decisions of the States, in reference to this question, have been rendered upon the basis of religion. Mr. Elliott—Rev. George—cited here to-day the decisions of the Supreme Courts of New York and Pennsylvania. I am glad he did, because both these decisions sustain the constitutionality of the Sunday laws upon the basis of Christianity as the common law, which clearly shows that religion is the basis upon which rest Sunday laws and the decisions which sustain them. All the original thirteen States were formerly the thirteen Colonies, and every one of these Colonies had an established religion, and therefore Sunday laws, as is proved by the old Maryland statute of 1723, cited here to-day, which is now the Sunday law of the District of Columbia. Thus the original thirteen States had Sunday laws, and this is how they got them. The younger States have followed these in Sunday legislation; and as the Supreme Courts of the original thirteen States have held such laws to be constitutional, the Supreme Courts of the younger States, from these, have held so also.

But the United States Government has no religion and never had any. It is forbidden in the Constitution. Therefore I say, We should like, if it were possible, to get these men to understand that though the Supreme Courts of the States have declared Sunday laws to be valid under the constitutions of those States, such decisions can have no bearing whatever upon Sunday laws under the Constitution of the United States.

MR. GROUT—Will you quote that part of the Constitution to which you refer?

MR. JONES—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Congress can make no law upon the subject of religion without interfering with the free exercise thereof. Therefore the Seventh-day Adventists, while observing Saturday, would most strenuously oppose any legislation proposing to enforce the observance of that day. That would be an interference with the free exercise of our right to keep that day as the Sabbath. For we already have that right—

THE CHAIRMAN—Would this law take away your right to observe the Sabbath?

MR. JONES—Yes, sir. I was about to prove that it does interfere with the free exercise of our right to observe it; and having done that, I will prove that this bill does distinctly contemplate the taking away of the right to observe it.

First, as to its interference with the free exercise of our right to observe the Sab-

bath. I take it that no one here will deny that now, at least, we, as citizens of the United States, have the constitutional right to observe Saturday as the Sabbath, or not to observe it, as we please. This right we already have as citizens of the United States. As we already have it by the Constitution, their proposal to give it to us is only a concealed attempt to deprive us of it altogether. For if we consent to their right or their power to grant it, the power to grant carries with it the power to withhold. In consenting to the one we consent to the other. And as the granting of it is, as I shall prove, for a purpose, and for a price, the withdrawing of it will surely follow just as soon as the purpose of it is accomplished, and especially if the price of it is not fully and promptly paid.

Now this bill positively requires that whosoever does not observe Sunday shall "conscientiously believe in and observe" another day of the week. We do not keep Sunday. The bill does, therefore, distinctly require that we shall conscientiously believe in and observe another day. We maintain that we have the constitutional right to rest on Saturday or any other day, whether we do it conscientiously or not, or whether we conscientiously believe in it or not. Haven't we? Congress has no constitutional power or right to require anybody to "conscientiously believe in" anything, or to "conscientiously observe" anything.

But when it is required, as is proposed in this bill, who is to decide whether we conscientiously believe in it or not? Who is to decide whether the observance is conscientious or not? That has already been declared in those State Sunday laws and decisions which have been referred to here to-day as examples for you to follow. It is that the burden of proof rests upon him who makes the claim of conscience, and the proof must be such as will satisfy the court. Thus this bill does propose to subject to the control of courts and juries our conscientious convictions, our conscientious beliefs, and our conscientious observances. Under this law, therefore, we would no longer be free to keep the Sabbath according to the dictates of our own consciences, but could keep it only according to the dictates of the courts. Gentlemen, it is not enough to say that that would be an interference with the free exercise of our right to keep the Sabbath; it would be an absolute subversion of our right so to do.

Nor is it for ourselves only that we plead. We are not the only ones who will be affected by this law. It is not our rights of conscience only that will be subverted, but the rights of conscience of everybody—of those who keep Sunday as well as those who keep Saturday—of those who are in favor of the law as well as those of us who oppose the law. When the law requires that those who do not observe Sunday shall conscientiously believe in and observe another day, by that it is conclusively shown that it is the conscientious belief in, and observance of, Sunday itself that is required and enforced by this law. That is, the law requires that everybody shall conscientiously believe in and observe some day. But every man has the constitutional right to conscientiously believe in and observe a day or not as he pleases. He has just as much right not to do it as he has to do it. And the legislature invades the freedom of religious worship when it assumes the

power to compel a man conscientiously or religiously to do that which he has the right to omit if he pleases. The principle is the same, whether the act compels us to do that which we wish to do, or whether it compels us to do that which we do not wish to do. The compulsory power does not exist in either case. In either case the State assumes control of the rights of conscience; and the freedom of every man to worship according to the dictates of his own conscience is gone, and thenceforth all are required to worship according to the dictates of the State.

Therefore, in opposing this bill, and all similar measures, we are advocating the rights of conscience of all the people. We are not only pleading for our own right to keep the Sabbath according to the dictates of our own consciences, but we are also pleading for their right to keep Sunday according to the dictates of their own consciences. We are not only pleading that we, but that they also, in conscientious beliefs and observances, may be free from the interference and dictation of the State. And in so pleading we are only asserting the doctrine of the national Constitution. In the history of the formation of the Constitution, Mr. Bancroft says that the American Constitution "withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul." Let the American Constitution be respected.

Now to the point that this bill, through its promoters, does distinctly contemplate the taking away of the right to observe the Sabbath. I read from the bill the exemption that is proposed:—

This act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday, as a day of rest.

Now why is that clause put in the bill? The intention of the law-maker is the law. If, therefore, we can find out why this was inserted, we can know what the object of it is. During the past year Mr. Crafts has advertised all over this country, from Boston to San Francisco, and back again, and has repeated it to this committee this morning, that the Seventh-day Adventists and the Seventh-day Baptists are the strongest opponents of Sunday laws that there are in this country, and that they are doing more than all others combined to destroy respect for Sunday observance. All this, and yet these are the very persons whom he proposes to exempt from the provisions of the law, which is expressly to secure the observance of Sunday!

Why, then, does he propose to exempt these? Is it out of respect for them, or a desire to help them in their good work?—Certainly not. *It is hoped by this to check their opposition until Congress is committed to the legislation.*

How do we know this?—We know it by their own words. The lady who spoke here this morning as the representative of the Woman's Christian Temperance Union—Mrs. Catlin—said in this city, "We have given them an exemption clause, and that, we think, will take the wind out of their sails." Well, if our sails were dependent upon legislative enactments, and must needs be trimmed to political breezes, such a squall as this might take the wind out of them. But so long as they are dependent alone upon the power of God, wafted by the gentle influences of the grace of Jesus Christ, such squalls become

only prospering gales to speed us on our way.

By this, gentlemen, you see just what is the object of that proposed exemption—that it is only to check our opposition, until they secure the enactment of the law, and that they may do this the easier. Then when Congress shall have been committed to the legislation, it can repeal the exemption upon demand, and then the advocates of the Sunday law will have exactly what they want. I am not talking at random here. I have the proofs of what I am saying. They expect a return for this exemption. It is not extended as a guaranteed right, but as a favor that we can have if we will only pay them their own stated price for it. As a proof of this I read again from Mr. Crafts' book, page 262:—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than to over-strictness.

And in the convention held in this city Jan. 30, 31, 1890, Mr. Crafts said that this exemption is "generous to a fault," and that "if there is any fault in this bill it is its being too generous" to the Seventh-day Adventists and the Seventh-day Baptists. But I read on:—

For instance, the laws of Rhode Island allow the Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week in Hopkinton and Westerly, in each of which places they form about one-fourth of the population. This local-option method of Sabbath legislation after the fashion of Rhode Island or Louisiana, if generally adopted, would make not only each State, but the nation also, a town heap, some places having two half Sabbaths, as at Westerly, some having no Sabbath at all, as at New Orleans, to the great confusion and injury of interstate commerce and even of local industry. *Infinitely less harm* is done by the usual policy, *the only constitutional or sensible one*, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), *suffer the loss of one day's wages* rather than have the other ninety-nine suffer by the wrecking of their Sabbath by the public business.

Why, then, do they offer this "special exception"? Why do they voluntarily do that which they themselves pronounce neither constitutional nor sensible?—It is for a purpose.

Again I read, and here is the point to which I wish especially to call the attention of the committee. It shows that they intend we shall pay for the exemption which they so over-generously offer:—

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these Seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking, by the free distribution of tracts and papers, to secure their repeal or neglect.

Exactly! That is the price which we are expected to pay for this generous exemption. We are to stop the distribution of tracts and papers which antagonize Sunday laws. We are to stop spending our energy in opposition to their efforts to promote Sunday observance. We are to stop telling the people that the Bible says "the seventh day is the Sabbath," and that Sunday is not the Sabbath.

But have we not the right to teach the people that "the seventh day is the Sabbath of the Lord," even as the Bible says, and that only the keeping of that day is the keeping of the Sabbath according to the commandment? Have we not the right to do this? Have we not the right to tell the people that there is no scriptural authority for keeping Sunday, the first day of the week? Why, some of these gentlemen themselves say that. Mr. El-

liott here—Rev. George—confesses “the complete silence of the New Testament, so far as any explicit command for the Sabbath, or definite rules for its observance, are concerned.” Many others speak to the same effect. Have we not as much right to tell this to the people as they have? They do not agree among themselves upon the obligations of Sabbath-keeping, nor upon the basis of Sunday laws. In every one of their conventions one speaks one way and another in another and contradictory way. Have we not as much right to disagree with them as they have to disagree with one another? Why is it, then, that they want to stop our speaking these things, unless it is that we tell the truth?

More than this, have we not the constitutional right freely to speak all this, and also freely to distribute tracts and papers in opposition to Sunday laws and Sunday sacredness? Does not the Constitution declare that “the freedom of speech, or of the press,” shall not be abridged? Then when these men propose that we shall render such a return for that exemption, they do propose an invasion of the constitutional guarantee of the freedom of speech and of the press. Why, gentlemen, this question of Sunday laws is a good deal larger question than half the people ever dreamed of.

Was It Prophetic?

ABOUT sixty years ago Alexander Campbell, editor of the *Millennial Harbinger*, a man of extraordinary acuteness of intellect, and who seemed to see into the far future almost with the eye of an inspired prophet, put upon record the following words:—

Were I to be asked what is the darkest and most ominous cloud in our national heavens, unhesitatingly I would answer: “Slavery as now established by law.”

Again, were I asked for the next most inauspicious and portentous cloud in our political horizon, I must, with equal promptitude, reply: “The rapid growth of a popish empire in the bosom of a republic.”

Pope is naturally, essentially and necessarily despotic, cruel, and implacable. It constitutionally claims a sovereignty over, not only the secular sword, but over everything on earth; thought, language, action, spirit, soul, body, and estate. It regards itself as the heir of all earthly things, and by a right divine, and irrevocable, the only earthly king of kings and lord of lords. Its motto is: “The empire of the globe or nothing.” The law of gravity will cease to act sooner than this superstition sleep on this side of absolute dominion.

It cannot be the guest in any land; it must be the host. It claims to be the church, the only church in which there is salvation; and that, as Jesus Christ is in heaven head over all things for the church, so his vicar of Rome is to be—*jure divino*—the head over all earthly things for the sake of the church, in which alone salvation can be found.

It cannot be cured; man cannot wash the Ethiopian white nor change the leopard's spotted skin.

While popery lives, it must reign. It is the soul, the soul, the very life of the system, and take away from it these attributes and nothing remains.

The words of those extracts are not the words of fanatics or enthusiasts or alarmists who cry “wolf, wolf” where there is no wolf; but of a highly enlightened judicial and thoughtful man, who, as a true watchman on the ramparts of Americanism and Protestantism, sounded the warning signal of the approach of the foe coming over the distant hills and plains. What a clear-sighted seer he was! How plainly this horoscopic sketch through that long stretch of years is defined to our eyes in our country's more recent history—of the coming foes, come, and laying close siege to the citadel of American liberty!—*Christian Leader*.

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Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

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Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 33 pages; price, 5 cents.

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NEW YORK, MAY 10, 1894.

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

THE resumption of the articles on Roman Catholicism, which have been discontinued for a time that those who desired them might send their orders for those issues, may be expected soon. Those who wish to have this valuable series of articles should send in their orders now, immediately.

THE *Union Signal*, of April 26, says—

The saloon men of Minneapolis have joined the ranks of the most radical supporters of Sabbath observance. Because they are compelled to close their own places of business on Sunday, they declare that theaters and other places of amusement shall do likewise. They would even stop the street cars if that were possible. On the principle of "set a thief to catch a thief," it is possible they may have better success than the reformers they are trying to retaliate upon. Let the good work go on.

So this is the *Union Signal's* definition of a "good work"!

AMONG the suggestive signs of the hour is the appearance of a strange infatuation, of which the European dispatches make this mention:—

The recent sacrilegious thefts in Paris, including that at Notre Dame the other day, have been traced to the sect known as Luciferians, or worshipers of the devil. Their headquarters are near Fribourg, Switzerland, but a large branch live in Paris. They have a liturgy which is a parody of the mass. The consecrated elements are either stolen from churches or received in communion by female adherents. A service of profanation then takes place, which is known as black mass. Mgr. Faya, Bishop of Grenoble, has issued a circular to the clergy, ordering special vigilance, as the Luciferians abstract the hosts from village churches in lonely districts without stealing the ciboriums and monstrances in which the sacrament is contained. At the Ministry of Public Worship the subject has been discussed, and instructions have been given to the Prefect of Police to increase his surveillance of the churches of Paris.

Religious delusion and fanaticism is increasing on every hand. The leaders of the so-called "Army of the Commonweal," in this country, are making pretensions to supernatural possession, and claiming to be reincarnations, under such circumstances that no man can forecast what may be the result, or what moment the utter unreason of devil-born religious mania may not seize them and their followers.

THIS item comes, most remarkably, from the *Mail and Express*, unless perhaps it may be that it is in earnest:—

HOW BROWNE MIGHT BE PUNISHED.

The *Mail and Express* Bureau,
Washington, D. C., May 2.

Chief Clerk McKinney, of the United States Supreme Court, this afternoon unearthed one of the old Blue Laws of Maryland, which is still in force in the

District of Columbia, under which Carl Browne can be punished for his blasphemous pretensions of being the reincarnation of Christ.

The law provides that for the first offense the offender shall have his tongue bored through and pay a fine of £20, or suffer six months' imprisonment. For the second offense he shall be branded on the forehead with the letter B and pay £40 or suffer imprisonment for one year. For the third offense he shall suffer death without the benefit of the clergy.

In 1887 Mr. Phelps, then acting United States attorney general, gave an opinion that this law was still in force, and there has been no repealing enactment since.

In the last issue of the SENTINEL, extracts from this law were reprinted in the article entitled "Breckinridge—Morse Sunday Bill." It will be noticed there that a member of the House Committee on the District of Columbia declared that six years previous a man had been tried under that law in the District. There is the law then, and precedent is not wanting for the application of at least a portion of it.

THE *National Baptist*, at the close of an article on the "Christian Amendment" to the Constitution, expresses itself in this language:—

We have seen Christianity make its way in spite of obstacles and menaces and persecutions; now we are afraid that it cannot continue to exist without a great deal of legal help. Christianity has asserted itself against the dominion of Nero, of Louis XIV., of the Inquisition. It will still conquer, and it will not allow itself to be indebted to the legal power for the triumphs which it will win.

Part of the last sentence of this is especially worthy of notice and of remembrance,—“It will not allow itself to be indebted to the legal power for the triumphs which it will win.” This is truth. The fact that it is so, even if there were no other reason to offer, would make all attempts by the civil law to enforce, support, or promote religion, utterly futile, and therefore entirely uncalled for.

IN its issue of November 23, 1893, this was said in the SENTINEL:—

There are no more worlds to conquer. For generations the hives of Central Asia and Central Europe had swarmed and swept on to the westward. The Atlantic met them. They bridged it with ships. A new world was found. That too is occupied. They go to and fro but find no more worlds to conquer.

As these advancing human tides turned back upon themselves when they first came to the impassable sea, so now, as they meet the Pacific boundaries of emigration and encounter the reverse current from the Orient, they turn again. There is no new world beyond. Neither is there any possibility of stemming the flood, either from the east or the west. Here the conflict will be.

It is the showing of history that at comparatively regular periods, as the generations have reached their majority, vast and seemingly inexplicable movements of human hordes have been organized and have never rested in their aimless march, until dissipated by destruction or by being swallowed up in new and unoccupied lands or absorbed by alien peoples. The present march of the "Army of the Commonweal" may well be another of these great world movements, but if it be the beginnings of

such it will prove of greater moment than the devastating incursion of the Huns across the then known world, or of the return march of the crusaders. Present social conditions do not so readily admit of a final advantageous outcome of such things, as then. The commonwealers will find no new worlds to conquer. It is beyond their power to renovate the old. What will be the result?

THE Rev. Joshua Stansfield, of Port Huron, Mich., has discussed in his pulpit the question of "State Religions and the Public Schools." The *Daily Times*, of Port Huron, publishes his address. He summarizes his charges against Roman Catholicism thus:—

And now to sum up. We charge in a word against this foreign system:—

1. That the supreme sovereignty of the pope is obstinately opposed to the sovereignty of the people.
2. That as a supreme pontiff in both spiritual and temporal things, the pope demands the allegiance of every Roman Catholic to him, instead of to the laws and Constitution of the land.
3. We see that all Romanists who seek citizenship in this country do not cease allegiance to that foreign potentate at Rome, although they swear to do so in order to receive the rights and benefits of American citizenship.
4. Romanism teaches and practices religious intolerance instead of religious liberty, which the Constitution of our country so clearly calls for.
5. The Romish Church is stoutly opposed to the freedom of speech and of the press, claiming a divine right of censorship of all ideas in both speech and letters.
6. We find from her own utterances that the papal church is unanimously in favor of the union of Church and State, whereas our Constitution demands entire separation.
7. The Romish Church is determinedly opposed to our public school system, and her avowed purpose is to break it down.

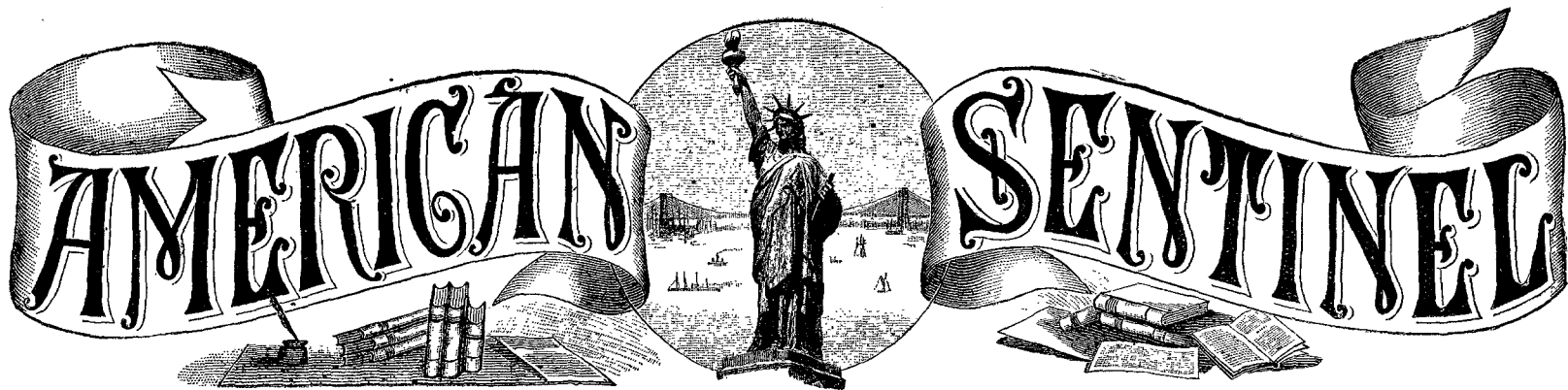
Rev. Mr. Stansfield is a Methodist, and of late years the Methodists have been particularly prominent in this country in the enforcement and attempted enforcement of religious laws, by which they have taught and practised "religious intolerance instead of religious liberty, which the Constitution of our country so clearly calls for." Again, the Methodist Church expressed itself unanimously in favor of the action of Congress to close the World's Fair on Sunday, and Justice Brewer's decision that "this is a Christian nation,"—which things virtually created a union of Church and State in this country; therefore, the Methodist Church is "unanimously in favor of a union of Church and State, whereas our Constitution demands entire separation." There is evidently room for Rev. Joshua Stansfield to turn his guns upon the Methodist Church as well as the Roman Catholic. Will he do so? If he should not, what will it prove?

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"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 AMERICAN SENTINEL is Christian, Protestant, and American.

THE AMERICAN SENTINEL is therefore uncompromisingly and everlastingly opposed to every element of the papacy from beginning to end.

HOWEVER, from a survey of all the field of the operation of the papacy, which is only political and worldly, we have found, and our readers must have seen, what an immense disadvantage it is, under which any form of opposition must be carried on which is in any way political or according to worldly methods.

TO-DAY, every conceivable political or worldly advantage is with the papacy. So entirely is this so that those very provisions of the United States Constitution, which were intended to be an everlasting barrier against any encroachment of religion upon the Government, and against any recognition of any religion by the Government,—these very provisions are now taken advantage of by the papacy to crowd herself upon the Government and to take possession of it for her own purposes.

THE Constitution of the United States declares that "no religious test shall ever be required as a qualification for any office or position of trust under the Government." The papacy takes advantage of this to get her agents into every office or position of trust that is possible, and then uses all the opportunities of that office or position to favor the papacy and to give her fuller hold upon the Government. And just as soon as any exposure of it is made she raises the cry of "persecution" and of "bringing religion into politics!" And as certainly as any opposition is attempted she denounces it as "a violation of the Constitution" by making "a religious test" a qualification for office!

AGAIN, the Constitution says that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The papacy takes advantage of this also to do whatever she pleases to crowd herself upon the Government in every possible way, knowing that she can never be interfered with because "Congress shall make no law respecting an establishment of religion!" And when any attempt is made on the part of anybody to interfere with her schemes, she raises the cry of "violation of the Constitution," and "attacking religious liberty." Thus the very provisions of the Constitution, which were intended to protect the country and people from the domination of religion and Rome, are made the shelter under which Rome and her religion shall be made to dominate the country and people.

THIS is the grand discovery that Leo XIII. has made with reference to the Constitution of the United States. And this is one grand reason why Leo commands all Catholics in the United States to bear in one hand the Catholic Bible and in the other the Constitution of the United States as they "go forward" on their great mission to bring their "country into immediate contact with that great secret of blessedness"—the Church of Rome. This is why Leo has such great love for the American Constitution—it prohibits any political or governmental interference with his mischievous and unconstitutional schemes. And professed Protestants have set the example of these encroachments of religion and the Church upon the Government, and have actually joined hands with the papacy in the accomplishment of some of them. Having thus betrayed the Government to the papacy, they have robbed themselves of all power of protest, and have greatly increased the already great advantage of the papacy.

THE secret of this great advantage that the papacy holds is that peculiar "policy" by which she can so fully and constantly "cause craft to prosper" in her hand. She is such a perfect mistress of every kind of deceitful invention that there is no kind of human working that can successfully contend with her. To attempt

to oppose her by any kind of crafty method, is not only to be so far just like her, but at the last to find yourself so far outdone in craftiness as to be made ashamed that you ever tried it. To attempt opposition to her *now* by any political or governmental method, even though it be right, is to find yourself at such an immense disadvantage as to make all such effort practically useless. And what is the use of putting forth strenuous efforts when every evidence demonstrates that they are only in vain. It is only exhausting yourself for nothing.

So we are brought again to the question, What shall be done? Shall we sit still and do nothing?—No, no. We are to be more active, and do more than ever before. How then shall it be done?—There is one way to do it, and only one. *That is* with the Word of God, the everlasting gospel. This method gives to him who employs it every advantage of position and of power over the papacy and all her workings. It gives every advantage in *position*, because the papacy knows nothing of the gospel, and in contending with him who uses that method only she is all at sea. It gives every advantage in *power*, because the gospel itself is the power of God, and in contending with him who depends upon the power of God and is allied to it only, the papacy is impotent. This is the true Christian way, this is the true Protestant way, to oppose the papacy; and in this way there is no such thing as defeat or failure; for what seems to be failure is victory, and what appears to be defeat is triumph. This has been clearly and abundantly proved in history. This is true of the time of Luther and the rise of Protestantism. So long as Protestants held faithfully to the gospel alone and depended only upon its power, the papacy which then possessed all the power of Europe, was powerless before them. Martin Luther, the chief and leader of the opposition to the papacy in that day, was personally attacked with all the power, cunning, and craft, of the papacy; by the published decree of the emperor in behalf of "holy church," he was outlawed in all Europe, and everybody was commanded, under penalty of treason, to take him and deliver him up, and receive the

reward due to so good a work. Yet for all this the papacy was unable ever to lay a hand on him or do him harm, and he died at last peaceably and in his bed an everlasting victor over all the power of the papacy; and, living and dying, a proof to all the world of what a man can do in opposition to the papacy who depends upon the gospel alone and allied to the power of God only. And so long as Protestantism was faithful in its allegiance to the gospel and the power of God only, so long the tide of the Reformation swept irresistibly onward. But the moment this allegiance was slackened, this tide was checked; and as this allegiance has lessened the tide was reversed. And now that this allegiance of professed Protestantism has wholly ceased and papal principles and methods only are recognized or employed, the papacy once more overflows and possesses all the power of earth. But the gospel has not ceased. The Word of God is not bound. The power of God is not slack toward those who believe. The everlasting gospel abides, and is to be preached with the attendance of the power of God in such measure as the world has never seen, and which is to accomplish indeed what Luther longed to see—the complete overthrow and engulfing of the papacy and all her abominations.

THIS is the way, and the only way, of assured and complete success in opposing the papacy to-day. This is the way that the AMERICAN SENTINEL takes and which it is going to follow to the end. This is the way of true Christianity. This is the way of true Protestantism, and we want everybody to go this way. Come with us, and we will do thee good, for God has promised victory over the beast and over his image, and a song of triumph to all who take this way. A. T. J.

Note the Contrast and the Harmony.

THE following, from the Newark Catholic Register, if it suggests a contrast, also marks notably the harmony of action among Roman Catholics and so-called Protestant denominations. The Register says:—

A Methodist clergyman of Newark, in his usual Sunday evening discourse to his people last Sunday, took occasion to state that the lately elected mayor of the city is of his creed, and, incidentally, to express a hope of good government on that account. In which there was certainly no great harm, and probably no harm at all.

At the Congregationalist Conference a few days later, Rev. Mr. Scudder, of Jersey City, spoke in favor of developing still further the attractive and entertaining features of church membership, and in particular mentioned military drills for the young as one to be encouraged. A very good idea, say we, not only innocuous, but positively beneficial and useful.

Not a priest in the diocese of Newark will say from his altar next Sunday that the Methodists are mixing their religion and politics, nor that the Congregationalists are arming to overthrow the Republic. Yet every Roman Catholic elected to office serves certain pulpit pessimists as a welcome illustration of the dangerous political power of Rome, and should his election be mentioned by a priest to his people, the fact would be proclaimed throughout the land as conclusive evidence of evil designs on the part of the pope. This very Mr. Scudder was engaged a short time ago in a controversy with Rev. Hugh P. Fleming, of Orange, which controversy grew out of some other minister's attack upon the Catholic Church, in the course of which the drilling at Seton Hall College was denounced as preparation for waging war upon the commonwealth at the order of the pope. That minister will not say a word against the young Congregationalists' arming and drilling, of course, but neither will any priest say a word in opposition to the suggestion. As no man knows how soon skill in arms may be needed by the sons of the Republic, none but its enemies or the insane would decry military training.

The contrast between the dignified bearing of our Catholic priests towards those who differ with them on religion and the little fellows who are forever seeking an opportunity to howl about Roman Catholic ascendancy, is made to appear very plain by such happenings as the aforesaid. It is one of the things that goes to show that ours is the church of charity, the true Church of God.

The contrast is very clear. The point made is a good one, and undeniable. Why is it that not a priest raises his voice to accuse the different denominations of ulterior motives in this reprehensible military organization of the youth in the Sunday schools? It is because the authorities of the Roman Catholic Church know that these Protestant organizers are ignorantly forwarding a great Roman Catholic propaganda,—that they are, unawares, working in harmony with those whom they ignorantly think they oppose. The motives are in perfect harmony; the contrast is in the fact that the one is intelligently doing what the other is ignorantly assisting to further. W. H. M.

Is Japan Dealing Fairly?

THE silver wedding of the emperor was observed with due ceremony and eclat, on the ninth of March, notwithstanding the unfavorable condition of the weather. When the emperor rode out to review the troops the empress rode in the same carriage with him. This is the second time in the history of the nation when such a thing has been done. The first time was on the promulgation of the constitution. It is to be presumed that in both instances the act was intended to show to the outside world the adoption of foreign usages by the court, and to exhibit the advance made by Japan in the civilization of the nineteenth century. The act calls our attention to the constitution, and to a recent incident which may perhaps indicate the real value of at least one portion of that document. The twenty-eighth article reads as follows:—

Japanese subjects shall, *within limits not prejudicial to peace or order, and not antagonistic to their duties as subjects*, enjoy freedom of religious belief.

The Christian world has spoken very favorably of this article of the constitution, and has inferred and hoped very much from it. When looked at closely, especially the part I have italicized, it will be seen that the "freedom" may very easily be set aside by "the powers that be." It would not be difficult to insist on kinds of obedience that would instantly take away and utterly destroy all freedom of religious belief.

The incident that illustrates the present working and value of this article, number twenty-eight of the constitution, is this: A verbal command has recently gone out from "A Prince of the Blood," who is the commanding officer of the chief and related garrisons in a certain part of Japan, that all the soldiers who are Christians must give up their Christianity. In one of the garrisons a dozen or so of the rank and file, and a few officers, are Christians. The men have decided that they must perforce obey the order as to outward appearance, hence half a dozen of them have already asked that their names be erased from the church register. The remaining half-dozen will do the same very shortly. They did not make the request in a body, I am told, lest the few Christians remaining in the church should be too much disheartened and the church broken up. The men affirm that they have no intention of giving up their faith, but they

feel constrained to give up the open profession of their religion. In another of the garrisons all the Christians, with the exception of one who is at present resolute in holding out for his right to religious liberty under the constitution, have asked to have their names erased from the church register.

No one has heard that the Shinto and Buddhist soldiers have been ordered to give up their religion. The discrimination is solely against the Christians. The verbal command required secrecy as well as apostasy, but in the nature of the case it was rather difficult to enforce the former. The Japanese pastors whose work is directly affected by this despotic command are deeply stirred by it, and it is probable that they will make it public through the press. This is certainly the most flagrant act of tyranny that I have heard of for some time, although acts of a kindred nature have been altogether too common since, as well as before, the promulgation of the constitution.

On inquiry I find that it is practically in the power of heads of departments to exercise a good deal of tyranny in this and in other matters, too. It is generally understood that students in the government normal schools, and in fact, all persons in government service, are forbidden to have any thing to do with politics or political assemblies; but I am not aware of any such public prohibition in religious matters. As the case now stands, it seems that if the principal of a school happens to be a Christian, or friendly to Christianity, the students are at liberty to attend Christian services, or to become professing Christians; otherwise their liberty is taken from them. The same is true of the common schools where there is a head and under teachers. If the principal is opposed to Christianity, the under teachers are given to understand that they are to have nothing to do with it. If they refuse to obey, their services are soon dispensed with, *but never because they are Christians!* I am told that the same is true of the teachers—who are nearly always men—and the school children they have to teach. If the teacher is antichristian, the scholars are notified that they must let Christianity alone. If they disobey, school life is made very uncomfortable for them. This accounts very largely for the difficulty experienced in reaching the children. Sunday-schools do not flourish. The reasons given to the children by antichristian teachers is that Christianity is a foreign religion, and that it is antagonistic to the best interests of the country. The children accept the statement as true—as a matter of course—and then tell what they have learned to their parents, who in turn become more difficult to reach. This accounts, in part at least, for the present and very general lack of interest among the people in Christian preaching.

I am told that the chief of any and all departments, military, civil, legal, educational or what not, exercise at their discretion this arbitrary authority in allowing or forbidding a variety of things. The authority is said to be extra legal or lawless, yet it is exercised as though it were properly delegated and employed. It is not easy to imagine that the highest authorities are ignorant of this assumption and arbitrary use of power. It must be assumed that for reasons best known to themselves, they choose to wink at it. The Government of Japan may be said to tolerate Christianity, but it can hardly be

said that it encourages it. A fair front is put on before the outside world, but behind this choice lacquer of appearance there is the silent allowance—or possibly worse—of the unfairness, injustice, and tyranny already mentioned. Is Japan dealing fairly with her own subjects in allowing such a state of things? Is she dealing honorably with the enlightened nations in whose presence she is making such an outward show of having attained, or almost attained, to the highest summit of nineteenth century civilization?

If foreign merchants were hampered in such ways as these named in this article in their business relations with native merchants, would they be apt to remain perpetually silent? Would they not, instead of this, take immediate and forcible action in bringing the matter to the attention of the highest authorities through their national representatives?

Should Christian workers be any less earnest and energetic in endeavoring to remove any and all impediments to the progress and success of their business?

Can Japan be said to be dealing fairly either with its own subjects or with the Treaty Powers while "the government" allows officials, high or low, large or small, to exercise such discretionary and despotic power over the religious liberty of those under them as the commanding officer already named has exercised, and as others are and have been exercising in other departments of the national service?—*Rev. J. L. Atkinson, in Independent.*

The Sunday Movement in Ireland.

THE spirit and animus of Sunday laws is not confined to the United States. Here in Ireland the same steps are being taken that have been traveled by the agitators in America. The Sabbath (Sunday) Observance Society is making itself felt in different ways. Through its influence twenty-four ministers of different denominations advertised to speak on the Sabbath question April 15. Large audiences were reported from many churches.

In behalf of the Sunday and the nature of its observance the witnesses did not seem fully to agree; but as it was with the witnesses against Christ they agreed that he was worthy of death, so these all agreed that Sunday must be kept. One argued for Sunday from the fourth commandment which teaches the observance of the seventh day, first stating that the Sabbath was changed with the sanction of the apostles; then afterward trying to prove that Christ changed it. But the burden of the whole argument seemed to be to get the people into the church on Sunday. The special reasons given why such a general move was being made now was that the railroads and steamboats were offering inducements that would enable many to go on excursions.

Another minister said, "We will take it for granted the Sabbath was changed by the proper authority." Then he argued the strict observance of Sunday from the Sabbath law. The secretary of the society said he was not arguing as to which day was the Sabbath, but was simply presenting the laws regulating the Sabbath. He claimed a large share of the Sunday desecration was owing to the shops and stores keeping open late Saturday afternoon. Hence he would have Parliament enact laws shutting up places of business at a certain hour on Saturday afternoon. This would give the people time for recreation

and other necessary work so that Sunday would be protected.

Of course this seems a very harmless kind of legislation. But where will the Sunday law advocates stop? They are not, and would not be, content with shutting up the shops and stores on Sunday unless they could in some way get the people to fill their churches. And so they would make laws infringing on the rights of men to carry on their business on another day of the week so that the employed may have time for excursions, recreation, etc., so they will be willing to attend church on Sunday.

From what I have seen here, however, enforced idleness means drunkenness, debauchery, and crime, instead of rest, development, and spirituality. There is but one way in which men can be brought to keep the Sabbath and that is to bring them to Christ. Circumstances may force men into outward conformity, but it is only the living Christ within that can give virtue to any act.

O. O. FARNSWORTH.

Belfast, Ireland.

The Growth of Congressional Religion.

THE progress of the spirit of formal religion in Congress is evidenced by this debate, which took place in the House of Representatives on April 30. The extract is from pp. 5152-53, of the *Congressional Record*, May 1:—

The Clerk read as follows:—

That with the view of increasing the facility for religious instruction in the army, the council of administration, at a post where there is no chaplain, is authorized to employ a minister of the gospel, for the purpose of religious instruction at said post, the total expenditure at each post for such purpose not to exceed \$1,500 per annum, and no further appointments of chaplains in the army shall be made until the total number is reduced below twenty.

Mr. Pickler and Mr. Bowers, of California, rose.

Mr. Bowers, of California, obtained the floor.

MR. PICKLER. I desire to reserve a point of order on this provision.

MR. BOWERS, of California. I make a point of order on this paragraph. I do not care to argue the question, but will simply state it. By Rule XXI. it is provided:—

Nor shall any provision in any such bill or amendment thereto changing existing law be in order, except such as, being germane to the subject-matter of the bill, shall retrench expenditures by the reduction of the number and salary of the officers of the United States, by the reduction of the compensation of any person paid out of the treasury of the United States, or by the reduction of amounts of money covered by the bill.

Now, I submit that this provision is not in line with either of the three requirements of this rule. It does not retrench expenditure in any one of the three ways which the rule contemplates. It does not reduce the number of employes, nor their compensation, nor the amount appropriated in the bill. In no sense can it be proper legislation upon this bill. In effect, it provides for the appointment of sixty-two additional officers whose yearly salary will amount to over \$90,000, with other allowances amounting to nearly as much. Thus this provision largely increases the amount to be appropriated hereafter by increasing the number of these officers. I do not care to discuss the matter.

THE CHAIRMAN. The Chair sustains the point of order.

MR. WHEELER, of Alabama. Will not the Chair hear the other side?

THE CHAIRMAN. The Chair is not obliged to hear the other side; but as a matter of courtesy will withdraw its decision and hear the gentleman.

MR. WHEELER, of Alabama. Mr. Chairman, this amendment reduces the number of officers, and therefore is not subject to the point of order.

Any amendment is in order under Rule XXI, which to use the words of the rule—

shall retrench expenditures by the reduction of the number and salary of officers of the United States.

This paragraph of the bill does reduce the number of chaplains in the army from thirty-four to twenty.

The gentleman is quite mistaken as to the expenses which may be incurred under this provision. It simply authorizes the employment of certain persons at a compensation not exceeding \$1,500 a year for any post. Some large posts have a great many soldiers; but however large the post the compensation of the person employed is not to exceed \$1,500. At some of the smaller posts the expenditure will probably not

exceed \$50 or \$60 a year, and may be even less, and at many of the posts there would be no expenditure at all.

There is nothing in the bill whatever to show that the expenditures would exceed more than two or three thousand dollars, which would manifestly be a great saving when we consider the number of officers that are dispensed with by the adoption of this provision in the bill.

Now, Mr. Chairman, this amendment was suggested by the changed condition of the country: the army posts are now being surrounded by civilization; the frontier is a thing of the past, and at most of the army posts the necessity for having permanent chaplains has ceased to exist. Is it not better for posts near cities for the council of administration to be authorized to employ ministers to visit these posts and preach, and also to visit the sick and dying, than to retain permanent chaplains? A Catholic soldier, for instance, when he is dying, prefers to see a Catholic priest and certainly he does not want a Presbyterian minister, or a minister of any other denomination to come and administer to him, no matter how good such minister may be, and a soldier who has been reared in the Protestant religion would, of course, prefer to see a minister of his own faith.

MR. BOWERS, of California. Even if he is the chaplain of the post.

MR. WHEELER, of Alabama. My contention is that at posts which are surrounded by civilization, and where the services of ministers of the various denominations can be secured, it would be better to have ministers of different denominations preach from time to time than to have the same chaplain every Sunday for four years.

MR. HOPKINS, of Illinois. Will the gentleman allow a question?

MR. WHEELER, of Alabama. Yes.

MR. HOPKINS, of Illinois. The gentleman does not mean to convey the impression, I presume, that a Catholic priest would not be admitted to any post now to administer to a dying Catholic soldier under existing law?

MR. WHEELER, of Alabama. No, by no means; but I think there should be some provision to pay his expenses for going there. Take a man from Fort Sheridan, for instance, or any post near a city—

MR. HOPKINS, of Illinois. No minister of the gospel or priest under such conditions would ask to be remunerated. He regards it as a part of his duty.

MR. WHEELER, of Alabama. But does not the gentleman think it better for a great Government like ours to pay the expenses incurred by good ministers in travelling to and from posts rather than have them pay their own expenses? Ministers are generally poor—

MR. HOPKINS, of Illinois. Well, make provision for them if you want to, but keep the chaplains in the posts.

MR. WHEELER, of Alabama. There will be enough chaplains left for all the posts on the frontiers, where they can not have the facilities that I have suggested.

MR. PICKLER. Then why do you want more chaplains?

MR. WHEELER, of Alabama. The bill does not provide for any more chaplains. I have just stated that at some of the frontier posts they ought to have chaplains, because at those distant points there are no ministers sufficiently near to visit the posts. Therefore the services of a chaplain are necessary, and the bill retains twenty chaplains for posts of that character.

But take a place like Governor's Island, or Fort Hamilton, N. Y. Arrangements could be made in advance so as to secure the services of eminent divines to preach at those posts at times when they happened to be in New York. They could be paid a moderate sum and would be entertained by some officer at the post, and a sermon by an eminent preacher will call out every soldier and officer and everyone else at the post and would do a great deal of good. Distinguished ministers like to preach to such congregations and would readily accept such invitations.

The churches at the seaside resorts are nearly all kept up in that manner.

A committee of the church correspond with ministers of great note and in that way arrange to have one eminent divine preach one Sunday and another the next, and so on through the season. They pay them about \$50, and one of the vestry entertains the minister at his house.

The chaplain at West Point is a very excellent, cultivated, and eloquent gentleman, but all will admit that it is a pretty hard task for him to preach in the same pulpit week after week and year after year all his life, and it would be a great relief for him to have a distinguished minister to take his pulpit alternate Sundays, and the most distinguished ministers of Europe and America would gladly accept invitations to preach to the cadets. Young men like cadets are the kind of people great preachers like to impress.

MR. BOWERS, of California. Mr. Chairman, I rise to a question of order. I believe the only point before the committee is the point of order. Not the merits of the case. That is not before the committee now. It is the point of order on the paragraph.

MR. WHEELER, of Alabama. My friend himself argued the merits, and I was only replying to him.

But I insist that the point of order can not be sustained against the paragraph on the ground the gentleman alleges, because as a matter of fact it reduces the number of chaplains to twenty.

MR. BOWERS, of California. When?

MR. WHEELER, of Alabama. As fast as vacancies occur; and there is nothing in the bill to provide that it shall not commence at once.

MR. BOWERS, of California. Do I understand from the gentleman's view that no appointments are to be made until the number of chaplains is reduced below twenty?

MR. WHEELER, of Alabama. They can, under this provision of law, have the chaplains or ministers from the neighboring churches to come to the post.

MR. BOWERS, of California. But this provides for chaplains at every post. Now, there are ninety-eight of these posts, and we must increase the number by sixty-two in order to provide for them.

MR. WHEELER, of Alabama. The gentleman, certainly, did not read the bill properly. It authorizes the employment of ministers and does not create more chaplains. I think the limit of \$1,500 ought to be reduced, and we could very properly incorporate a proviso in the bill that in no event should the expense incurred exceed the amount now paid to chaplains. This would fully answer the gentleman's objections.

One expense of permanent chaplains my friend has overlooked. The retired chaplains are becoming very numerous. The number of chaplains now on the retired list are more than half as great as the entire active list.

THE CHAIRMAN. The Chair sustains the point of order, and rules out the paragraph excepted to.

In this case, therefore, the Government did not commit itself to further facilitating religious instruction in the army by appropriation of public money.

Australian Correspondence.

THERE are organizations in existence and at work here for the purpose of enforcing the Sunday, and other like measures, the same as in America. We have the "Council of the Churches," the "Christian Electors' Association," the "Scripture Education League," the "Lord's Day Observance Society," and the "Anti-Sunday Traveling Society." They answer exactly to the National Reform Association, the American Sabbath Union, and the like over there. And they are beginning to be quite active. They are speaking out recently in no uncertain tones. In the language of Mr. H. H. George, they mean to show the Parliaments over here that these are Christian nations, or colonies rather. They are sending out circular letters to the electors, or voters, telling them how to vote. Yet they will assert in these very letters that they are "neither political nor ecclesiastical, in the limited sense of the term, but ethical." They boldly declare that they want the "balance of power" placed in the hands of the Christian element of the country. They are besieging the various premiers of the colonies to have Sunday entertainments and amusements stopped, as the churches cannot stand the competition. They say they want the present Sunday laws "vigorously enforced," and more of like legislation. The New South Wales Parliament has already acceded to their demand that Sunday concerts and amusements shall be stopped, though the premier of this colony, Sir George Dibbs, set up a deputation from the "Council of Churches" that recently waited on him praying against these things, in pretty good shape. Here is a little of the conversation that passed between them, as reported in the *Sydney Daily Telegraph*, of February 17, 1894:—

SIR GEORGE DIBBS. What is this Council of the Churches?

MR. WALKER. It is the representatives of the six largest Protestant denominations of the colony, the Anglicans, the Presbyterians, the Wesleyans, the Congregationalists, the Baptists, and the Primitive Methodists. It is desired that the Premier should enforce

the law in regard to Sunday entertainments. A charge is being made for admission at the Alhambra and the Tivoli.

SIR GEORGE DIBBS. Have you been there?

MR. WALKER. No.

SIR GEORGE DIBBS. Where is the Tivoli?

MR. WALKER. I don't know.

Several members of the deputation: In Castlereagh Street.

SIR GEORGE DIBBS. Which of you was there last?

A member of the deputation explained that they had got others to go there.

SIR GEORGE DIBBS. Oh!

MR. WALKER. These entertainments are of a secular character.

SIR GEORGE DIBBS. What do you call secular?

MR. WALKER. They are by no means sacred in any form. They are comic. And we have evidence that they sing parodies of sacred songs.

SIR GEORGE DIBBS. Have you been able to draw the line between secular and sacred music? I have made several attempts and failed.

MR. WALKER complained that it was a desecration of the British Sunday.

SIR GEORGE DIBBS. What is the British Sunday? I have heard of British beer, but not of British Sunday.

MR. WALKER. I think you know what it is.

SIR GEORGE DIBBS. I don't know what it is. Do you go to the two tables of stone for it?

MR. WALKER. Yes.

SIR GEORGE DIBBS. Then you are out of court.

After another discussion,—

SIR GEORGE DIBBS. You clergymen, you know, are too exacting; and because you are too exacting, the people are obliged to resort to these tricks (of advertising "free" and then charging an admission).

MR. WALKER. Do you think there is any great curtailment of liberties of the people of New South Wales?

SIR GEORGE DIBBS. You must recollect that you cannot make good people by Act of Parliament.

The Rev. Dill-Macky said they were afraid of a continental Sabbath. By and by they would want the law a little more stringent. Then they should be able to deal with the dancing saloons that open on Sunday.

From this it can be seen that we are likely to have as lively times over here soon as you have had in America.

How this treatment of this deputation is regarded by the religious press may be seen from the following quotation from the *Australian Christian World*, of February 22, 1894:—

A more miserable, pitiful, shuffling reception of an influential deputation could scarcely be imagined, yet it is only natural, from the simple fact that the Church is not recognized as a factor in politics. The churches of the land have taken no part in the political life of the country. The Church, as a Church, has no vote nor influence in Parliament, so it is simply sneered at by the premiers. Some of the remarks made by Sir George Dibbs were little short of blasphemous, such as, for instance, when Rev. John Walker said that such concerts as were being given in these places of amusement were a desecration of the British Sunday, the premier sneeringly said: "What is the British Sunday? I have heard of British beer, but not of British Sunday."

This will give you a little idea of what is in the wind here. The spirit of persecution is abroad in the land. Only last Sunday my nearest neighbor, a devout Presbyterian, got quite angry because my two children were playing in an open field back of our lot, in the sand with their little toy cars. He commanded them to go home, and threatened to whip them if they did not. When I went over to ask for an explanation of his course and find out who was supposed to have jurisdiction over my children, he said that if we stayed here we must keep the Sunday; and if these things were not stopped he would take measures to see that they were, and would make it "hot for us." Of course, I told him that this was not the Christian way of doing; that we observed the seventh day and expected to go about our business on Sunday the same as on other days; and that I thought we would get along all right if he would simply attend to his own affairs and not try to run the whole neighborhood. But this only illustrates the spirit that is being aroused as the wit-

nesses for God's Sabbath begin to scatter out into the world preparatory to the last great conflict and struggle. The signs truly are thickening on every hand for the great battle. W. A. COLCORD.

"Catholicity in Macedonia."

THIS is the heading of an article which appeared March 4, in the *Western Watchman*, of St. Louis, "A Catholic journal devoted to the interests of the Catholic Church in the West." There are several points in the article that are very significant and worthy of careful consideration. It is as follows:—

The Catholics who in 1870 were not more than 2,000 to 3,000 are to-day at least 30,000, thanks to the energy of Mons. Miladenoff. The sacrifices which the converts from among the schismatists are obliged to make is ample proof of their sincerity. The apostolic zeal of the bishop has obtained for him the imperial firman, which gives him extraordinary authority in his diocese, authority not only in *ecclesiastical*, but in *the civil courts*. Thus transports, bills of sale, etc., have no value without the seal of the *Catholic bishop*; all his sentences on matrimonial contracts and others, have to be executed without further investigation or proof by the civil authorities; and he has to give diplomas to school teachers. Where is there a government more clerical and ultramontane than that of the Sultan?

This, then, is "Catholicity in Macedonia." But as the article appears in a journal "devoted to the interests of the Catholic Church" in America, and thanks "the energy" of the promoter of this Catholicity, and calls it "apostolic zeal," may we not justly conclude that this is *true* Catholicity in America?

But there need be no question as to whether this is Catholicity in this country, and every other. It has been such ever since Constantine, over one thousand years ago, established the evil precedent of allowing the Catholic bishops to rule in civil affairs. The historian Gibbon gives a description of that precedent that has a striking similarity to parts of the article just quoted. He says:—

The Latin clergy, who erected their tribunal on the ruins of the civil and common law, have modestly accepted, as the gift of Constantine, the independent jurisdiction, which was the fruit of time, of accident, and of *their own industry*. . . . The arbitration of the bishops was ratified by a positive law; and the judges were instructed to execute, *without appeal or delay*, the episcopal decrees.—*Decline and Fall*, ch. XX., par. 25.

The custom, then, of allowing Catholic ecclesiastics jurisdiction in civil courts, supreme courts at that, was in Rome, "the fruit of time, of accident, and of their own industry." But the "extraordinary authority" of the Bishop of Macedonia, "not only in ecclesiastical, but in civil courts," is attributed to his "apostolic zeal." Apostolic zeal! What a travesty on the love and fervor of those holy men of old, who went forth at the command of Him who said, "All power is given unto me. . . . Go ye therefore into all the world, and *preach the gospel!*" This was all the "firman" they required; and it gave them extraordinary power too. It also forever forbade them, and all who would follow Him who sent them, from seeking any power but that of the gospel, which is the power of love. But all who forsake this imperial firman are thereby deprived of its power, and as power they will have, they seek that of the State, which is that of force alone.

But that this evil should be done under the guise of Christianity, as "apostolic zeal," is a shame and blight on that holy cause. But this is Catholicity, Satan's

masterpiece, an imitation and perversion of the true. How shall we escape its deceptions?—By having nothing in common with it. By ceasing to trust in men, their power, and their traditions. By trusting in God, his word and his power. In this way, and this alone.

But shall we wait till Catholicity in truth becomes Catholicity in practice, as in Macedonia? Shall we wait until "matrimonial contracts and others" have to be sanctioned by the Catholic clergy and "bills of sale, etc., are of no value without the seal of the Catholic bishop?" You know the Word of God speaks of a time when "no man might buy or sell save he that had the mark, or the name of the beast." The "mark" to which the Catholic Church points with such evident pride, and claims as distinctively its own, is the day which it has commanded to be observed as holy instead of the day which God has commanded to be observed as holy. As long as we cling to this, from whatever pretext, we are standing upon Catholic ground, and are upholding Catholicity. And "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." More than this; many think that they love God, when they do not. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." The commandments of God forbid the keeping of the day that the Catholic Church says is holy. They command that another day, "the seventh," be kept holy. And if it be a "grievous" thing to keep it holy, where is our love for God? To know God is to love him; "but he that saith (by his profession), I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

If we love God, then, more than we love the day commanded by the papacy to be kept holy, we will keep the day which his commands declare is holy. God calls upon us now to prove our loyalty to him. He brings a test upon the love we have professed. What shall we say to the charge he brings against us, if we claim by our profession to know him and yet do not "keep his commandments?" The question turns of loyalty to God or loyalty to the Catholic Church. The time for a decision is at hand. Christianity or Catholicity, which will you choose?

C. G. HOWELL

Priest, Politics, and Woman.

At the Woman's Suffrage mass meeting, held in the great hall of Cooper Union, New York City on the evening of Monday, May 7, a Roman Catholic priest, Father Ducey, is reported as expressing himself thus, by the *New York World*, with a few comments as to the effect of his words:—

"We hear it said by these Protestants—I am a Catholic, as you know, and I am opposed both to Protestants and protestants—that if women voted, then suffrages would be held by the Catholic Church to fasten its hold upon the nation."

"The priest came to the edge of the platform, and, flinging up his hand, cried: 'That's a lie!' In the whirlwind that came then the tinkle of a glass from his *pince-nez* was lost, but the glass was not. It bounced down on a reporter's copy and was handed back.

"The Catholic Church has elevated woman, and non-Catholic women will bear

me out in this. The church has put a woman in her dearest and purest and holiest embodiment among the Godhead."

"There was a timorous handclapping at this.

"She has put Mary, the mother of Jesus, and, as I believe, the mother of God, side by side with our Redeemer and our redeeming Brother."

"Hisses mingled with applause. Approval strengthened. They who indorsed what the priest had said strove with those whose religious prejudices were opposed to the honor paid to the mother of Jesus. Approval won, though it took long to do it. The incident had its significance to those who remember that the heaviest vote polled at those school elections where women have the ballot has been called out when religious prejudice was a campaign issue."

The Breckinridge-Morse District Sunday Bill.

[At the hearing on the Breckinridge Sunday bill for the District of Columbia, held before the House Committee on the District, Jan. 6, 1891, Alonzo T. Jones, editor of this paper, addressed the committee. Much of his address is just as applicable to the Morse bill, which is now before the Commissioners and the District Committees. The following is taken from what was there said before the committee by Mr. Jones.]

THE intent of the makers and promoters of this bill is to subvert the constitutional rights of the people. The intent of the law-maker is the law. As, therefore, *by their own words*, the intent of this exemption clause is to stop all effort to teach or to persuade people to keep the Sabbath instead of Sunday; as the intent of the body of the bill is to compel all to keep Sunday who do not keep the Sabbath; and as the intent of both together is to "scoop all in" and "make sure work," it follows inevitably, and my proposition is demonstrated, that the promoters of this legislation do distinctly contemplate the taking away of the right to observe the Sabbath in this nation, and to allow the keeping of Sunday only.

There is another consideration in this which shows that the State will be compelled to take official and judicial cognizance of the conscientious beliefs and observances of the people. It is this: When a law is enacted compelling everybody to refrain from all labor or business on Sunday, excepting those who conscientiously believe in and observe another day, then there will be scores of men who know that in their business—saloons, for instance—they can make more money by keeping their places of business open on Sunday than on another day, because more men are idle that day. They will therefore profess to observe another day and run their business on Sunday. This is not simply a theory, it is a fact proved by actual examples. One of the very latest I will mention. I have here a clipping from the *Southern Sentinel*, Dallas, Texas, February 4, 1890, which I read:—

Right here in Dallas we have an example of how the law can be evaded. Parties have leased the billiard hall of the new McLeod Hotel, and have stipulated in their lease that they are conscientious observers of the seventh day [though to the best of the common knowledge and belief they are not]; that, in consequence, their business house will be closed on Saturday, and will be open on Sunday.

MR. GROUT.—If they are known to be conscientious worshippers, and keepers of the seventh-day Sabbath, what defense would they have?

MR. JONES.—The defense would still be a claim of "conscientious belief in, and

observance of, another day." The claim indeed might not be sincere. And if there were any question of it in the community, it would certainly be disputed, and the court would be called upon to decide. Thus you see that by this bill the United States courts will be driven to the contemplation of conscientious conviction and compelled to decide upon the sincerity of conscientious beliefs and observances. And thereby it is proved that the introduction and advocacy of this bill is an endeavor to commit Congress and the Government of the United States to the supervision of the conscientious convictions of the people.

Now, gentlemen, to prevent this was the very purpose of the First Amendment to the Constitution. It is well known, as I have stated, that the colonies which formed the original thirteen States had each one an established religion. When it was proposed to organize a Federal Government, the strongest influence that had to be met and overcome was jealousy of a national power—a fear that a national power would override the powers and interfere with the domestic affairs of the States. It was this that caused the adoption of the First Amendment to the Constitution. Their affairs of religion and the exercise thereof being the dearest of all, are first assured protection. Fearing that the national Government might enact laws which would restrict or prohibit the free exercise of the religion of any of the people of any of the States; or that it might adopt or indorse some one of the religious establishments of the States, and thus form an alliance which might annihilate both political and religious individuality; that the political individuality of the States and the religious individuality of the people might be free; for themselves and their posterity the people declared that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It is not to be inquired whether there was any danger of that which they feared, they feared it and that is enough. And because they feared it, because they were so jealous—rightly jealous too—of their religious rights and conscientious convictions, they guarded these, as they intended and supposed, *forever*, from any supervision or cognizance whatever on the part of the national Government. And upon this I quote now more fully the words of Bancroft, to which I merely referred a little while ago:—

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and, not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.—*History of the Formation of the Constitution, Book V, chapter 1.*

Thus, says the historian, there is by the Constitution "perfect individuality extended to conscience." This individuality, these rights, are as dear to us and as sacred as they were to the fathers of our nation, yet no more so to us than to other people. Therefore, gentlemen of the committee and the representatives of the people, by your respect for the Constitution and your oath to support it, and in behalf of the sacred rights of all the people, we implore you to give no heed to any demand

for legislation, which in any way, to the least degree, proposes to touch the conscientious beliefs or observances of a solitary individual in all the land; give no heed to this bill, which, in its very terms, proposes to commit Congress to the supervision of conscientious beliefs, and proposes to drive the national power into a field where the makers of the national power forbade it to go, and to compel it to assume jurisdiction of questions which they have forbidden it even to consider.

Now as to the petition—that petition shows what this bill means. Both this bill and the Senate bill, “which includes this,” were framed and introduced upon this petition. If we know what the petition asks for, we shall know also what the bills are intended to give. Here is the petition—I read the one for the national law, “which includes this:”—

To the House of Representatives of the United States—
The undersigned organizations and adult residents (21 years of age or more) of the United States hereby earnestly petition your honorable body to pass a bill forbidding in the United States mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, *except works of religion.*

That is the petition which they are circulating. That is the petition which they present to you. That is the petition upon which these bills were framed. They ask you to stop everything on Sunday—“all Sunday traffic and work,” all “work, labor, or business,” “*except works of religion.*” And yet they have the face to plead before the public, and in the presence of this committee, that this question “has nothing to do with religion.” Nothing to do with religion when it prohibits everything “*except works of religion*”? If this is not a religious petition, why do they “*except*” only “*works of religion*”?

Except works of religion, and works of *real* necessity and mercy, and such private work by those who *religiously* and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship.

Of traffic, work, labor, or business, the exception is works of *religion*; of the people, the exception is only of those who *religiously* and regularly observe another day. Those who are to observe the day named must be religious that day; those who do not observe the day named must be religious, and regularly so, some other day of the week. Now, gentlemen, these bills were framed upon this petition. The intention of the petition is the intention of the bills. Therefore it is as plain as the day that the object of both this bill and the Senate bill is the enforced conscientious belief in, and religious observance of, a rest-day.

The question then which would inevitably arise upon this is, What religion is it whose works of religion only shall be excepted? That question would have to be answered. It would have to be answered by the United States courts or by Congress. But whenever, or by whichever, it shall be answered, when it is answered, *that moment you have an established religion—a union of Church and State.* You cannot go back if you take the first step. The last step is in the first one, and we beg of you, gentlemen of the committee, and of these men themselves, for their own sakes as well as ours, *do not take the first step.*

We all know that the most wickedly cruel and most mercilessly inconsiderate of all governments is that in which the ecclesiastics control the civil power. And

how are you going to escape it under such laws as here proposed? Who is to enforce these Sunday laws? Who, indeed, but those who are working for them? Certainly those who are opposed to them, or indifferent about them, will not enforce them. Who then are they who are working for the enactment of these laws? Who organize the conventions and count out the opposite votes? Who appeared here before your committee to argue in favor of it? Who, indeed, but the Church managers? for you saw how summarily the Knights of Labor part of the delegation was squelched.

Well, then, if it is the Church which secures the enactment of the law, it will be the Church that will have to see to the enforcement of the law. In order to do this she will have to have police and courts which will do her bidding. This is her great difficulty now. There is now no lack of Sunday laws, either in the States or the Territories, but the laws are not enforced. In order to get executives and police and courts who will enforce the law to her satisfaction, the Church will have to elect them. Then, as said Mr. Crafts in this city the other day, they will form “Law and Order Leagues to enforce” the Sunday laws. Here then is the system: The Church combines to get the law enacted; the Church secures the election of officers who will do her bidding; the Church forms “Law and Order Leagues” to make sure that the officers do her bidding and enforce the law. Where, then, will the State appear, but in the subordinate position to formulate and execute the will of the Church? Then you have the Church above the State, the ecclesiastical superior to the civil power. This is just what is in this national Sunday-law movement; and this is what will certainly come out of it. It is inherent there.

But when George III. undertook to make the military superior to the civil power, our liberty-loving fathers declared it tyranny and avowed such things should not be in this land. And now when a movement reaches the national capitol which bears in itself an attempt to make the *ecclesiastical* superior to the civil power, it is time for the American people to declare that this is tyranny also, and resolve that no such thing shall be in this land. That attempt one hundred and fourteen years ago grew out of the “divine right of kings” to govern, and the doctrine that governments do not derive their just powers from the consent of the governed. This attempt now grows out of the divine right of the *ecclesiastics* to govern, and likewise that governments do not derive their just powers from the consent of the governed. The president of the American Sabbath Union, which is the originator of this national Sunday-law scheme, has definitely declared in so many words that “governments do not derive, their just powers from the consent of the governed;” and one of the secretaries of an auxiliary union has as definitely stated that “this movement is an effort to change that feature of our fundamental law.”

Gentlemen, when such doctrines as these are openly avowed, and when such an attempt as this is made by those who avow them, to embody them in national law, it is time for all the people to declare, as the Seventh-day Adventists decidedly do, that this nation is, and of right ought to be, FREE AND INDEPENDENT OF ALL ECCLESIASTICAL OR RELIGIOUS CONNECTION, INTERFERENCE, OR CONTROL.

Fanatical and Unconstitutional.

SENATOR GALLINGER has introduced a bill “to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia.” As this bill was presented “by request,” he is not responsible for its conception, which can be readily traced to its authors. Is it incumbent upon congressmen to waste time and exasperate freemen by presenting bills that are absolutely unconstitutional? Ought not the result of their last attempt to throttle liberty of conscience to suffice as an object lesson for at least two years? What good came of attempting to shut up the World’s Fair on Sunday? The law was defied and Congress was slapped in the face, as it ever will be when fanaticism overrides reason and demands that we return to the intolerance of the Puritans.

“Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof,” is the very First Amendment to a Constitution upon which this Republic is based; yet cranks in trousers and in petticoats ever and anon do demand now that God be put into the Constitution, and now that the District of Columbia, which is at the mercy of men who pay taxes elsewhere, shall be subjected to religious legislation. Have we no Hebrews among us? No second Adventists? No agnostics? So long as public peace is preserved, what business has Congress to mind the business of the people of this District? Listening to fanatics, legislators have driven cabs from their stands on Sunday against the wishes of both drivers and the public, the latter of whom are sadly inconvenienced. Pursued to its logical end this tyranny would stop horse and cable cars as well. Why should cabs be more impious than cars?

Senator Gallinger’s Senate bill 1628 has been referred to the District Commissioners. In the name of liberty and the Constitution, I protest against the bill that insults both. Let the commissioners open their Bibles, and, turning to the second chapter and sixteenth verse of Colossians, read Paul’s excellent advice: “Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days.”

Behold the tolerance of a Christianity that its bigoted professors refuse to follow. Are these bigots disciples of Calvin? Then let me tell them that Calvin would repudiate such unworthy followers. What was his counsel to his students? “Observe the Sabbath day, but if any man says to you, you must keep it, then break it as a token of your Christian liberty.”

I commend St. Paul and Calvin to the attention of the three Commissioners of the District of Columbia.—*Kate Field’s Washington.*

The Stundists in Russia.

FOR many years the Russian authorities have been banishing Stundists and other Protestants to the Caucasus. As might have been foreseen, this has made that province a stronghold of Protestantism; and now at a meeting of the Holy Synod, soon to be held, the head of the Greek Church in the Caucasus is to submit a plan for breaking up the communities of believers and isolating the individual members in villages where they may be under closer surveillance. But wherever the real Protestant goes he carries the

word of God, and that is the power to convert men; so that this further dispersal will only scatter the light into regions unentered. Ecclesiastics depending upon numbers and ritual and earthly power never seem able to comprehend the fact that they cannot bind the word of God nor hinder the progress of the truth by penal legislation.—*The Present Truth.*

The True Reason.

THE Supreme Court of the State of Michigan, U. S. A., has decided that a law compelling barbers' shops to be closed on Sunday is within the police power of the State. It holds that "the best reason for maintaining the police power of the State to prohibit citizens from engaging in secular work on Sunday, is that experience has shown that one day's rest in seven is necessary to the physical welfare of the individual."

But the fact is that experience has shown nothing of the kind. There have never been any better specimens of manhood, physically, than the ancient Greeks and Romans, who knew nothing of a weekly-recurring rest day. In a time when nations existed only by the power of the sword, and fighting was little more than an athletic contest between the individual soldiers of two armies, the physical welfare of citizens was the chief concern of government; yet no pagan nation has ever known any such thing as a weekly rest day. That is sufficient to disprove the fallacy so widely spread, that the physical welfare of man is the chief object of the Sabbath rest.

But even suppose it were, why should the State interfere in the matter? It is certain that regular nightly rest is far more necessary to one's physical welfare than a weekly rest, yet no nation thinks of enacting laws requiring that all the people shall sleep from 10 P. M. till 6 A. M., or from midnight till eight o'clock in the morning. If any legislative body in the world should presume to pass such a law there would be a general protest against such an arbitrary exercise of power.

But no such law will ever be passed, because, although the securing of a sufficient amount of sleep every night is very essential to the health of the body, it has nothing to do with any system of religion; while Sunday laws are in the interest of religion. The claim that they are a physical necessity is nothing but an excuse that has been devised in America to conceal the fact that Church and State are united there as well as in the Old World.—*Present Truth, London, Eng.*

Legislative Religion Is Not Christianity.

WE deny, absolutely deny, the right of any civil power to legislate, directly or indirectly, regarding anything pertaining to religion, especially here in these United States. The majority may rule in civil things, but God alone should rule the hearts of men and the affairs concerning his worship.

There has been more blood shed and crime caused by religious—not Christian—laws and religious jealousies than from all other causes combined.

The religion which cannot be sustained without the aid of civil law is not the religion of Jesus, it is not Christianity.—*Our Prison Light.*

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NEW YORK, MAY 17, 1894.

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

THE bill repealing the law excluding the Jesuits from Germany, which was passed by the Reichstag, has been rejected in the Bundesrath or Government Council. This defeats the measure.

LONDON dispatches, of May 2, say, "The Church Patronage Bill, introduced by George C. T. Bartley (Conservative), passed its second reading in the House of Commons to-day. The bill stops the sale of the next presentations to church living, places restrictions upon all sales of church livings, and empowers bishops to prevent improper persons from being instituted in the benefices.

"The Radicals opposed the bill as aiming to hide scandal instead of extirpating it. They contended that the proper remedy is disestablishment.

"Sir William Harcourt, Liberal leader, did not oppose the bill, as he regarded it a step in the right direction."

WITH this issue the series of articles on the Roman Catholic question is resumed. The following are some of the subjects which will be treated,—Justification, is it by Penance, or by Faith? Christ or the Immaculate Conception, Which? The Real Presence, Where and How is it Manifested? The Head of the True Church, Christ or the Pope, Which? Infallibility; is it in Christ alone, or in the Pope, Which?

In reality the subject and thought of this series has not been materially broken, because, of the five issues which have intervened, only one has contained a leading article which varied in its line of thought from the discussion of the subject of Roman Catholicism as previously promised. Those who have read with care the leading articles in Nos. 15, 16, 17 and 18, of the dates of April 12, 19, 26 and May 3, will realize that the subject has not been allowed to drop, and that although the form of its presentation has been changed somewhat in these numbers the matter is equally valuable, and in reality properly introductory to that which is to follow.

PORTCHESTER, N. Y., is rejoicing in a full blown Law and Order League which, on Sunday, May 6, began its work with the Sunday closing of all the saloons. After a six days' relapse into common every day immorality it will again arouse and, not only close the saloons on Sunday, but make up for allowing the saloons to do business six days of the week by the

Sunday closing also of ice cream saloons, barber shops, and drug stores. Of the effect of the Sunday crusade on the saloons the *New York World* says:—

The result of the closing up in Portchester was to make a flourishing trade for the livery men. All who could afford the luxury drove to Harrison, where there is no license and evidently no excise law. Others walked to East Portchester, in Connecticut, and soon found their way to the side doors.

Is such a result as this a victory for true religion? Certainly not. Where there is no true religion, either in the methods or motives, there certainly will not be in the results.

THE following is the last recorded resolution in favor of the congressional passage of Sunday laws for the District of Columbia; it was passed by an auxiliary society of the Woman's Christian Temperance Union in Washington:—

WHEREAS the Christian sentiment of this community has recently again been insulted and shocked by the not only irreverent but blasphemous manner in which Robert G. Ingersoll, on Sunday, has spoken in an open theatre, and for gain, an admission of from one dollar to one dollar and fifty cents being charged. Therefore,

Resolved, That we appeal to the Sabbath-loving and God-fearing citizens of this community to bring to bear all proper means to secure the passage of Senator Kyle's bill for the protection of Sunday in this District.

Resolved, That we appeal officially to the Senate committee of this District of Columbia, asking a full and favorable report of the bill to the Senate that its passage may be secured this session.

The Woman's Christian Temperance Union of the District was very zealous in furthering the cause of the Breckinridge Sunday bill for the District of Columbia when it was before the House Committee on the District.

IN narrating the strange events which were the precursors of the siege and destruction of Jerusalem, Milman says that they who witnessed it could not but remember, at the downfall of the city, "the wild cry of Jesus, son of Ananus,—'Woe, woe to the city!' which he had continued from the government of Albinus to the time of the siege, when he suddenly stopped, shrieked out—'Woe to myself!' and was struck dead by a stone."

In the "Great Controversy between Christ and Satan," the same incident is thus narrated:—

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people." This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, "Woe to Jerusalem! woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

How many years shall not only one, but many, go up and down the streets and highways of this nation, their very condition, appearance, and presence, in itself, a louder and more insistent cry than that

of the strange prophet of evil in Jerusalem, and yet the people not take warning? No, not even when the "General of the Army of the Commonwealth" speaks such words as these, which the *Washington Post* records,—in the Capitol City, at the head of the vanguard of the crusade of the 19th century:—

He said the occasion marked a crisis in the country that was little dreamed of. "This country," said he, "is like a big bunch of straw, and all that is necessary to start it into a roaring blaze is the torch. Do you dream that in court to-day the torch was applied? We came here as an army of peace. God knows violence is the last wish of any member of this army, but I fear that the match has been applied, and that time alone will tell what is to be the outcome. If violence does follow the consequences will not be on our heads, for others were the cause of it. It now looks to me as though it would be useless to try and accomplish anything more in the line of public reformation by peace."

Troy had its Cassandra, Jerusalem its Jesus, the son of Ananus, and the United States cannot afford to turn a deaf ear to the warning cries of the times, even though the voices which proclaim them are not pleasant to the ear.

THE *Review and Herald* is the church paper of the Seventh-day Adventist denomination, and is the oldest periodical published by that body. The editor-in-chief, Elder Uriah Smith, at the request of the Foreign Mission Board of the Seventh-day Adventists, is about to make an extended tour through Europe and Western Asia. He will attend important meetings in England, Scandinavia, Germany, and Switzerland, after which he will visit Rome, Greece, and possibly extend his tour to Palestine. While thus traveling over this historic ground, his ever-fruitful pen will still be busy in editorial work for the *Review and Herald*, and we bespeak for that paper an extensive circulation, especially during this time. As every one who is acquainted with Elder Smith knows, he is an earnest believer in the soon coming of Christ, and, while visiting these battle-fields of the Church of past ages, he will no doubt be able to draw many practical and important lessons for those who expect to pass through the final conflict, and stand ready to meet the Messiah at his second coming.

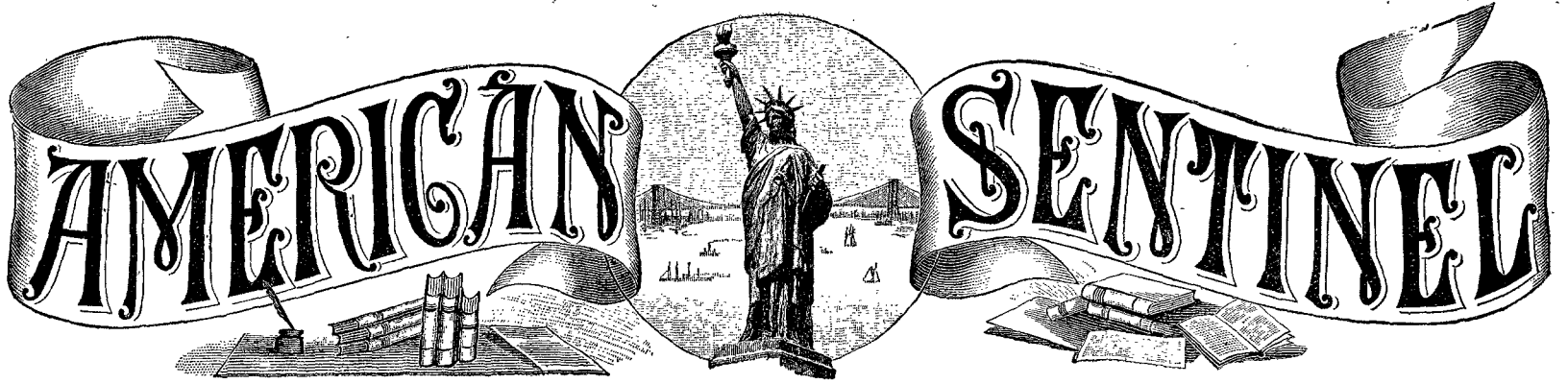
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"How shall a man be just with God?"

THIS has been the great inquiry of men ever since the days of the man of Uz, and long before.

IN fact this has been the great inquiry of all men in all ages; it is the great inquiry still; and is yet to be a far more absorbing topic than it is now.

AT each of the three great religious epochs of the world's history—the deliverance of Israel from Egyptian bondage; the Apostolic Age; and the Era of the Reformation—this has been the one great question at issue; and in our day it is again to be the great question at issue in the great controversy which is to be the culmination of all questions and of all earthly ages.

"How shall a man be just with God?" is and always has been the one single question at issue between Christianity and the papacy. And, as we have abundantly shown in these columns that it is now the avowed aim of the papacy to dominate this nation, and even "all mankind," and "all mankind" through this nation, it is evident that this nation is the pivot of the aim of the papacy. "The saviour from the Vatican" is now proposed as the saviour of this nation and of all the others. And as Christianity is ever uncompromisingly opposed to the papacy; and as the one great question that is ever at issue between Christianity and the papacy is "How shall a man be just with God?" it follows plainly enough that in our day this is to be the great question, not only in this nation, but in all the world.

How then are men made righteous—justified, saved from sin—according to the way of the papacy?—It is by penance. Proof?—Here it is: "Penance, by which the sins that we commit after baptism are

forgiven." "The sacrament of penance, in which the forgiveness of sins is granted to the penitent."—*Catholic Belief*, pp. 80, 366. One of these says that penance is the means by which the sins that we commit "after baptism" are forgiven. It is, therefore, important to know when, according to that system, baptism is to be administered; and by this to know how many sins can be committed before baptism. Here is the authoritative statement on that point:—

From what has been said, you may well judge how reprehensible is the conduct of Catholic parents who neglect to have their children baptized at the earliest possible moment, thereby risking their own souls, as well as the souls of their innocent offspring.—*Faith of our Fathers*, p. 313.

Well then, as baptism is to be administered to the child at the earliest possible moment, it were literally impossible for such person ever to commit any sins except after his baptism. And as penance is the means of obtaining the forgiveness of sins committed after baptism, it follows plumply, and as plainly as that two and two make four, that, according to the papacy, penance is the way of forgiveness of all sin, is the way of justification, of salvation. There is no escaping this conclusion from these premises. And indeed the papacy has no desire to escape this conclusion, for this is her specific doctrine. In his discussion of "The Sacrament of Penance," in his book, "The Faith of Our Fathers," which was written for the enlightenment of his "separated brethren," Cardinal Gibbons deals altogether with "forgiveness of sins" and "justification." This in itself is conclusive evidence that, in the papal system, penance and forgiveness of sins, are one and the same thing. This is "the remedy for sin" and "the means for the justification of the sinner."

PENANCE being the means of justification, the way of salvation from sin, what then is penance? Here is the authoritative answer:—

In the case of those who have fallen into mortal sin after baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a *debt of temporal punishment*, to be paid by the sinner. This *debt* remains, not from any imperfection in the power of absolution in the sacrament of penance, nor from any want of efficacy in the atonement of Jesus Christ; but because by God's will, chastisement for past sins helps us to

compensate for the imperfection in our repentance, and serves as a correction.—*Catholic Belief*, p. 191.

Now when the guilt of the sin, and the everlasting punishment due to it, are both forgiven and so have passed from the sinner, and yet he is not saved until a debt of temporal punishment has been paid by himself; then upon what does his salvation turn? and who is his saviour?—Plainly his salvation turns altogether upon the punishment; and as this debt of punishment is to be paid by the sinner himself, it just as certainly follows that the sinner is his own saviour. And thus penance, punishment, is the papal way of salvation. Nor is this all—but the Lord himself is made responsible for it, so that it is literally set forth as the divine way of salvation and the divine means of justification. For it is plainly said that this debt of punishment, to be paid by the guiltless sinner remains "because by God's will chastisement for past sins helps us to compensate [to pay for] the imperfection in our repentance, and serves as a correction." As the Lord forgives both the guilt and the everlasting punishment of the sin, and yet by his own will has fixed it that the sinner must still pay a debt of punishment in order to be justified and saved, then it is certain that, according to the papal system, God has made punishment, which is penance, the means of justification and the way of salvation.

AND indeed this is also further stated by this same authority, as follows:—

From this we see that . . . He has not dispensed us from doing with the help of his grace what we can to punish ourselves for the offenses and outrages we have offered to God. Good sense tells us that this is both right and just.—*Id.* p. 192.

Everybody who will think on the subject can easily enough see that instead of its being good sense, it is an utter lack of every element of sound sense that tells a man that it is in any sense either right or just that he should punish himself to save himself from himself. Yet as punishment is the only way of salvation known to the papacy, and as self is its own saviour, even this thing of a man's punishing of himself to save himself from himself is logical enough. And so essentially is punishment—penance—the papal way of salvation that even the dying thief, whom the Lord Jesus himself pardoned on the

cross, is made to do penance. Here are the words:—

The pardon granted to the penitent thief in the saving words: "Amen, I say to thee, this day thou shalt be with me in Paradise" (St. Luke 23:43), cannot be taken as proof that we are dispensed by God from doing works of penance. That was a wonderful and special grace granted under extraordinary circumstances; namely, when the blood of redemption was actually being shed upon the cross; moreover, the dying thief, besides bearing testimony to the divinity of Jesus Christ, confessed his guilt, and, *in the spirit of penance*, suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly due to his sins.—*Id.* p. 193.

ALL this doctrine that men must punish themselves to save themselves from themselves springs from the utterly false, even heathenish, idea that God is harsh, stern, forbidding, and exacting, instead of gentle, loving, winning, and merciful. It looks upon him as so ill-tempered and stern that he has to be "moved" by men's doing so well that they get him into a good humor, and by punishment making themselves such pitiable objects that he can finally be persuaded by the pope, or somebody else, to yield and "save" them. And here is that thought authoritatively expressed:—

We stand in continual need of actual graces to perform good acts, both before and after being justified. . . . The good acts, however, done by the help of grace *before justification*, are not, strictly speaking, meritorious, but serve to smooth the way to justification, to move God.—*Id.* pp. 76, 77.

Thus by her own showing, the god of the papacy is of such a disposition and character that it is necessary for *men*, wicked men, to do "good acts" in order to move him; and then, after they have thus moved him, it is still essential that they shall pay "a debt of temporal punishment" in order to induce him to allow them the justification which they have so hardly earned. To such a god as that it is no wonder that the Inquisition is the most pleasing tribute.

BUT such is not the God of the Bible. Such is not the God and Father of our Lord Jesus Christ. Such is not his way of justifying men. Such is not his way of salvation. Here is his own announcement of his name, which is simply the proclamation of his character and his disposition toward all mankind: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. . . . And the Lord passed by before him and proclaimed: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is the true God.

"Merciful"—full of the disposition to treat people better than they deserve. Mercy is not to treat people as they deserve. It is not merely to treat people better than they deserve, in an outward way. It is not to wait till one is "moved" by good deeds and punishments to grant what has been thus already earned. No, no. It is the *disposition*, the very heart's core of the being, to treat all persons better than they deserve. This is the Lord, the true God. "He doth not afflict from the heart, nor grieve the children of men." Lam. 3:33, margin. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children,

so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:10-14. His mercy is great above the greatness of the heavens. Ps. 108:4.

"Gracious"—extending favor. And that without measure; for it is written: "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. And the measure of the gift of Christ, is but the measure of "all the fullness of the godhead bodily." And this is the measure of the full and free favor that God has extended to every soul on this earth, just where he is and just as he is. And this boundless grace to every one, brings salvation to every one in the same measure as is given the grace, which is the measure of the gift of Christ. For again it is written: "The grace of God which bringeth salvation, hath appeared to all men." Titus 2:11. As the grace, the favor, of God is full and free to every one; and as this grace brings salvation; so the salvation of God is a full and free gift to every one. Though it is freely given, he will compel no one to take it. As it is freely given, it must be freely received. And the receiving of the free gift of God is the exercise of the faith which he has also freely given to every man. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Eph. 2:8. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Rom. 4:16.

THIS is God's way of justification: by grace, through faith; and of faith that it might be by grace. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25. Justification is the free gift of God through the righteousness of Jesus Christ who is altogether the free gift of God. For "as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon *all men* to justification of life." Rom. 5:18. And the receiving of this gift of justification, this gift of righteousness, as the free gift of God which it is, this is the exercise of the faith which God has given. And this is justification, this is righteousness, *by faith*. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:22. The faith being the gift of God, the righteousness which it brings and which is wrought by it is the righteousness of God. And this is righteousness, justification, *by faith alone* of which by her own boast the Catholic Church knows nothing; and in so boasting advertises her utter lack of Christianity.

TRUE, men are to repent, and they will repent when they find God as he is in truth, as he is revealed in Jesus Christ. For "it is the goodness of God" that leads men to repentance; and repentance itself is the gift of God. Rom. 2:4; Acts 5:31. True repentance being the gift of God, is perfect in itself, and needs no punishing of ourselves to compensate for the imperfection in it. But when the repentance is of ourselves, it has no merit that can bring to us any good, and all the punish-

ment of ourselves that could ever be inflicted by ourselves or in ten thousand purgatories never could compensate for the imperfection of it. For it is simply impossible for any man to save himself by punishment or in any other way.

THE salvation, the justification, offered to mankind by Christianity is altogether of God by faith. The salvation, the justification, offered to mankind by the papacy is altogether of self by penance. The salvation offered by Christianity saves to the uttermost all who will receive it. The salvation offered by the papacy brings to utter destruction all who follow after it. And yet the professed Protestantism of to-day recognizes "Christianity" in the papacy! Than this, nothing could possibly show more plainly how completely apostate such Protestantism is, not only from true Protestantism, but also from true Christianity. A. T. J.

The A. P. A. and Parochial Schools.

SOME months since in pointing out what seemed to him to be dangerous features in the American Protective Association, the writer said:—

"The Catholics, plotting to secure public money for the support of their denominational schools, are a menace to our free institutions. But is it any better for the A. P. A. to invoke the power of the State to compel the Catholics to educate their children in the State secular schools instead of in the parochial religious schools?" And again: "The A. P. A. scheme, which proposes to subordinate the Church to the State, would make it possible for the State to forbid the individual to render to God the things due him. The Catholic regards it as a religious duty—a service due to God—to educate his child in the parochial school; the A. P. A. would have the State say: You shall not educate your child in this way, but you shall send him to the public school in order that the State may have his first and best affections, and the Church and Him whom the Church represents, the second place in his heart." Our conclusion was: "The A. P. A. should see to it that in its efforts to preserve civil and religious liberty, it does not destroy both."

For these utterances the writer was taken severely to task by certain correspondents who denied that the A. P. A. advocated any such scheme, and who asserted that so far as the A. P. A. was concerned the papist might educate his child where he pleased; and we were challenged to either retract the offensive statement or else furnish proof to sustain it. The former we would not do because we believed our statement true; the latter we could not do because the A. P. A. being a secret organization it is difficult to prove just what its purposes are. Moreover, while having seen from A. P. A. sources, declarations which to our mind fully justified our statement, we could not at the time lay our hands upon them. But recently there has come to hand an article which was first published in the *New Era*, an A. P. A. paper, and subsequently republished, without comment, in the *American Standard* (May 5, 1894), another A. P. A. organ, which fully justifies all that we said, and shows that zeal for a good cause (the preservation of American institutions) is leading the A. P. A., or at least certain A. P. A. papers, into the advocacy of principles as utterly ruinous to both civil and religious liberty as are the principles of the papacy itself. The article in question is as follows, the italics only being introduced to call attention to the salient points:—

American Logic.

The handful of Italians who are running the papacy, have shown great skill in prolonging the contest, and

after three centuries of constant warfare it can show a great army of ignorant and superstitious dupes to do its bidding. The world is asking: What is the destiny of the papacy? Will she again send us to school to muttering monks? Consign to hell all who dispute her authority? We answer no! a thousand times, no! We cannot let her teach loyalty to Rome, and disloyalty to our Republic. The schoolmaster must be reinforced by the strong arm of the State. We must profit by the example of papal States who have rebelled against priestcraft. We must drive her dupes from our schools, where employed as teachers, compel her youth to attend the State schools, make it felony for a papal priest to in any way interfere in keeping a child from the State schools; if they demur, object, tell them to get out of this land dedicated to civil and religious liberty, and return to their Italian masters who have neither power nor respect for the country they ruled and plundered for ten centuries.

We leave it to the candid reader if this does not bear out the statement that it is proposed to deny to Catholics the right to educate their children in their own schools; and if it does not justify the caution given months ago by the writer, namely, that the A. P. A. should have a care lest in its efforts to preserve liberty it does not destroy it.

C. P. B.

Some Signs of the Times.

FOR years the people of this country have been familiar with various forms of labor agitation, but neither in this nor in any other country can an exact parallel be found to the so-called "Coxey Movement," called by its originator "The Commonwealth of Christ."

It is true that in other countries and in other ages men have marched in bodies to the seat of government, there to demand, in one form or another, redress of real or imaginary grievances; but never has anything of this kind been done on a scale so large and so suggestive of widespread discontent as in this country in this the closing decade of the nineteenth century.

Speaking in the United States Senate, on May 10, Senator Gordon, of Georgia, said:—

Mr. President. Looking at this Coxey movement from a Southern standpoint, it appears to me to have in it and in the facts about it a lesson which we might wisely and gravely ponder. This movement had its inspiration doubtless in what we call paternalism, a theory of government which tends to enlarge the brood of such movements in the future, and to intensify the demands of that class of people upon Congress for relief. Strangely enough this movement had its origin in one of the great central, populous, progressive States of the Union, among a people justly noted for their intelligence, their loyalty to law and order, and for their well-considered enterprise and well-directed energy. Its divisions and corps are moving upon this Capitol from every quarter of the compass save one. From every section of this Union save that one section they are coming, and we are confronted with the marvelous spectacle of portions of the people in every section except in one turning a listening ear to the appeals of Mr. Coxey and his lieutenants. The section in which the commonwealth army, as it is called, has received few or no recruits is the South. This fact is marvelous, I repeat, by reason of its isolation, and monumental by reason of the political lesson which it presents.

The same day and in the course of the same discussion, Senator Teller said:—

Mr. President, I myself am of the opinion that the present distressed condition of the country, which is unusual; that the present distressed condition of the world, which is unusual, is the result of positive legislation. . . . The present condition ought at least to make the American legislator stop and reflect.

Our attention has been attracted to the discontent and dissatisfaction everywhere, and it will not do for senators to say this is only a small sprinkling, only a few of the people of the country who are discontented. Go to Omaha, go to Council Bluffs, where these unfortunate people are making their way from the extreme West to this city. They had the support and sympathy of the entire laboring population of those two cities. I think I may say here, without contradiction, that wherever they have gone in the towns in the rural districts, everywhere they have had the sympathy and the support of the people of those communities.

Mr. President, there never has been an hour in

American history, in the great panics that preceded the panic of 1893, when there has been so much poverty, so much distress, so much danger to the Republic as there has been in the last year. It is growing worse and not better, and we have not put our hands to a single thing in this Congress that in my judgment is calculated to relieve the condition. . . . The outlook is not bright for the distressed; it is not bright for the American farmer and the American laborer, who compose nine-tenths of the American people. If we can not do anything else, if we can not help them in any other way, we can at least show some sympathy with them. I deny that Coxey represents the great mass of the people, but I insist that he represents a sentiment of dissatisfaction and discontent which is very prevalent and very general in this country. . . . I do not know myself absolutely that anything that we can do will bring prosperity to this country. I do not know that anything that we can do alone will lighten the burden of these people. I am of the opinion that we could accomplish it; but other people whose judgment is equally entitled to respect, and perhaps is better than mine, do not think we can. We can not agree, Mr. President, first, as to the trouble, and secondly, as to the remedy; but we could agree, it seems to me to say to these people, "We will look into your condition; we will take your case into consideration; and if we can find any way to grant you relief, we shall exercise our judgment and do our best."

Senator Stewart bore a like testimony, as follows:—

Mr. President, to my mind the situation of the country presents a condition which demands careful and serious consideration. There has been no time in the history of the United States when discontent was so general as now. The movement of the so-called Coxey's army has developed a sentiment of unrest to a marvelous extent. They are now forming home guards of the Coxey army and marching in many States. The senator from Oregon [Mr. Mitchell] told me yesterday that a few days ago 3,000 home guards of the Coxey army were marching in the city of Portland, in his State. So the papers are full of it every morning, showing the universal discontent, and they all attribute it to the same cause—hard times, want of employment. The evidence that such a state of things exists is multiplying day by day.

The outlook is indeed gloomy, the more so, because, as stated by Senator Teller, the present depressed condition is world-wide. Industrial stagnation has seized upon all nations, and the "toiling millions" everywhere feel the bony fingers of want clutching at their very vitals. And worst of all, statesmen, instead of supplying a remedy, confess their inability to even certainly point out the cause. There is "upon the earth distress of nations with perplexity;" and "men's hearts are failing them for fear and for looking after those things which are coming on the earth."

But it is not alone in peaceful marches to the Capital City that the discontent of the masses is manifesting itself. Strikes on every hand, almost universally accompanied with violence resulting in bloodshed and destruction of property, testify not only the dire distress of the people, but their determination not to suffer alone. The worst passions of men are being aroused; real wrongs are being supplemented in the minds of untold thousands by imaginary wrongs until to many the choice seems to lie between abject slavery with bare subsistence and open revolt with all its dire probabilities. Men are growing desperate and reckless of consequences.

As reported recently by the Washington Post, and referred to by us last week, "General" Coxey said, in a public speech the day of his conviction in the police court in Washington:—

This country is like a big bunch of straw, and all that is necessary to start it into a roaring blaze is the torch. Do you dream that in court to-day the torch was applied? We came here as an army of peace. God knows violence is the last wish of any member of this army, but I fear that the match has been applied, and that time alone will tell what is to be the outcome. If violence does follow the consequences will not be on our heads, for others were the cause of it. It now looks to me as though it would be useless to try and accomplish

anything more in the line of public reformation by peace.

Violence may not immediately follow the arbitrary action of the Washington police authorities, but the discontent and desperation has been largely increased. The confidence of the people in those entrusted with the Government has been rudely shaken. "General" Coxey's words may be set down as "only the utterance of a crank;" but crank though he be, in the words of Senator Teller, "he represents a sentiment of dissatisfaction and discontent which is very prevalent and general in this country." And whether justified or not, the general discontent is fast ripening into a sense of injustice and oppression. In the United States Senate, on May 10, as reported on pp. 5522 and 5523 of the Congressional Record of May 11, Senator Stewart said:—

The Coxey army tramped for hundreds of miles in a peaceable, orderly manner, which attracted the attention of the whole country. They came here poor, foot-sore, and hungry. They remained in line and obeyed orders, not one of them moving from the line. A most sad spectacle, calculated to excite the sympathies of all who saw them. They marched up the avenue to the other side of the Capitol and there stood in line. Many senators and representatives stood on the steps of the Capitol. I was among the number. I did not see what occurred further east at the end of the Capitol, but I saw Coxey coming up to the front and step upon the first steps of the east entrance of the Capitol, and I saw policemen meet him. There was a consultation. I did not hear it, but they motioned to him in the usual way to move back. He moved back and went to his carriage. They put him in his carriage, the vehicle he came in, and he ordered his men to march back, and without entering the Capitol grounds they marched back.

That he committed no offense against the law was apparent to every one who witnessed it. . . . Now he has been charged and convicted in the police court, of what? He has been charged and convicted of wearing a badge. . . . Then another charge was made by some. He was charged with stepping on the grass. I have read the evidence right along; it was very conflicting. I think the charge was not sustained, but perhaps it makes no difference whether it was. . . . Now I undertake to say that conviction was for no substantial offense. If the assembling of these masses of people and marching in the streets is a crime, then there ought to be some law to punish it. We had understood that it was not a crime; that everybody had the right to do it; but certainly, whether they have a right or not, the law authorizes them to do so, and it is well understood that they have this right. . . . Now, here is a man convicted of those things in a court of justice in a case that has attracted universal attention. All the people of the United States know that Mr. Coxey was convicted when he had committed no offense; that he was convicted under a pretense that he had committed an offense when he had not done so. . . . No, it will be construed by the whole country that this was an attempt to punish the movement by construing a harmless act into an offense. That will not do. We must have equal justice in this country. I do not think a more disgraceful exhibition of petty tyranny has ever been exhibited than the prosecution of Mr. Coxey. The others I did not see. I saw what he did with my own eyes. I saw him come and I saw him go. . . . He came quietly and went away quietly. That was perfectly obvious to the thousands who saw him. And he was convicted in the national capital for an offense that he did not commit. That is certain, and that will be the verdict of the American people. It looks like an attempt to punish a great movement by committing a judicial outrage. If we expect to govern a free people by law we must let them know and feel that the laws are just. The laws, when justly administered, are omnipotent, because all the people say they shall be thus administered.

Public opinion justifies the administration of law and supports the strong arm of Government and nothing else, and when thus administered according to the common sense of mankind, when justice is administered, all the American people say amen. But to exhibit here a conviction for no offense, or if an offense technically one so petty that it would be in any other place dismissed by the police magistrate without a word, the fact that they could get a jury in the national capital and a judge to perform such a service is a blow at the foundation of law and order.

It will be noticed that the senator does not justify the Coxey movement; nor do we; we give these facts only because they are facts which cannot be ignored. But

what must be the effect of such facts, and of their recognition and statement at the seat of Government, in the very halls of legislation? Men felt before, however mistakenly does not matter, that they were the victims of grave wrongs, that they had just cause of complaint and just grounds upon which to demand redress of grievances; but how must they feel now? when instead of being granted a hearing by their representatives they are treated as trespassers and criminals and are subjected to indignity and injustice? Are not the most serious consequences likely to ensue? Yea, unless conditions speedily change, must they not inevitably ensue? Is not our nation resting upon a volcano ready to break and overwhelm it in social and political ruin?

There is a grave danger in the Coxey movement in its entirety, but grave as it is a greater danger lurks in the paternal theory of Government which is responsible for it. Paternalism is a cause; Coxeyism is only an effect.

Government is established only as a conservator of human rights. Government does not create wealth; its province is not to distribute wealth; it does not even possess wealth independently of the people, for all that it possesses comes from the people; hence what Government gives to one it must take from another. Coxey's demand for good roads to be constructed in the various States by the general Government, is only a demand that the general Government shall by taxation confiscate a portion of the property of one class of citizens to distribute in the form of wages among the members of another class. The scheme is chimerical and mischievous, but it is not our purpose to discuss it at this time. We wish simply to call attention to facts as they exist, and to connect them with the inspired declaration that "in the last days perilous times shall come." 2 Tim. 3:1. Such times have come. There is peril on every hand; peril to life and property, to civil society and to the Church of God, to the individual and to the body politic. There is peril on land and on sea. In storm and flood, in calamities by land and by sea the year 1893 was the most disastrous ever known, and 1894 threatens to be as prolific as its predecessor in those things which cause men to quail in terror as before superior forces. The *Mail and Express*, of May 10, has this in its editorial columns:—

Ten Thousand Victims.

When Matthew, the apostle, declared that "there shall be earthquakes in divers places" he added that "all these are the beginning of sorrows." That was long ago, but . . . to-day, as in the olden time, there are earthquakes in divers places. Last month these direst of nature's convulsions were shaking and rending Japan. Afterward historic Greece suffered from seismic shocks of the most appalling nature, which are perhaps not yet ended. On the day that the first of these calamities affrighted Greece a shock was felt at Colon and other places on the Isthmus of Panama.

To-day we have the news of the most appalling earthquake of the present year. Venezuela has been the scene of its work, and the cities of Merida, Lagunillas, Chiguara, and San Juan, in the northwestern portion of that country, are reported to have been wholly destroyed. More woful than the obliteration of these cities is the assertion that ten thousand people have lost their lives. The details of this greatest of calamities have not been received. All that is known is that the earthquake occurred at 11 o'clock at night. Probably nearly all the victims were asleep, and were precipitated from the slumber of rest into that which knows no terrestrial waking.

The human mind can conceive no more terrible occurrence than this. The unfortunate people were resting from their work of the day wrapped in slumber, all unconscious of danger. The subterranean forces of nature made one effort and these ten thousand men, women, and children passed from life to

death in the twinkling of an eye. The lot of the living friends and relatives is almost as lamentable. True they have life, but most of that which makes life valuable has gone. Some are the sole survivors of families. Others are suffering from grievous injuries. They live but are without means of livelihood. They appeal to the charity of the world, which must be quickly given to make it effective.

This calamity takes first place among the disasters of this woful year.

When Matthew, the apostle, wrote the words quoted, he was simply recording the declaration of our Lord. The disciples had asked Jesus two questions, namely, when should Jerusalem be destroyed, and what should be the sign of his second coming and of the end of the world. Among the signs given were those referred to by the *Mail and Express*. Luke gives additional particulars (21:25, 26):—

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

The signs in the sun, in the moon, and in the stars are in the past, and now we are witnessing the "distress of nations with perplexity;" the "sea and the waves roaring;" and "men's hearts failing them for fear and for looking after those things which are coming on the earth." The next event in order is the coming of the Son of man "with power and great glory." But what saith the Scripture, of these signs:—

When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled.

The generation that learns the parable of the fig tree will see the coming of the Lord Jesus Christ. "Heaven and earth shall pass away," says our Lord, "but my words shall not pass away." And then he gives this warning:—

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Shall we not heed his words?

C. P. B.

Infallibility and Bull-Fights.

THE greatest religious question in Spain just now is not the authorship of the Pentateuch nor the authenticity of the fourth Gospel, but the question as to whether or not Roman Catholic priests should attend bull-fights! So important in all its bearings is this momentous question that the pious priests were unable to decide it for themselves, and were compelled to have recourse to the illuminated counsel of the Holy See. The grave doubts which had been festering for some time in the consciences of the clergy were recently tabulated by the Bishop of Ciudad-Rodrigo, and submitted to his infallible holiness, Pope Leo. Let all Christianity blush, and nineteenth century enlightenment reel back into mediæval darkness as we listen to the answers received from the oracle at Rome! Translated from the Latin they are as follows:—

1. That a priest may not attend a bull-fight if he have the sacred oil with him.
2. That a priest may take the sacred oil to some private place near the scene of the sport, ready for

use in case of necessity, provided that he use caution so that his presence may not be taken as indicating approval of the spectacle.

3. That a priest may not (is not obliged to) attend a bull-fight, even though custom expects him to do so.

Such a compromise between good sense and absurdity is seldom to be found. One has only to attempt to imagine the presence of St. Paul, or any of the apostles at one of these disgraceful scenes, where bovine gore is mixed with the life-blood of a human being to delight the depraved taste of the cruelty-loving spectators, to see how far the Romish Church has departed, both in spirit and practice, from the primitive Church of Christ and its founders.—*British Canadian*.

Why Church Property Should Be Taxed.*

THE question of the taxation of church property in the United States is bound soon to become a question of great public concern, because it is already of grave importance.

The general theory of all just taxation is reciprocal service. Judge Cooley, in his "Law of Taxation," says:—

The protection of the government being the consideration for which taxes are demanded, all parties who receive or are entitled to that protection may be called upon to render the equivalent.

Making the State pay tribute to the Church, instead of the Church to the State, is a glaring self-contradiction in the United States. It theoretically, as well as practically, adopts the principle of the union of Church and State. The American people would rise up in rebellion against direct taxation for Church support; but what is exemption from taxation but an indirect State support of the Church, a virtual subsidy for its support and at the expense of the general public? The State reimburses itself by increasing the tax on the non-exempted property, and exemption is as clearly a gift as would be the amount of taxes the exempted property should pay if it were directly appropriated from the public treasury. The State avoids a deficiency in its revenues by transferring to other property increased taxation, not by the voluntary action of the taxpayers, but by the compulsion of law, all of which is out of consonance with our republican institutions.

True, the church yields no private income to the corporators. Neither do many other kinds of property. But the State cannot regulate its action by rule of income. Taxation would no doubt in some instances be a burden. But thousands of property owners now find it difficult to pay their taxes, and yet the State cannot afford to exempt them. Tax churches, and only those churches that are able to pay taxes would dare to be extravagant. With so much poverty and want in the community, our magnificent church edifices and massive buildings for alleged charitable purposes, on our most valuable sites, are a burlesque on both religion and charity.

Benjamin Franklin said:—

When a religion is good, I conceive that it will support itself; and when it cannot support itself and God does not care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one.

In 1875 President Grant sent a message

*By Rev. Madison C. Peters, in the *Forum* for May. Mr. Peters is now pastor of the Bloomingdale Reformed Church in New York City. After his graduation in 1881, he entered the ministry of the German Reformed Church in Indiana, but subsequently united with the Presbyterian Church. After organizing churches in Terre Haute, Ind., and Ottawa, Ill., he was called to the Buttonwood Street Church in Philadelphia, where he remained for nearly six years.

to Congress on the subject of a total separation of Church and State, and the taxation of church property. This message would have been more appropriate for a governor's message addressed to the legislature of a State, for Congress has nothing to do with the question in the exercise of its taxing power. The whole spirit of the Constitution leaves this question to be determined by the respective States. But the President's sentiments were truly American. He said:—

In 1850, I believe, the church property of the United States which paid no tax, municipal or State, amounted to \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. In 1900, without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through bloodshed. I would suggest the taxation of all property equally.

President Garfield said:—

The divorce between Church and State ought to be so absolute that no church property anywhere, in any State, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.

The census of 1890 has reported the alleged value of church edifices, the lots on which they stand, and their furnishings, as \$680,687,106. The following table shows in detail these values where the aggregate exceeds \$4,000,000:—

All Methodists.....	\$132,192,304
All Roman Catholics.....	118,342,366
All Presbyterians.....	94,869,097
All Baptists.....	83,834,272
All Episcopalians.....	82,774,018
Congregationalists.....	43,335,437
All Lutherans.....	35,060,354
All Reformed.....	18,744,242
Disciples of Christ.....	12,206,038
Unitarians.....	10,335,100
All Jewish congregations.....	9,754,275
Universalists.....	8,060,333
All United Brethren.....	4,937,983
Evangelical Association.....	4,785,680
German Evangelical Synod....	4,614,490
All Friends.....	4,541,334

This table does not include the value of parsonages, lots, monasteries, convents, schools, colleges, and the like; nor are these figures accurate, for a conservative estimate of the Roman Catholic "church property" alone is \$250,000,000, and of the property of all sects, in this country, \$2,000,000,000. Under the head of "church property" millions of dollars' worth of revenue-producing property evades taxation, such as large lots of valuable land upon which there are no buildings, and which are held for revenue, and thousands of mercantile buildings, schools, and even factories. Practically, the effect of exemption has been to encourage the church in buying vast tracts of land, which are daily growing in value. Dr. H. L. Wayland cites this instance:—

I am credibly told that on a recent occasion a bishop went to the owner of a valuable tract in a neighboring county, and said, "What is the price of such and such a piece of land?" "Sixty thousand dollars." "You have raised the price fifteen thousand dollars?" "Yes." "Very good; here is a check."

It was bought for the church simply as an investment.

The Protestant opposition to the taxation of church property comes almost wholly from the Episcopalian and Lutheran churches, which are more or less

related to State-supported churches in Europe. Yet there are many advocates of this taxation even among the Lutherans and Episcopalians. But the Roman Catholic Church is unanimously opposed to any taxation of its churches, schools, or other property. There are many reasons why its property should especially be taxed.

The property of the Roman Catholic Church should be taxed because it is held, not by the people, but by the individual ecclesiastics, and is therefore personal property exclusively under personal control. The anathemas of the Council of Trent are pronounced against all, even the clergy, who will not resist even the State itself, should the State attempt to give laymen, or anybody but priests and bishops, the control of church property. The sixteenth canon of the Council of Baltimore, held in 1852, shows how far a power emanating from Rome exercises influence over church property in this land. Instances could be cited where the curse of excommunication was pronounced against all Roman Catholics who would not give the bishop control of certain property, and the persons resisting the clerical usurpation were assaulted and driven by force upon the Sabbath from the very threshold of the church which they helped to build as a house for their own worship. The churches are held in the name of the bishops, and not in the name of the trustees. It is said that Archbishop Corrigan, of New York, holds more than \$50,000,000 worth of real estate in his own name.

There have been numerous transfers of property from trustees to M. A. Corrigan: not to M. A. Corrigan, archbishop, nor to M. A. Corrigan, as trustee for the Roman Catholic Church, but simply to M. A. Corrigan. Many of these parcels cover whole squares of land, and nearly all of them are of great value. The pope's nuncio, Bedini, came to America in 1855 to wrest the church property of Roman Catholics from the hands of the trustees and to place it in the hands of the bishops. It was because the title was vested in the bishop that the trustees of Roman Catholic churches in 1855 prayed the New York State legislature for redress, and the State answered that those who build the churches with their own money can govern the church temporalities as they please, and to-day the one-man power of the archbishop prevails over the sovereign law of the State of New York. Because the Roman Catholic bishops are the owners in fee simple of nearly all the church property within their respective ecclesiastical jurisdictions, and have the legal right to control, possess, and use it by assignment, by will, or otherwise, therefore their property should be taxed as personal property, or at least be deeded back to the worshippers.

Calvary Cemetery, though nominally under the name or title of the Trustees of St. Patrick's Cathedral in New York City, is in reality Archbishop Corrigan's own property. It is unlawful and against the discipline of the archbishop to bury anywhere but in the archbishop's cemetery. Like a true monopolist he commands his own price and terms for lots, graves, tombstone fees, etc., for his own benefit; and I have been told by those who ought to know that the sums received have been at times as much as \$2,000 a day. It seems to me that the archbishop ought to pay a tax on the receipts.

The legitimate result of exemption has been the bestowment of public money upon

the Roman Catholic Church and its institutions. The money donated by the City of New York to the Roman Catholic Church (to say nothing of the five and a half blocks of land in the best parts of the city, now worth \$5,000,000), from 1869 to 1883 inclusive, was \$8,555,250.39; from 1884 to 1893 inclusive, \$5,526,733.34. Protestant denominations received during the ten years 1884 to 1893 inclusive, \$365,467.34. The New York State legislature for the year 1890 appropriated to sixteen institutions under Roman Catholic control \$1,079,986.07; to all other denominational institutions, numbering twenty-eight, \$946,649.67. The amount of public money granted from the United States Treasury for the Roman Catholic Indian Missions, compared with the niggardly amounts given to other denominations, deserves notice:—

	Total in 9 years.
Roman Catholic.....	\$2,738,571
Presbyterian.....	356,120
Congregational.....	217,269
Martinsburg, Pa.....	23,310
Alaska Training School.....	8,350
Episcopal.....	110,166
Friends.....	160,557
Mennonite.....	29,590
Middletown, Cal.....	1,523
Lutheran, Wittenberg, Wis.....	68,580
Unitarian.....	39,150
Methodist.....	33,345
Mrs. L. H. Daggett.....	6,480
Miss Howard.....	9,375
Lincoln Institution.....	300,600
Hampton Institute.....	180,360
Total.....	\$4,273,346

These appropriations are in violation of both the letter and the spirit of the First Amendment to the Constitution. It is earnestly hoped that all Protestant denominations will decline to receive further appropriations from the United States, so that they can consistently protest against the excessive grants to Roman Catholic schools. As an American I am opposed to this whole business, as recognizing the principle of a union of Church and State. Let each church support its own schools and charities, with its own money and not the money of others. The principle is wrong, for Protestant and Romanist alike, the latter sinning only more shamelessly than the former.

Wherever you look, Roman Catholic church property is rapidly multiplying; and where the Protestant churches get lots, the Roman Catholics get blocks,—entire squares,—and hold them against all comers. Taxation or confiscation is inevitable.

Indeed, from the earliest days of the Church, every chapter in its history teaches the lesson of the danger of its policy as a great property-holder with special privileges.

The church derived her right to hold property from the civil power. Constantine the Great, great only in his sins, received his title of Great because he provided by a civil law, still held sacred, that temporal power of the see of Rome, which made Dante sing: "O Constantine, how much evil originated, not from thy conversion, but from that grant from thee to the first pope whom thou madest rich." And in less than fifty years from that time the priests of Italy had gained one-third of the soil of that country. In 1857 one-third of the real estate in Mexico belonged to the church, besides more than \$300,000,000 of other property in that poor country, and its revenues were greater than those of the Mexican Government. When the property of the church was placed

upon the market, its actual value was sufficient to pay the national debt several times. In Chili the saints nominally hold property. St. Dominick has an income of more than a million dollars a year, for which he is not taxed one cent. In Catholic Guatemala the property of the church was confiscated in 1843; then there was a reaction led by the priests, but in 1873 all the church property of Guatemala passed into the hands of the government. In Catholic Costa Rica, Venezuela and Uruguay, the governments took the property away from the church, applied it to governmental purposes, and in some cases gave it to the people from whom the priests had stolen it.

In Canada, during the short time between the settlement by the French and the conquest by the English, the priests had gotten in their hands more than eight million acres of land. In the Province of Quebec, the exemption of church property from taxation has become a serious question. A careful writer, in speaking recently of the excommunication of certain outspoken French papers in Montreal, said:—

One of the great crimes committed by the excommunicated papers was that they spoke against the provision which exempts religious corporations from taxes. The city of Montreal is invaded by religious orders of every description, possessing immense properties. These orders buy up the most eligible sites and erect costly edifices for the propagation of their views. Often the property they buy brings a handsome revenue to the city in the shape of taxes. But as soon as this property is handed over to the Romish church, it becomes untaxable. The richer the church becomes, the poorer the city grows.

The great quantity of untaxed church property in Montreal is driving out the Protestant minority who pay three-fourths of the taxes. The English in that city own the enterprises without which the Province of Quebec, left to the absolute domination of ecclesiasticism, would be as backward as Ecuador. These English enterprises are taxed remorselessly. There is over \$100,000,000 worth of exempted ecclesiastical property in the province. The English have to pay for these exemptions by increased taxation. When the treasury is empty, the cry is, "Tax the English corporations." It is a hopeful sign that there is a growing and strong feeling among the liberal Catholics that all these rich religious corporations should pay taxes. Another writer, referring to the same province, says:—

There are municipalities where 50 per cent. of the whole assessed value is exempt, and others where the value of the property exempted actually exceeds that of the property taxed. Besides, we have to contribute to support religious orders, or see our stores and shops boycotted. The provincial treasurer is drawn on to provide for a great many of them. I might say that the church spends or oversees the spending of one-third of the whole provincial revenues, less the subsidies from Ottawa.

I have quoted thus at length from the Province of Quebec, because the principle there is the same as here, the Roman Catholic Church simply lacking the power to enforce its demands in the United States as it does in Quebec. Had church property been taxed, Quebec would not now be bankrupt, nor would the church have sunk that province into its present deplorable state.

Other denominations also are in danger of amassing wealth. Why should not the great estates of Trinity and the Collegiate churches of New York City, or Old South Church in Boston, held as investments for income instead of direct church uses, be taxed? The spirit of our laws is opposed to exemptions, and there needs to be made

out a very strong case to justify an exemption from taxation of property owned by corporations like these. Common honesty should lead them to bear their share of that taxation which provides a constant increase of value. All buildings rented for income, even though that income be devoted to religion and charity, should be taxed. R. J. Long, Esq., of Boston, says that in that city the churches hold \$40,000,000 of exempted property. The assessed value of New York City church property, exclusive of parsonages, parsons and priests, is \$51,217,525. Walk up Broadway from Rector Street and up Fifth Avenue, and from these streets alone you can see to what extent the church property in New York is underestimated. \$200,000,000 is less than the actual value of the church property of the metropolis, and when we remember that the assessed value of the real estate of New York City for 1894 is but \$1,618,853,135, it can easily be figured out how highly oppressive exemption becomes to the other taxpayers.

It is claimed that churches should be exempted because they improve the morals of the community, and raise the taxable value of the other property. That depends altogether on the church. But admit the fact that churches, as a rule, are a public benefit; so are private schools, picture-galleries, and factories, yet such property cannot be exempted without starving the State. Why, then, should churches enjoy this favor on the ground of benefits rendered; and other property, that can assign the same reason for the favor, be excluded therefrom? If the doctrine of benefits be given as a reason for exemption in behalf of religious corporations, it refutes itself by proving more than the State can admit. The New York City Commissioners of Taxes and Assessments, in their annual report for 1893, speaking of the injustice of this species of legislation, say:—

Corporations and associations avail themselves of these laws and decisions of the courts to escape taxation to such an extent that the public authorities must soon demand relief from the legislature.

Tax churches, and modest buildings will be erected where they are most needed, instead of building one great structure in a fashionable quarter. Churches are said to be public property. But the Roman Catholic churches charge an admission fee to the ordinary service. High money, high mass; low money, low mass; no money, no mass. In many Protestant churches the pew-rents are so high and the people so exclusive that the public feel that they are not wanted. I would tax all charitable institutions, hospitals and orphanages. Their work is not wholly philanthropic. They receive revenue. In New York City, orphanages are maintained at public expense. "The Foundling Asylum," under the charge of the Sisters of Charity, received during the years 1884 to 1893, inclusive, from the "Taxation and General Fund," \$2,641,998.02. During the same period and from the same fund the "New York Catholic Protectory" received \$2,462,500. Many of these so-called orphans have both parents living, and the church is maintaining them at the expense of the taxpayers, and making an enormous profit, the appropriations being five times in excess of the expense of providing for such "orphans." It is a sad sight to see a congregation, whose combined wealth is millions, pleading exemption for their orphanage. My mother was left a widow

with three little orphans to care for. Her little country home was taxed. If any orphanage should be exempt from taxation, such a one as that ought to be.

The taxation of church property is in the interest of American principles, and in harmony with the experience of nations. Taxing one man for the propagation of another man's religion is glaringly unjust. Moreover it is a relic of the principle of the union of Church and State inherited from the Old World, and not yet eliminated from our political system.

The Breckinridge-Morse District Sunday Bill.

[The following is a portion of a brief presented before the House Committee on the District of Columbia, by W. H. McKee, attorney for the Religious Liberty Association, on the occasion of the hearing on the Breckinridge Sunday bill for the District of Columbia, Jan. 6, 1891. It is just as applicable to the Morse Sunday bill for the District, now before the Commissioners for the District and the House Committee.]

THE legislation asked is unconstitutional and contrary to the spirit of American institutions.

Waiving the question of unconstitutionality, Sunday laws already exist, in force and enforceable, in the District of Columbia, and the measure is one of cumulative legislation.

Article First of the Amendments to the Constitution declares that "Congress shall make no law respecting an establishment of religion."

House Bill 3854 embodies a measure which Congress is asked to adopt, as a law governing the District of Columbia, over which Congress has sole jurisdiction. Therefore, if this measure has in view the establishment of the observance of a religious dogma, or the enforcement of religious reverence for a particular day, because of the supposed divine origin of the observance required, or because a larger or smaller proportion of citizens observe the day religiously, it is a religious measure, outside the pale of civil legislation, and Congress is incompetent to entertain it.

Three points of internal evidence prove the bill to be religious in its inception, and in its intent:—

1. The word "secular," in the phrase "to perform any secular labor or business," betrays the reverential spirit in which the bill is framed. The incongruity of the word, in such a connection, in a purely civil statute, will be perfectly patent if applied to a supposed measure, "To prevent persons from being forced to labor on the 4th of July," or, "To prevent persons from being forced to labor on the 22nd of February." The various antonyms—regular, religious, monastic, spiritual, clerical—of the word "secular," show the character which this term gives to the bill, and unavoidably. No stronger circumstantial evidence could possibly be required than the unconscious testimony of this expression.

2. The words "except works of necessity or mercy" are subject, in a lesser degree, to the same construction. The character of phrases, as well as of human beings, may be determined by the company they keep, and this phrase is one which carries the mind immediately to the consideration of religious and biblical exceptions made to the strict application of the divine law for the Sabbath. That is the source of the expression, and its course may be followed through all the religious laws for "Sabbath observance," and the judicial

interpretation of them, which have been had. The effect of this phrase, in connection with the preceding word "secular," is conclusive.

3. The exemption clause contains the language, "Who conscientiously believe in and observe any other day." What has a purely civil statute to do with the conscience of man, as regards his conscientious belief in, and observance of, a day of rest? The moment the domain of conscience is touched, as such, from that instant the measure is no longer civil. And if, as this exemption shows, there be a class to whose conscience this bill would work a hardship, and to whose religious convictions it would stand opposed, then, *per contra*, there is another class the consciences of whom the measure is intended to favor. It is, therefore, not only legislation on matters of conscience, but class legislation as well.

More than this: What does an exemption clause presuppose? Is it not a civil or legal incapacity to meet the requirements of the law? If the incapacity arise within the domain of conscience, it is without the civil sphere, and the necessary conclusion is that the legislation is outside the jurisdiction of human law.

These three points might be elaborated further, but this statement of them is sufficient to show that the bill bears within itself conclusive evidence of its religious character; and, if religious, it is not within the purview of congressional legislation, as contemplated by the Constitution.

In measures, as in men, there is an ancestral spirit by which we may know them. What is the heredity of this bill?—Its progenitor in the Senate is the Blair Sunday-Rest bill, which, on its first introduction in the Senate of the Fiftieth Congress, was plainly entitled, "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 religious worship;" and in the Fifty-first Congress it is called, "A bill to secure to the people the privileges of rest and of religious worship, free from disturbance by others, on the first day of the week." The body of the two bills is the same, except that the incongruous nomenclature in the first has been harmonized in the second, and "first day," "Lord's day," and "Sabbath," made to read, "first day" and "Sunday." Although in the last section of the former bill the expression "religious observance of the Sabbath day" is omitted, in the second, a neutrality clause, for it is nothing else, is inserted, which declares that "this act shall not be construed to prohibit or sanction labor on Sunday, by individuals who conscientiously believe in and keep any other day as *the Sabbath*," etc. It is the same bill resurrected, and attempts the mingling of incongruous elements which cannot be assimilated,—the Sabbath which is divine, and the Sunday which is human; Sabbath of the moral law, Sunday of the civil law; Sabbath of the Lord thy God, Sunday a religious day by the enactment of Constantine, and a *dies non*, in the statutory nomenclature of the civil law.

The very next branch of this family tree is entitled, "An act to punish blasphemers, swearers, drunkards, and Sabbath-breakers," which is openly a religious law. See "Laws of the District of Columbia, 1868," pp. 136-7-8. The family likeness of these three measures, the old Maryland law adopted into the statutes of the Dis-

trict, the Blair Sunday-Rest bill, and the Breckinridge local Sunday bill, is unmistakable, and, if the original from which the latter two are derived is a religious law, the two descendants certainly must be.

But in the bill before this committee there has been an attempt to separate the civil from the religious, and the claim is made that this measure is consistently for a "civil Sunday." In making good this claim, what is it necessary to show?—It is necessary to show that the legislative and public mind has been entirely divested of the popular idea that Sunday is a day to which a due religious observance is to be paid. Both those who make the law, and those who are subject to it, must be shown to have placed themselves exactly in the mental position of the civilian whose mind has never harbored the thought of the sacredness of one day above another. Then no other legislative restrictions would be attempted to be placed upon Sunday than could be enacted for Monday, or Tuesday, or any succeeding day of the week. But read this bill, 3854, and insert for the word Sunday the name of a different day of the week, and consider how quickly the sense of the people would reject it. Its propriety as a civil measure would be instantly denied. What should give it a different complexion when it contains the word "Sunday?" What is the magic "presto change" in that name?—It is the religious association; the fact that the consciences of many men for many generations have been trained to reverence Sunday as the holy day of God.

Sunday was first a holiday, dedicated as such to the sun and its worship. So that in its inception it was a day the observance of which was based upon a religious idea; in the accommodation of the forms and observances of the pagan and Christian churches, which, for the sake of temporal power and success, was brought about in the reign of Constantine, the Church found it politic, from the point of view which then prevailed, to adopt the pagan holiday, and did so, consecrating it anew, with all the sacredness of the religious forms and beliefs of the Church, transferring to it the awful sanctity involved in the commandment of God, "Remember the Sabbath day, to keep it holy," and adding to that all the holy sentiment which can be invoked for a day commemorative of the resurrection of our Saviour.

Thus cumulatively religious is the history of this day. The religious idea has never been separated from it. No enforcement of its observance, distinctively from other days, can be divorced from that inbred religious idea, any more than the physical and moral characteristics of the father and mother can be eliminated from the child. This child of the Church and a religious holiday ("the venerable day of the sun") is, by birth, by inheritance, and by unbroken habit throughout its existence, a religious day—nothing else.

Congressmen are here to crystallize into law the highest expression of the will of the people. The expression of the civilian will must result in civil law. You are here to make civil law then, are you not, not moral law? Why can you not make moral law for the people?—Because you cannot exceed the powers which the people had to give you, who constituted you legislators. And as they had no power to make a rule of moral action one for the other, or for themselves, therefore they

had no authority to delegate such power to you.

If, then, you cannot, in your own minds, and in the minds of the people, both in theory and in fact, divorce completely—as utterly as though it had never existed—the religious idea from the concept Sunday, you have no right to legislate upon the use of that day as distinguished from any other day.

Those who are asking for the passage of this bill are urging the members to commit themselves to an unconstitutional act.

Sunday in Scranton, Pa.

SCRANTON, Pa., is agitated over the enforcement of the Sunday law of 1794 in that city. According to the *Scranton Tribune*, "a score or more of agents in the employ of the Pastor's Union, which is conducting the Sunday closing movement, were quietly circulating about the city," on Sunday, May 6. As stated by the *Tribune*, beer and similar drinks could be procured by those who knew how to get them, but "to the credit of the executive committee of the Pastor's Union, nearly all of the corner penny stands were closed, as well as a number of bakeries and candy stores." Sunday evening Rev. F. Dony, district secretary of the American Sabbath Union and president of the executive committee of the Pastor's Union of Scranton, said to a *Tribune* reporter: "We are perfectly satisfied with the way our work is progressing. I know that many places are open, but they will close because they must close."

Monday, May 7, the ministers held a meeting in the interests of the Sunday-closing movement which was addressed by one, Colonel Boise, who said:—

This local movement depends in a great measure upon prevailing popular sentiment which must emanate from the pastors. A former similar movement in this city was successful because it awakened the cooperation of the entire Christian community. In the same way only will this movement be successful.

While I defend the Sabbath as a sacred day that should be exempt from worldly business, I do not believe in a Sabbath of needless exactions.

If we let the enemies of Sunday go on unhindered, Christianity will tremble. There is just as much necessity to enforce Sabbath observance as any other divine command.

The address closed with a round of applause.

The executive committee submitted a report, one paragraph of which is as follows:—

One arrest has been made of a person who defied the law and challenged its enforcement. Arrangements have been made for a considerable number of like cases to be proceeded against for yesterday's disregard of the law if in the judgment of the Pastors' Union it is advisable to continue the work.

"It was advisable," "in the judgment of the Pastors' Union," "to continue the work," and so the *Tribune*, of May 9, tells of the infliction of a fine of four dollars on one Mr. McGarrah, a druggist, who sold soda water, and closes with this remark:—

Fully a dozen prominent druggists and cigar dealers will be brought before Alderman Post this afternoon, and the chances are that each will receive the usual fine of \$4 and costs.

These druggists were so brought before the alderman, and each was fined four dollars and costs. On the 12th, which was the seventh day of the week, and according to the Scriptures the Sabbath of the Lord, still other fines were imposed in the interest of Sunday sacredness and to awe people into a more strict observance of the papal Sunday, the rival of the divinely appointed rest day, the memorial of creation, and consequently, of God's power to redeem.

C. P. B.



NEW YORK, MAY 24, 1894.

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

READ the article on another page, "Why Church Property Should Be Taxed," by Rev. Madison C. Peters.

THE Canadian canals are henceforth to be closed to traffic from twelve o'clock Saturday night until the same hour Sunday night.

A RECENT dispatch from Moscow to the London *Chronicle* says that one hundred German Baptists have left the Provinces of Kherson and Volhynia for America, to seek an asylum from Russian religious persecution.

GOVERNOR CROUNSE, of Nebraska, has been notified that the Lincoln branch of the Commonweal Army, organized under the command of "General" Duff, which left Omaha recently for the East, has among its members one man whose purpose when he reaches Washington is to assassinate President Cleveland.

THE *Philadelphia Record* contributes this bit of humor to the Sunday observance discussion:—

OLD LADY.—Now, I'll give you a quarter if you'll promise to become a Christian.

RAGSON TATTERS.—Well, ma'am, I'll promise yer never ter work on Sunday.

There is an acidity in this witticism which is not misplaced.

"It is hard to frame a tariff bill to suit everybody," remarks an exchange. The remark is occasioned by the fact that under the Wilson bill certain religious trappings of the Romish Church were dutiable. Cardinal Gibbons and other prominent Roman Catholic prelates are endeavoring to have this changed, so that regalia and statuary imported for their churches may come in free of duty.

APROPOS of the article on another page, "Some Signs of the Times," is the following paragraph from the *Review of Reviews*, for May:—

The European nations are beginning to droop and totter beneath the ever accumulating burden of military expenditure. There is hardly a country among them that is not at the present moment struggling desperately to choke the deficit which is staring it in the face. In England, Sir William Harcourt was five million pounds (\$25,000,000) short, which must be provided for by new taxation. The Indian Empire is proposing to tax all imports, except cotton, five per cent. *ad valorem*, to meet its deficit, besides adopting

other expedients unpopular but necessary. In France, there is a deficit of nearly \$30,000,000, about half of which it is proposed to cover by a refunding of loans at a lower rate of interest, and the remaining half is to be obtained by increased taxation on incomes and spirits, with taxes on succession duties. In Italy, the new finance minister frankly admits the existence of a deficit of about \$50,000,000, to be met no one knows how. The country cannot bear increased taxation, and the chances of any minister who ventured to propose serious retrenchment and the disbanding of surplus employes would be practically worthless. Everywhere the statesmen are seeking with feverish anxiety for new sources of revenue, but everywhere the insatiable maw of armaments demands more and ever more millions.

As we have before remarked, the recognition of impending ruin has become well-nigh universal.

DURING the consideration of a District bill in the House, on the 14th inst., some excitement was caused by a colored man in the public gallery. The man arose and addressed the speaker, saying that if the Coxe Good Roads bill was not passed, the White House, Treasury, and Capitol would be destroyed by thunder and lightning. Of course, the man is what is popularly known as a "crank," but so was Guiteau, and so was Valliant, who threw the bomb in the French Chamber of Deputies. "Crankism" is one of the signs of the times and is in the very air.

THE New York Catholic School Exhibit was formally opened by Archbishop Corrigan, before an audience of about two thousand people in the Grand Central Palace on the evening of the 15th inst. The main floor and the two galleries were densely packed with men, women, and children, while on the stage sat nearly two hundred of the clergy, together with a number of prominent laymen. Speeches were made by the archbishop, Mayor Gilroy, Congressman Bourke Cockran and others. Mayor Gilroy, said that one of the proudest aims of man or woman ought to be to teach the youth of the country how to exercise the rights of citizenship when they came to man's estate. "The parochial schools," he said "are doing this." The phenomenal success of Tammany proves that Mr. Gilroy knows whereof he affirms.

"A roar of applause," says the *Sun* (Tammany organ), "went up as Mgr. Farley announced Bourke Cockran. Mr. Cockran said that he was amazed that at this part of the nineteenth century it was found necessary to repel the charge that the Catholic Church was hostile to republican institutions. "To declare," said he, "that the Catholic Church is hostile to the Republic is to declare that the mother is hostile to her own offspring. The Catholic Church is the oldest republic in the world, and has been always favorable to such institutions." That we suppose will settle the matter with many people. Mr. Cockran, a member of Congress, has said so, and who can longer doubt it?

But once granted that the Catholic Church is mother of the Republic, must it not follow that the mother must control the child?

A FREETHOUGHT exchange, attempting to make a point on a note in our columns, asks: "Why should there be any mystery about righteousness?" Well, there should not be, but the fact remains that there is. There never would have been any such mystery had sin never entered the world; for God's will, which is perfect righteousness, would have been perfectly done in all created intelligences. But sin having once entered and all flesh being contaminated by sin, the mystery is the restoration of men to a condition of complete harmony with God. This change is wrought by the power of God. The apostle exhorts: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Man's work is to desire the good; it is God's work to confer that good by the renewing of the mind, the transformation of the character, the formation of "the new man, which after God is created in righteousness and true holiness."

THE *Observer*, of this city, remarks that "men cannot be made either moral or religious by act of Parliament or Congress," and then immediately adds: "But legislative bodies may help, as they are disposed to make transgressors' ways more or less easy to enter." This is a most mischievous sentiment. Legislative bodies have no other duty than to provide for the conservation of natural rights; to guarantee to all "life, liberty, and the pursuit of happiness." To go beyond this is inevitably to enter the domain of conscience and to trench upon sacred rights.

RECENT advices, from Rome, by way of London, state that "the congregation of the Propaganda has gathered all the necessary material for immediate and direct intervention between Ablegate Satolli and his opponents in the United States. It is probable that another national Synod of the American hierarchy will be ordered for the purpose of directing Catholicism in the United States. The opinions of religious orders now being obtained greatly favor the appointing of cathedral charters and a permanent legate in the United States."

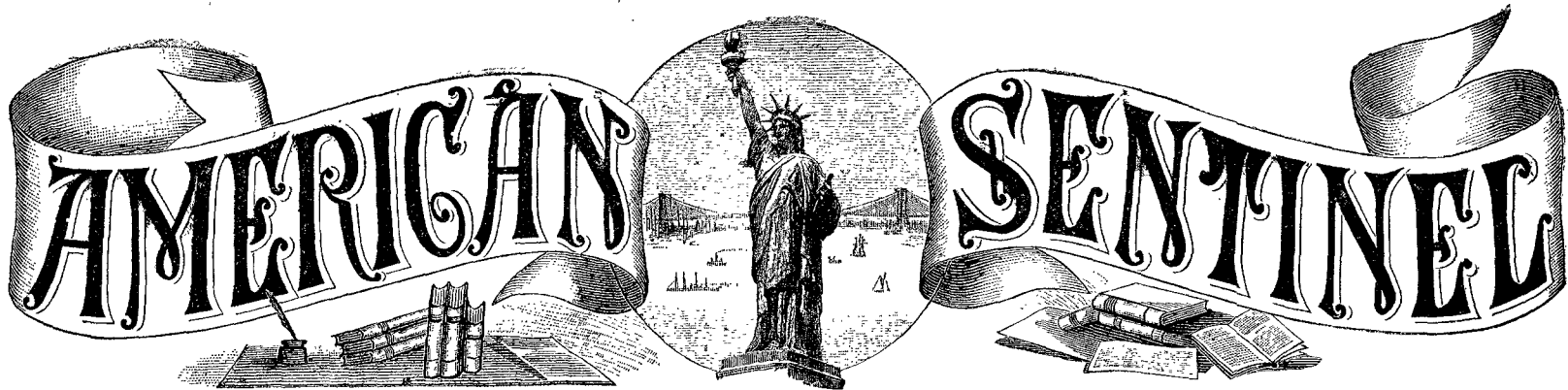
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"WHATSOEVER is not of faith is sin."
Rom. 14:23.

FAITH is of God and not of ourselves (Eph. 2:8); therefore whatsoever is not of God is sin.

WHATSOEVER is of God is righteousness: faith is the gift of God: and whatsoever is of faith is therefore righteousness, as certainly as that "whatsoever is *not* of faith is sin."

JESUS CHRIST is the Author and Finisher of faith (Heb. 12:2), and the Word of God is the channel through which it comes and the means by which it operates. For "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Where there is no word of God there can be no faith.

THE word of God is the most substantial and most powerful thing in the universe. It is the means by which all things were produced. It carries in itself creative power. For "by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "For he spake and it was; he commanded and it stood fast." Ps. 33:6, 9. And when this world was thus made, and darkness covered all the face thereof "God said, Let there be light: And there was light."

THUS the word of God is self-fulfilling, and of itself accomplishes the will of God in every one who receives it as it is in truth the word of God. "When ye received the word of God which ye heard of us, ye received it *not* as the word of men, but as it is in truth *the word of God*, which *effectually worketh* also in you that believe." 1 Thess. 2:13. Thus to receive the word of God; to yield the heart to it that thus it may work in the life; this is genuine belief, this is true faith. This is the faith by which men can be justified, made righteous indeed. For by it the

very will of God, as expressed in his own word, is accomplished in the life by the creative word of him who has spoken. This is the work of faith. This is the righteousness—the right doing—of God which is by faith. Thus "It is God that worketh in you, both to will and to do of his good pleasure." Thus the character, the righteousness, of God is manifested in the life, delivering from the power of sin, to the saving of the soul in righteousness.

THIS is justification by faith alone. This is justification by faith, without works. For the faith being the gift of God, coming by the word of God, and itself working in man the works of God, needs none of the work of sinful man to make it good and acceptable to God. The faith itself works in man that which is good, and is sufficient of itself to fill all the life with the goodness of God, and needs not the imperfect effort of sinful man to make it meritorious. This faith gives to man good works, instead of being itself dependent upon man for "good works." It is not expressed by "faith *and* works;" but by "faith *which* works," "for in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh* by love." Gal. 5:6. "Seest thou how *faith wrought*?" Jas. 3:22. "Remembering without ceasing, your work of *faith*;" "and the work of *faith* with power." 1 Thess. 1:3; 2 Thess. 1:11. And, "This is the *work of God*, that ye believe on him whom he hath sent." John 6:29. This is "the faith of God" which Jesus exhorts us to have (Mark 11:22, margin); which was manifested in him; and which by his grace is a free gift to every soul on earth.

Now of this faith it is the boast of the Catholic Church that she knows nothing. This is the very doctrine of faith, and of justification by faith, which produced the Reformation and made original, genuine Protestantism. And of this faith, and of the Reformation which was produced by it, the Catholic Church speaks thus:—

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them inde-

pendent of the priests, in whose hands our Saviour has placed the administering the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments. . . . They then reduced, as it appears, to a mere matter of form, the two sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the sacraments, they invented an *exclusive means, never known in the church of God, and still rejected* by all the eastern churches and by the Roman Catholics throughout the world. . . . They have framed a new dogma, *not to be found in any of the creeds, or in the canons of any general council*; I mean, the new dogma of *Justification by Faith Alone, or by Faith only*.

Luther invented, as we have said, this doctrine, and was the first to affix such a meaning to the word *faith*. . . . And from that period only there existed men who saw in the word faith, occurring so frequently in Holy Scripture, that which has never been seen by the fathers, doctors, saints, and by the whole Church of God.—*Catholic Belief*, pp. 365, 366, 374.

These extracts are enough to show, and they declare plainly enough, that the Catholic Church does indeed know nothing of the faith which is of God, and which, because it is of God, bears in itself sufficient power and merit to justify and save the sinner who will allow it to work in him the righteousness of God. What meaning then does she affix to the word faith? Here it is:—

These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation, but the *faith of the Creed*, . . . is the faith availing for justification.—*Id.*, p. 370.

But who made the creed?—Men, and men only. Constantine was the chief agent in the making of the original Catholic creed, the Nicene creed. Men being the sole authors of the creed, and "faith" being "the faith of the creed," it follows at once that that faith is solely of themselves, of their own manufacture, and not the gift of God at all, and is therefore not true faith at all. For the true faith, the faith that really saves, is "not of yourselves, it is the gift of God." And as men only made the Catholic creed, and as Catholic faith is only "the faith of the creed," it is as certain as anything can be that the Catholic faith is a base counterfeit that she would pass off upon all the world, and by force too, to supplant the true faith.

It is not enough, however, to say that

it is a mere human invention: it comes from lower down than that. And she herself has given us the means of tracing it to its original. Here it is:—

By *faith* is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of him in the Gospel is true, and that what he taught is true.—*Id.*, p. 369.

Now there are recorded in the Scriptures several examples of this same identical "faith" here defined. And now, as we read these examples, and have the plain word of God as to what they were who held this "faith," we can have no difficulty in knowing the real nature and origin of the Catholic faith, "the faith of the creed."

Here is one: "And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him." Luke 4: 33-35.

Here is another: "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known." Mark 3: 11, 12.

And here is another: "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8: 28, 29.

And yet another: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" Acts 19: 13-15.

In these examples there is every element of the "faith" above defined and set forth as the "saving faith" of the Catholic Church. Every one of these devils showed "evidently a firm belief" and actually proclaimed it, "that Jesus is the Messiah, the Christ, the Son of God!" And that legion of them that found a home with the hogs and set the whole two thousand of them crazy, showed also "evidently a firm belief that what is related of him in the Gospel is true." For from the beginning of the gospel in this world it had been related of him that he should bruise the devil's head; and it was indeed related of him that he should destroy the devil. And that this legion of devils had "evidently a firm belief" that this is true is clearly shown by their terrified inquiry, "Art thou come hither to torment us before the time?" They thoroughly believed that this time of torment was coming, as it had been related; and what they feared now was that it was to befall them "before the time."

Not only do these examples supply every element of that which is authoritatively defined and set forth as Catholic "saving faith," showing it to be but the faith of

the devils; but the Scripture plainly states that that is just the kind of faith that it is. Here are the words: "Thou believest that there is one God; thou doest well: *the devils also believe, and tremble.*" Jas. 2: 19. There is the plain word of the Lord, that this "faith" that is proudly set forth as the Catholic faith is simply the faith that the devils have. And *it does not save them.* It has no power to change their lives. They are devils still. And moreover, Jesus forbade them to preach this "faith."

This is precisely "the faith of the creed." It is of themselves and not of God. And being only of themselves, it is impotent to bring to them any virtue to change the life: it is powerless to work in them any good. Being incapable of working, it is a faith that is dead. And those who hold it, realizing that it is lifeless and so unable to do anything for *them*, are obliged to give it the appearance of life by doing great things for *it* in the multiplication of dead works. For, works that are not of faith, that are not wrought by the faith itself, are dead works. They are worse than valueless, for "whatsoever is not of faith is sin." Any faith that is not able of itself to produce, to work, the works of God in him who professes it, is a dead faith. It is "the faith of the creed." It is the "faith" of the devils. It is the "faith" of the papacy. And when such "faith" is passed off for Christianity, it is the mystery of iniquity, wherever it is found. And therefore it is that the Scripture, immediately after describing this "faith" of the devils, exclaims: "But wilt thou know, O vain man, that faith without works is dead?" And then cites Abraham and calls to all, "Seest thou how *faith wrought* with his works, and by works was faith made perfect?" Jas. 2: 20, 22. Thus the works by which faith was made perfect, were wrought by the faith itself. When the faith is living, the works of faith appear just as certainly as when the tree is living the fruit appears in its season.

The only thing that will be accepted in the Judgment is *works*. The only works that will be accepted in the Judgment are works of *righteousness*. And the only righteousness that will be accepted or countenanced in any way whatever in the Judgment is the righteousness of *God*. And this righteousness is a free gift to man, and is wrought in man by faith alone—"even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference."

It is true that "the Church" says that "this faith," "the faith of the creed," this faith of the devils, "leads to trusting in Christ, and to all other virtues." But it is a notable fact that it has not done this for the devils. And it is just as notable and just as apparent that "this faith" has not, in all these hundreds of years, led the Catholic Church to trusting in Christ nor to any other virtues.

BUT she gives an illustration to show the difference between the faith of Christ and "the faith of the creed," and here it is:—

To show the unfairness of taking the word *faith*, occurring in the Holy Scripture, in this new Protestant sense of trust in Christ for pardon, to the exclusion of any other dispositions or means, and not in the Catholic sense of belief in revealed truths, . . . allow me to use the following illustration: Suppose a man afflicted with a grave disease sends for a physician

of repute. The physician comes and prescribes, and, to inspire the patient with more confidence, tells him, "Only believe in me and you will be cured." Can we suppose that the poor sufferer, on the departure of the physician, would say: "I shall take no medicine, for the physician said: 'Only believe and you will be cured.'" This way of reasoning and acting seems impossible to be adopted in regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.—*Catholic Belief*, pp. 374, 375.

Now there is not the least doubt that this statement perfectly illustrates the difference between the faith of Christ and Catholic faith, for it proceeds altogether upon the view that there is no more power or virtue in the word of *God* than there is in the word of *a man*; that the word of Christ, the heavenly Physician, has no more power to cure than has the word of an earthly physician. And that is indeed just the difference between true faith, the faith of God; and Catholic faith, "the faith of the creed"—and of the devils.

True faith finds in the Word of God, the word of the heavenly Physician, the living—creative—power of God to accomplish all that this word says. When the centurion asked Jesus to cure his sick servant, Jesus said, "I will come and heal him." But the centurion said, "Speak the word only, and my servant shall be healed." And Jesus himself declared this to be "faith," and even "so great faith" as he had not found in Israel, and then said to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Matt. 8: 5-13. A nobleman also came to Jesus beseeching him, "Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man *believed the word* that Jesus had spoken unto him, and he went his way." And when the man neared his home "his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at *the same hour in which Jesus said* unto him, *Thy son liveth*: and himself believed, and his whole house." John 4: 46-53.

This is faith, genuine faith. It finds in the word of God itself all sufficiency to accomplish all that the word expresses. And over and over again, in fact in all the cases recorded in the New Testament, it was believing the word spoken and thus receiving the power of that word to accomplish of itself the thing that was spoken—it was this faith that healed the sick, restored the palsied, made the impotent to walk, and *forgave the sinner*. This is believing God. This is faith.

But when the word of God is held to be as powerless as the word of a man; when the word of Jesus Christ is held to be as empty of healing virtue as is the word of a mere human physician; when the word of the living God is thus reduced to the level of the word of men, and to all intents and purposes is received as the word of men, and the words of men themselves, formulated into a creed, are really put in the place of the word of God; then such belief, such faith, is only of themselves and is as powerless and as empty of saving virtue as are the men themselves. It is the same story over again, of the effort of men to save themselves by themselves from themselves. And this "faith" that is altogether from men themselves, that stands only in the words and wisdom of men, this "faith of the creed" that is

identical with the "faith" of the devils—this, by her own showing, by her own boast, and by her own illustration, is the faith of the Catholic Church. Very good. We accept her showing in the case. Undoubtedly it is the truth. The illustration is perfectly satisfactory.

THERE is another statement that she makes which so clearly reveals again the essential nature of the "faith" which is held, and the salvation that is offered, by the Catholic Church, that it is worth quoting. Here it is:—

We seem to hear Jesus, our heavenly Physician, say: I died for all, and thereby prepared in my blood a remedy for all. If you would have the merits of my passion and death applied to you, to free your souls from sin, you must . . . believe that I am what I declare myself to be, and believe what I teach. *Do also what I have told you to do, and then you shall have the merits of my passion and death applied to you and you shall be justified.*

This is in very substance, and even in terms, the old covenant. It is identical with the covenant "from the Mount Sinai, which gendereth to bondage." Gal. 4:24. Here are the terms of the old covenant, the covenant from Sinai: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, *if* ye will obey my voice indeed, and keep my covenant, *then* ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation." "And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:4-6, 8. Their agreement to obey his voice, indeed, was an agreement to keep the ten commandments indeed. For when his voice was heard from Sinai the ten commandments alone were spoken. And of these it is written: "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. So that in substance this covenant from Sinai, just as certainly as this Catholic statement says, I have done this great thing for you. Now, if you would have the benefit of it, believe what I teach, *do also what I have told you to do, and then you shall have it and you shall be justified.* And the people all said they would do it, and this, too, *with the hope of being justified.* These two statements are identical in substance and in doctrine. The thought of both is that man must *do* righteousness in order to *be* righteous, instead of first *being* righteous in order to *do* righteousness.

It will not do though to say that as the Lord made the statement from Sinai, therefore this statement from Rome is truth. The Lord had a purpose in this covenant from Sinai, even though it did then "gender to bondage." That covenant from Sinai corresponds to Hagar in the family of Abraham. The children of that covenant, the people who entered into it, correspond to Ishmael the child of Hagar. As Hagar was a bondwoman, so the child that was born of her was a bondchild. And thus she gendered to bondage. As Hagar represents the covenant from Sinai, and her child was a bondchild, so the covenant from Sinai gendered to bondage and the children of that covenant were bondchildren.

Moreover, Ishmael was "born after the flesh." And as Ishmael represents the children of that covenant, so they were "after the flesh" and knew only the birth of the flesh. Knowing only the birth of the flesh, and minding only the things of

the flesh, they thought themselves capable of fulfilling all the righteousness of God. The Lord knew full well that they could not do it; but they did not know it, and they would not believe that they could not do it. In order to convince them that they could not do it, and enable them to see it so plainly that they themselves would confess their inability to do it, the Lord gave them a full and fair opportunity to try. Within forty days they had fully demonstrated their utter inability to do what the Lord had told them, and what they had freely promised to do. They were in deeper bondage than ever. They were *then* willing to have the Lord deliver them from the bondage of sin to the liberty of righteousness, by his own power through his own word in his own promise, even as he had delivered their father Abraham. In a word they were then willing to attain to righteousness, to be justified, *by faith*, instead of trying to obtain it by works. They were willing to be children of promise, instead of children of the flesh. Having found by this experience that "the minding of the flesh is enmity against God, and is not subject to the law of God neither indeed can be," they were willing to be born again and of the Spirit of God, rather than to trust longer to the ways of the birth of the flesh. Having found that by this old and temporary covenant they were *lost*, they were willing to be saved by the new and everlasting covenant which is this: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." In this covenant there is no "if." It depends not upon what we shall do, but upon what God will do "unto all and upon all them that believe, for there is no difference. For all have sinned and come short of the glory of God."

Such was the covenant from Sinai, such was its nature, and such its purpose. And that the recording of it with the nature and experience of those caused it to be made and who entered into it, was necessary for future ages is demonstrated by this repetition of it in the Catholic system of "faith." That covenant was faulty; but this repetition of it is infinitely faulty and altogether bad, as compared with the original example. For there, although it was their own sinfulness and self-righteousness that led to the making of it, yet through the sad experience of it God would draw them away from themselves to the knowledge of Christ. While here and in this, the papacy takes the very revelation of the gospel of Christ itself and perverts it into the old covenant, and through this perversion draws men away from Christ to the exaltation of self. It puts Sinai in the place of Calvary. It puts the old covenant in the place of the new. It puts works in the place of faith. It puts bondage in the place of freedom. It puts ceremonies in the place of Christ. And it puts man in the place of God. And yet the professed Protestantism of to-day counts itself "one in essentials" with this organized iniquity!

This is the papacy, and this her doctrine of "faith." And as God said of Hagar and Ishmael in the family of Abraham,

and of the covenant from Sinai and its children in the family of Israel, so he says of this same wicked thing as it would be in the family of Christianity: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4:30.

There never was a truer description of the papacy than that given in a quotation in these columns a few weeks ago, in the words that pronounced it "a method of forgetting God, which shall pass as a method of remembering him."

A. T. J.

The Movement Against Church Patronage in England.

It is well known that the right of presentation to livings in the Church of England belongs, in a multitude of cases, to lay patrons, and that this fact has repeatedly given rise to grave scandals. Not only have avowed atheists and notorious blacklegs—the late Marquis of Ailesbury was an example—exercised the power of bestowing, as free gifts, life appointments to rectorships, but such appointments have been made the subject of sale at public auction.

The necessity of checking these glaring abuses has long been recognized, and it has been emphasized by the recent introduction of a bill to disestablish the Anglican Church in Wales. A palliative measure, which has the approval of the bishops and the clergy, is now pending before Parliament, and although it has been criticised by Sir William Harcourt and by representatives of Nonconformism on the ground that it does not go far enough, it seems likely to become a law. The proposal in question has three main features. First, it prohibits the sale of the next presentation to a living, thus providing that the advowson or perpetual right of presentation to a living, whenever a vacancy occurs, shall hereafter be exercised only by way of gift. Secondly, although the advowson itself may be sold, there must be a complete transfer of the right, and no mortgage or encumbrance of any kind must be imposed on the advowson or the living. Finally, the bill enumerates six reasons for which a bishop can refuse to institute a clergyman to a living. These are, that the clergyman has not been ordained one year; that he is unfit through physical or mental infirmity; that he is in great pecuniary difficulties; that he has been guilty of misconduct or neglect of duty in the offices which he has previously filled, or that there is a grave scandal or evil report affecting his moral conduct. A right of appeal, however, is given to the patron and presentee from the bishop's decision to the archbishop.

In the debate on the second reading of this bill a Nonconformist denounced it as a half-hearted measure, and declared that the evil complained of could be abolished only by prohibiting the sale of advowsons altogether. Sir William Harcourt called the bill a sham, because it left untouched the persons who dispense most of the spiritual offices. It forbade a poor man, who happened to own an advowson, to sell the next presentation; but it did not prevent a peer, or other rich person, from distributing livings as free gifts, and thus forming a sort of spiritual oasis by taking care that all the rectors in his neighborhood should be in agreement with himself. Sir William agreed with the Dissenters in thinking

that neither lay patrons nor the bishops ought to have the whole power of appointment to clerical office. A bill, to be thorough-going, ought to give the parishioners some such power of effective control over the choice of their clergyman as is in force in Scotland. It was pointed out that the recent growth of the Church of England had taken place for the most part in the large towns, where it was practically a voluntary church, the clergyman depending to a large extent on the approval of his congregation. Another speaker hit the mark exactly when he said that the scandals associated with lay patronage would be entirely shaken off when the Church of England's connection with the State should be dissolved.

Meanwhile, there seemed to be a general feeling that half a loaf was better than no bread at all; and so the bill passed the second reading, and will doubtless be carried through its subsequent stages.—*N. Y. Sun.*

An Observer in Coxeys Camp.*

On April 28th I visited the main "Army of the Commonweal," encamped at Rockville, Maryland. My purpose was the study of this popular uprising of the nineteenth century, while the army was at peace in country districts and just before its exciting entry into Washington.

These men are not tramps, but for the most part unskilled, uneducated workmen; men just above the tramp class, who are the first to suffer during times of financial depression and the last to regain employment. They were doing things which tramps never do except under dire compulsion.

The first thing which impressed me strongly after entering the Rockville camp was the youth of most of the four hundred men—mere boys, a large part of them. They showed few signs of physical degeneracy or undervalization. On the contrary, very many of them seemed like men whom a recruiting sergeant would be glad to enlist for the regular army. Many of the men were playing ball, surrounded by an admiring audience. The sheds used for the housing of live stock in fair time had been appropriated by the army for bedrooms, and many men were peacefully slumbering upon hay and straw.

Chickens and turkeys were wandering within the precincts of the camp, and their owners apparently did not fear for them a speedy ending in the pot. I was almost the only visitor present that afternoon; and during the two days in which I mingled freely with the Coxeys men I heard but one man swear.

The following letter to Mr. Coxeys from Mr. William V. Bouie, a well-known lawyer of Rockville, adds strength to my conviction that the main Army of the Commonweal was, as its leaders intended it should be, an army of peace, resolved to obey the laws even when they considered them unjust. This letter, which Mr. Coxeys exhibited with pride, was, in part, as follows:—

As a life-long citizen of the town of Rockville, thoroughly interested in the best welfare of my people by the ties of blood and business interest, I feel that it is but a just tribute to say that no more peaceable assemblage than that led by you ever took place in our town. Before your arrival the movement was viewed by our citizens with apprehension partaking somewhat of hostility; but your gentlemanly conduct and the

law-abiding conduct of your men made for you hosts of sympathetic friends.

Leaving the privates of the Commonweal Army, I went to "headquarters," a tent, where I found Marshal Carl Browne. A great, big, strong fellow, with a hearty bass voice; part fakir, part religionist, part wild West cowboy, and withal a natural leader of men. On the ground outside were heaped the banners of the Commonweal, all the work of Browne's artistic hand and paint brush. The one carried at the head of the army on the march was a picture of Christ. Above were the words: "Peace on Earth, Good-will toward Men," and underneath "But DEATH to INTEREST on Bonds!" This was the official standard of the Commonweal.

Carl Browne has been trying from the first to awaken religious enthusiasm among his followers, who are manifestly lacking in any strong, cohesive principle. They seem fitting subjects for Salvation Army treatment, yet have not caught the religious infection from Browne to any marked degree. Their minds are apparently too full of economic questions. Still, this strange commingling of crude Theosophic with Salvation Army ideas is an interesting phase of the movement. Carl Browne believes that portions of the soul of Christ are reincarnated in Brother Coxeys and himself.

And that the remainder of the soul of Christ has been fully reincarnated in thousands of people throughout the United States to-day, and that accounts for the tremendous response to this call of ours, to try to bring about peace and plenty to take the place of panic and poverty. To accomplish it means the second coming of Christ, and I believe in the prophecy that he is to come, not in any one single form, but in the whole people. Now you have the reason for the banner of peace with his figure as a central painting, and that is why we start out on this mission on Easter Sunday for "He hath risen."

In the evening I listened to speeches by Browne and Coxeys in front of the town hall. Browne mounted upon his panorama wagon, and got the crowd into good humor by telling them stories in parable form, illustrating the Commonweal movement and its objects. Mr. Coxeys followed with a serious speech, supporting the two bills which he has had introduced before Congress, commonly known as the "Coxey Good Roads Bill" and the "Coxey Non-Interest Bearing Bond Bill."

The first of these bills would secure the immediate issue of five hundred million dollars of legal tender treasury notes, to be expended under the authority of the Secretary of War at the rate of twenty million dollars per month, for the improvement of roads throughout the United States. Eight hours shall constitute a day's work, and wages for common labor shall not be less than one dollar and fifty cents per day. Said Mr. Coxeys:—

Do you not see that this would do away with unemployment, solve the labor problem, and secure the eight-hour labor day, for which organized labor has been striving unsuccessfully for many years? No one will consent to toil for less than \$1.50, or longer than eight hours a day, when Government offers these terms freely to all who seek them.

The argument is essentially socialistic, as is the whole Coxeys movement. If Government is bound to furnish every man with work fitted to his capacity, and pay him enough to support life in comfort, then the ideal of individual responsibility, one of God's grandest gifts to men, is utterly overthrown. Why should a man take trouble to fit himself for work which the world needs, and which he will be best able to perform; new work, per-

haps, which requires hard thought and constant exertion to attain success, when right here at hand is work found for him, with sure pay and no need for anxiety or brain weariness? Men love to escape from their responsibility, but without it there is no upward growth for the individual or for humanity. The man entirely without a sense of responsibility is less man than beast.

Mr. Coxeys and his followers are firm believers in the power of Congress to make them all happy by issuing sufficient paper money, and attribute most of their woes to the Shylocks of the national banks and particularly the bankers of England. The greenback heresy has them firmly in its clutches.

Such ideas as these are widely current among American workmen to-day. The Philadelphia contingent of the Coxeys army contained the best class of commonwealers and the largest proportion of trade workers. One of its leaders summed up this phase of the Coxeys movement in a single sentence: "It means the nationalization of credit." He himself seeks also the establishment of "a coöperative commonwealth."

The story of the Labor Day procession at Washington is well known. I had every facility for observing it thoroughly. The Army of the Commonweal, some five hundred strong, preserved the attitude of peace, the respect for law which it had always promised and practised. Good order and almost absolute silence prevailed throughout the ranks, in which not more than fifteen gray-haired men were to be seen.

A peaceful display of force on the part of the police was sufficient to preserve decent behavior among the spectators and the Army of the Commonweal. Instead of this the police felt called upon to club unoffending people right and left. Some of this I witnessed myself, and the following quotation from the *Evening Star* of May 1st, supports my assertions:—

When the police had escorted Coxeys to his carriage, pushing him by the shoulders, but not seizing him, they released him. He clambered into the carriage, where his wife sat, with "Legal Tender" in her lap, and as he stood there a fierce cheer was sent up from the surrounding crowd. Then the police seemed to lose their heads, and, falling upon the luckless colored men and women nearest them, they clubbed the negroes lustily.

The *Washington News* thus reports the affair:—

The crowd became so thick about the Coxeys carriage that the leader could hardly get to it, and in attempting to clear back the people the police became rattled and struck right and left with their clubs. The mounted officers charged into the crowd and pushed, struck and shouted.

The white palfrey on which Miss Coxeys was mounted became frightened and attempted to run away, but was held back by a young man, who bravely clung to the horse's bridle, despite the efforts of a panic-stricken policeman to knock him down with his baton.

Such action on the part of the police was utterly foolish and unnecessary; and I believe Mr. Samuel Gompers, President of the American Federation of Labor, was right in saying: "Clubbing may subdue Coxeys or Browne, but it will not drive thought out of the people's mind. A club will subdue one man, but it will recruit one hundred for the cause he represents." Mr. Gompers here voices the thoughts of workers all over this broad land. I have taken pains to investigate this matter, and have been amazed to find both skilled and unskilled laborers, hotel proprietors, small shopkeepers and business men in such

* Abridgment of an article by A. Cleveland Hall, of Johns Hopkins University, in the *New York Independent* of May 17.

earnest sympathy, not perhaps with the extreme demands of Coxe, but with the organized movement of the suffering unemployed and the demand for public work, not charity, to keep their families and themselves from starving. There is space but for a single instance here. In the camp of the Commonweal, after the parade, a well-dressed man handed a labor union card to Mr. Coxe and said: "There are 1,700 of us, and we all sympathize with you. Possibly we can help you with money, but at any rate we are all with you in this movement, even if we are Government employés."

A few weeks ago it looked as if 60,000 men would be marching to Washington, and a major-general in the United States Army said: "This is the most dangerous movement since 1861."

The march to Washington has been a great school to the men engaged in it. They entered the army with ideas vague and confused, knowing that times were very bad with them, but uncertain why. Now they think they know why. There are many differences of opinion; but their ideas are becoming fixed, and, unfortunately, fast grounded in socialism. The Commonweal camp is undoubtedly a socialist school; but any attempt to suppress it while its members are law-abiding, would result in infinitely greater evils than does its continued existence.

Seventh-Day Observers, Give Heed!

[Under the title, "Seventh-day Baptists, Give Heed," Rev. A. H. Lewis contributes the following article to the *Sabbath Recorder*. While Dr. Lewis does not realize that the "Collapse of recent efforts to save Sunday by civil law" is only apparent, and that in reality all the legislative and judicial functions of the country have been immediately committed to its support, yet the logical development of the argument for the support of first-day observance is just what he has pointed out,—necessarily ending in the doing away with the authority of the Scriptures and making the Bible only a book of general principles, necessarily ending in a papacy as its infallible interpreter.]

I DESIRE to call the attention of your readers, and especially of all Seventh-day Baptist ministers, to a new phase of the Sabbath controversy which has been pushed to the front within two years past. It is the third phase which has appeared within the memory of your readers who are forty years old. The original Puritan theory of the "change of the day" was still prominent in the most orthodox and religious circles twenty-five years ago. When the more exhaustive treatment of that phase was entered upon by Seventh-day Baptists and others it soon yielded, and the "no Sabbath," "any day," "seventh part of time," theory was rushed to the front. This is still presented in various ways because it seems to afford the nearest retreat when men are pressed by the demands of the Sabbath. But the leaders of thought see that the escape is not complete until the Bible is silenced as a book of definite and specific authority. Hence, in military phrase, they are building a new position for their "long-range guns." It is this:—

The Bible is only a book of general principles, and not an authoritative source of specific rules. These general principles may be applied according to individual choice and to fit changing circumstances.

This is the most favorable form of statement. It is not made by non-Christian opponents of Sunday, but by Christian leaders who oppose the Sabbath. They say: "You Seventh-day Baptists are right, so far as the Bible is concerned, but the latest investigations and the 'Higher

Criticism' show that God never intended the Bible to be accepted as to specific rules." Of course this theory sweeps away the Sabbath, baptism in any form, the Lord's Supper, and in the end the organized church; and many announce themselves ready to accept such an issue. This new theory, or perhaps I should say tendency, is a compound of Quakerism, no-lawism and Roman Catholicism; the amount of each element varying according to circumstances. There is enough truth in the mixture to make it more attractive, and, considering the present state of the public mind, more dangerous than any phase of the Sabbath question which has arisen within the last three hundred years. It is also equally dangerous to Christianity as represented in history. It is another form of the lawlessness which compelled men to the Protestant movement.

No form of organized Christianity is so directly affected by this issue as that represented by the readers of the *Recorder*, and by other Sabbath-keeping Christians. Baptists come next in order; while the Roman Catholic fold is created and conducted so as to welcome the flood-tide which will come under the supremacy of such a theory. It has always said: "The Bible is authoritative only as interpreted by the Church."

Three prominent factors have united to develop this new position on the part of the enemies of the Sabbath.

(a) The strength, persistency and thoroughness with which the defenders of the Sabbath have marshalled the facts of history in support of the Seventh-day Baptist position.

(b) The better knowledge of what the Bible actually teaches. The most earnest and intelligent students of the Bible have learned that Sunday observance has no place in that book. Many of them openly acknowledge this. Others continue to assume that it does, while they are seeking new forms of retreat from the facts which they know, but do not openly avow.

(c) The collapse of recent efforts to save Sunday by civil law. The various failures connected with Sunday law movements at Washington and elsewhere, and the success of "Sunday opening" at the World's Fair, have greatly disheartened the advocates of more stringent laws by which to save the "Imperiled American Sabbath," although they keep up a desultory firing and make much of the slightest regard for Sunday law which appears anywhere, their tendency to retreat cannot be covered.

(d) By no means the least of these factors is the growth of the Roman Catholic doctrine among Protestants, that the authority of custom, based on the decrees of the Church, supersedes the "letter of the Bible." This is most significant, since it evinces the fundamental agreement of popular Protestantism with its ancient enemy.

The most casual observer must see that this new issue touching the Sabbath involves that new era, which must come in Protestant history, unless the Protestant movement has already seen its brightest and strongest days. It must not be forgotten that Protestantism has not yet reached a final and successful issue. The vigor of its earlier history has not been wholly retained. The fundamental principles on which it was based, have a wider development and a grander future, or ignominious defeat.

It is here that Seventh-day Baptists must be awakened to the fact that, as in the early times of their existence, and of Protestantism, so now their position involves the fundamental elements of that movement. Their past history and present struggles are a foolish whim if nothing more than mere "denominationalism" is involved. The greatest danger that threatens the cause which God has entrusted to the readers of the *Recorder* is indifference to the greatness of present issues, and a shrinking from the labor and anxiety which are necessary in order to understand and meet them. If their birth-right and their work is not measurelessly larger than the "day of the Sabbath," as ordinarily understood, it is not worth even a "mess of pottage." If it is what I have indicated above, it involves even more than the early stages of Protestant dissent did. Sleepy-eyed men with narrow vision are of no value in such a struggle.

STATE OF TENNESSEE,

IN THE

SUPREME COURT.

STATE OF TENNESSEE

VS.

W. B. CAPPS, IN ERROR.

JACKSON, APRIL TERM, 1894.

Brief and Argument of W. L. Carter, of Counsel for the Defense.

STATEMENT OF CASE.

DEFENDANT was indicted and convicted in the Circuit Court of Weakley County, Tennessee, for following his usual vocation of life, that of farming, on Sunday,—to "the public nuisance of the community," etc.

Two witnesses only, testified to having seen the defendant labor on his farm on Sunday. One saw him splitting timber, but not within twelve months before the finding of the indictment. The other saw him at two separate times, once in May, 1892, cutting stalks in defendant's field several hundred yards from the witness's house, but in sight; the other time, the same witness went to defendant's house to see him and found him plowing in some land that was left uncultivated in a field of corn. Neither instance was in sight of a public road or other public place.

The deputy sheriff also testified that when he arrested the defendant, he said that he was in the habit of working on Sunday, because he kept Saturday, or the seventh day of the week, as the Sabbath, as he believed the Bible required; that he was a Seventh-day Adventist, and having kept the Sabbath he thought he had the right to work on Sunday, if he disturbed no one.

THE OFFENSE CHARGED IS THAT OF A
NUISANCE.

It will not be contended that any indictment will lie in this State for simply laboring on Sunday; for the statute (code sec. 2289) defines and fixes the penalty for Sunday labor at three dollars, to be recovered before a justice of the peace, one half to the person suing and the other half to the county. The statute reads as follows:—

If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing, or exercising, any of the common avocations of life, or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, on

due conviction before any justice of the peace of the county, shall forfeit and pay three dollars, one half to the person who will sue for the same and the other half for the use of the county. (Code, sec. 2289.)

The statute having defined and fixed the penalty for Sunday labor, by the well known rule of construction, the law existing before the statute, if any, is abrogated. *Lorry vs. State*, 7 Bax., 95; *State vs. Boocer*, 71 Mo., 631; Sedgwick on the "Construction of Statutes," 2d ed., p. 105.

TENNESSEE DECISIONS ON THE SUBJECT.

The decisions in Tennessee as to whether repeated or habitual secular labor on Sunday will constitute a nuisance at the common law, are in conflict.

In the case of *Lorry vs. State*, 7 Bax., 95, Chief Justice Nicholson, in delivering the opinion of the court, says:—

The question, then, is whether the defendant is indictable for a common nuisance in carrying on his trade, barbering, on Sunday. If this be so, then every other person who carries on his ordinary business, openly and publicly on Sunday, may be indicted for a nuisance. The occupation of the barber stands on the same platform with the merchant, mechanic, or professional man. It is in no respect a nuisance, unless it becomes so by the simple fact that it is carried on on Sunday. The legal definition of a nuisance is "that which incommodes or annoys—something which produces inconvenience or damage." It cannot be said that a barber shop is something which incommodes or annoys, or which produces inconvenience or damage to others. To hold that it becomes a nuisance when carried on on Sunday is a perversion of the term "nuisance." All that can be said of it is that when prosecuted on Sunday it is a violation, and subject to be proceeded against as provided by the statute, but not subject to indictment as a nuisance. Thus the court held that the carrying on of one's business openly and publicly on Sunday was not, and could not constitute a nuisance simply because it was done on Sunday. *Lorry vs. State*, 7 Bax., 95.

In the case of *Parker vs. State*, 16 Lea, 476, it was held that the carrying on of the business of a blacksmith, openly and publicly, was a nuisance and was indictable as such, and that the proof need not show that any one was disturbed thereby. In delivering the opinion in that case, Chief Justice Deadrick uses the following language, quoting from 4 Blackstone's Com., 42 *et seq.*:—

Regarding Christianity as a part of the law of the land, it respects and protects its institutions, and assumes likewise to regulate the public morals and decency of the community.

He then proceeds to place Sunday labor on the same footing with obscenity, profanity, etc., and then proceeds:—

The statute makes it unlawful for any of the enumerated class to follow his ordinary, secular avocations on the Sabbath day, because it is immoral and is of pernicious effect; and though it may be conceded that a single offense may be liable only to the penalty prescribed by the statute, yet a succession of such acts becomes a nuisance and is indictable.

He bases this statement on 1 Bishop's "Criminal Law," sec. 1055, from which the latter part of the statement is quoted. But the quotation from Bishop was to show that though the statute might provide for the punishment of single acts of an immoral nature, yet when such acts were carried on to such an extent as to become a nuisance, they were indictable as such, notwithstanding the single act might be subject only to the penalty provided in the statute. The learned author, Bishop, was treating of acts that were immoral within themselves, such as obscenity, bawdy-houses, exposure of the person, adultery, lewdness, etc., but does not mention Sunday labor under this head at all. Bishop's "Criminal Law," Vol. 1, sec. 500-506. The Chief Justice then proceeds:—

See also Bishop's "Criminal Law," Vol. 2, sec. 939,

where it is said that the doctrine has been laid down in Pennsylvania that although a single act of Sabbath-breaking is punishable by the statute, *there may be such a repetition of acts of the same sort as will amount to an indictable offense.*

He then says "that such a succession of acts is shown in this case," and decides that although the proof did not show that any one was disturbed by the acts of the defendant, that it was a nuisance and punishable as such.

Bishop does not place Sunday labor under the head of immoral offenses at all, nor does any other law writer. They all place Sunday laws under "offenses against God and religion." 1 Bishop's "Criminal Law," sec. 499; 4 Blackstone's Com., 65; 2 Wharton's "Criminal Law," 2384; Ringgold's "Law of Sunday," 47.

No writer, not even Bishop, states that a repetition of acts of Sunday labor will constitute a nuisance, but says it has been so held in Pennsylvania. And this, Chief Justice Deadrick, in the Parker case as stated, quotes as authority for holding that case to be a nuisance. Bishop says that the Pennsylvania case held that there might be such a succession of acts of Sunday labor as would constitute a nuisance. But the Pennsylvania judge does not use the word nuisance at all. He says, "There may be such a succession of acts of the same sort [Sunday labor] as would amount to an indictable offense."

The language of the Pennsylvania judge (Thomason) is:—

The offense complained of here is a disturbance of the public peace; and the worldly employment, the manner and time of it, is only evidence of the offense charged. Traveling, or riding for recreation is not a breach of the Sabbath, and persons may not be arrested for riding along the streets for such purposes. The disturbances, if any, occasioned by the vehicle would be only for an instant, and not soon recurring. This is very unlike the carrying of passengers in vehicles along the same route every six minutes as was intended by the company on the day the arrest was made.

Continuing he says:—

The worldly employment, if carried on in such a manner and in such places as to disturb the public peace and quiet, and the religious exercises of the community, either in the churches or at home or in places of worship, may or may not be restrained by the imposition of the penalty defined in the act. Do not such circumstances constitute a disturbance of the public peace of the Sabbath, and may not the offender or offenders, be held to bail to keep the peace? Commonwealth vs. Jeandell, 2 Grant, Pa. 506.

I have quoted freely from this case because it is cited as the case and the only case of Sunday labor that sustains the Parker case. It was held in First Lea, 129, 130, that hunting and fishing became a nuisance when done on Sunday if done in such a manner as to disturb others. Hence it is seen that it not only fails to sustain the Parker case but is strong authority against it. The decision in that case was the disturbance and annoyance of the public in their homes and places of worship by running railroad cars along the street adjacent thereto every six minutes, thereby making such noise and confusion as would amount to a breach of the peace; while the Parker case is based upon the "example" which is said to be "immoral" and of "pernicious" effect, and therefore a repetition of the acts becomes a nuisance or is indictable, though a single act is not.

The Parker case therefore stands unique and alone,—the only case that holds that Sunday labor, because of "the evil example" that is of "immoral and pernicious effect" when repeated, becomes an indictable offense independent of statutory provisions, in the United States.

Except the Parker case it is believed

there has never, been a case in the United States holding that Sunday labor is indictable at the common law at all, either as a nuisance or otherwise, except the Jeandell case cited, that holds it to be a breach of the public peace so to run street-cars as to disturb worship. While it has been held not only that it was not an offense at the common law (4 Ired., N. C., 400), but has been decided by eminent judges that the legislatures of States having constitutions similar to ours, could not pass a statute making it an offense to labor on Sunday. Thomason's case, 15 Ind., 449; Benjamin's case, 2 Strob., Cal., 508; Newman vs. State, 9 Cal., 502; Bish. "Crim. Law," 499; Ringgold's "Law of Sunday," 78.

While the great weight of authority is that a State may pass a Sunday law as a civil or police regulation, it is significant that some of the ablest jurists have held otherwise. And none have held that it was punishable at the common law except the Breach of the Peace case in Pennsylvania, and the Parker case in Tennessee; and they are based upon separate and distinct grounds,—the Pennsylvania on "disturbance of the public peace" because of the noise and confusion of operating street-cars along a route every six minutes, and the Tennessee case on the grounds that the example is "immoral and of pernicious effect." Thus we see the Parker case is entirely unsupported by precedent.

CAN THE PARKER CASE BE SUSTAINED ON PRINCIPLE?

The grounds given for the decision are:—

First: Christianity is a part of the law of the land, and it respects and protects its institutions.

Second: Sunday labor is immoral and of pernicious effect, and therefore, a repetition of such acts constitutes a nuisance.

Are these propositions true? As to the first, the learned Chief Justice quotes Blackstone's Commentaries, Vol. 4, sec. 42, as follows:—

Regarding Christianity as a part of the law of the land, it respects and protects its institutions, and likewise assumes to regulate the public morals and decency.

It has been questioned by high authority, as to whether Christianity was ever a part of the law of the land, even in England, in the sense that it would attempt to enforce its precepts or dogmas, as such. In the case of *State vs. Chandler*, 2 Har., Del., 553, Justice Clayton says:—

Even in England, Christianity was never considered a part of the common law so far that for a violation of its injunctions, independent of the established laws of man and without the sanction of any positive act of Parliament made to enforce these injunctions, any man could be drawn to answer in a common-law court.

See also letter of Thomas Jefferson to Cartwright, where it is shown that the statement of Blackstone is founded on a mis-translation of a decision by Chief Justice Prisot in 1458. "Works of Thomas Jefferson," Vol. 7, page 359.

But, if it is or ever was true of England, where there is a Church established, and supported by law, and courts with ecclesiastic powers and a Parliament unhampered by a bill of rights or constitutional limitations, it never was, and in the nature of our Government and institutions, never can be true in the State of Tennessee.

"The common law of England, as it stood in 1775, such as was applicable to the new state of things in this country in so far as they were not inconsistent with our institutions and Government, or were not repealed by statute, were adopted as

the common law of this State." Porter vs. State, Martin and Yerger, 226. Or, as stated by Judge Thurman of Ohio: "The English common law, so far as it is reasonable in itself, suitable to the conditions and business of our people, and consistent with the letter and spirit of our federal and State constitutions and statutes, . . . may be said to constitute a part of the common law of this State." Bloom vs. Richards, 2 Ohio State, 387.

Section 3, art. 1, of the constitution of Tennessee, is as follows:—

That all men have an indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can of right be compelled to attend, erect, or support any place of worship, or maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the right of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.

If Christianity is a religious establishment or mode of worship, it cannot be made a part of the law without violating the above clause of the constitution; because that would be giving it preference over other religious establishments or modes of worship. If the institutions of Christianity are protected to the extent that persons are made to observe them without their consent, it would be a violation, in that it would be giving a preference to that religion, and also in that it would violate the conscience of him who was forced to observe its institutions against his consent.

These propositions seem to be so plain as to need neither authority nor argument for their support.

(Conclusion next week.)

Dangerous Combinations.

IN 1829 there was a united effort on the part of a number of religious denominations in the United States to secure from the national Government a Sunday law. Many petitions and memorials were sent to Congress. The committee to whom the matter was referred in the Senate, rendered a very able report, in which occur these words:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. All religious despotism has commenced by combination and influence; and when that influence begins to operate on the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes us an awful warning of the consequence.

From what must be apparent to every one, it is evident that the danger here pointed out is an actual one in the Australasian colonies,—extensive religious combination to effect a political object. The "Council of the Churches," the "Christian Electors' Association," the "Lord's day Observance Society," and the "National Scripture Education League" are witnesses to this fact. Matters here have started on the road to religious despotism. We wait to see how long before the civil power bends under these religious combinations and this influence. But we expect to work while we wait, and do all in our power to warn every one of the danger herein involved, and to rouse the people to a sense of the value of the privilege of religious liberty heretofore enjoyed.

W. A. COLCORD.

Melbourne, Australia.

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

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

The Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism,

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CHANGE OF TIME ON THE WEST SHORE RAILROAD.

Commencing Sunday, May 20th, the WEST SHORE RAILROAD will inaugurate its new Spring Schedule.

For the accommodation of suburban residents along the historic and picturesque Hudson, many fast trains have been placed in service.

The time of through trains heretofore so popular with the traveling public going to points in Central and Western New York, Toronto, Detroit, Cleveland, Chicago and St. Louis and the West, has also had the attention of the management.

Copies of the new Time Tables can be had upon application to any ticket agent.



NEW YORK, MAY 31, 1894.

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

Two more arrests for Sunday labor have been made in Maryland. As usual the subjects are Adventists. One is a preacher, who, after having raised up a small church of that faith, at Shady Side, Md., was preparing to move to a neighboring locality for another series of meetings. We are not informed as to the exact status of the cases at this time.

MAY 16, Charles Wood, a barber of Jamestown, this State, was arrested, charged with violation of the Sunday law. The arrest was made upon complaint of the Barbers' Union. Wood agrees to close his shop pending the trial, which has been set for June 28. Sunday closing, it is claimed, does not reduce the receipts of the barbers as they do more business on Saturday.

Writing in the *North American Review* of "Anarchy and the Napoleonic Revival," Karl Blind remarks, "taking into account the widespread alarm created by a series of anarchistic outrages, the national characteristics make for a vague desire to see a commanding personality—a 'saviour of society'—at the head of affairs." And this "vague desire," not alone in France but in other countries is being turned to account by Rome to establish the pope as arbiter of nations.

READ on page 173 the brief of Attorney W. L. Carter, of counsel for the defense in the Capps case before the Tennessee Supreme Court. At this writing a decision has not yet been handed down, but Mr. Carter is confident that the Parker case will be reversed. He has certainly made a strong plea. This case has enlisted not only Mr. Carter's ability as a lawyer, but his sympathy as a man. He argues not for fees but from conviction of the justice of his cause.

THIS sample of Sunday arrests in the city of New York was recorded in the *New York World* of Monday May 21.

"I want to pick out a nice bonnet for my wife," said Policeman Tucker, of the Madison Street station, as he stepped into the millinery store at No. 35½ Division Street yesterday. He was shown some bonnets, and then he told pretty eighteen year old Henrietta Eisner, who waited on him, that she was his prisoner on a charge of violating the Sunday law. Justice Hogan declined to accept the policeman's complaint in the Essex Market Court. Miss Eisner was discharged, and she flashed a look of contempt at the policeman as she left the court. "I wonder why he didn't arrest a saloon-keeper," she said, "there are lots of them doing business all around the neighborhood."

It will be noticed that the name of this

dangerous criminal, who was destroying the peace and good order of the community by a willingness to sell what the representative of civil authority was desirous of buying, is evidently that of a German Jew. Who ever heard of a Sullivan or an O'Flaherty being arrested for Sunday selling?

THE *Catholic Review* has this to say about the influence of the papacy:—

The wonderful manner in which the political eclipse of the papacy by the deprivation of its civil sovereignty has tended to the enhancement of its spiritual authority, continues to excite among its enemies a surprise which Catholics, accustomed as they are to the manifestations of a special Providence in its behalf, cannot feel. . . . It may safely be said that the personal influence of the pope as the universal father of Christendom, was never so great as at the present day, when the faithful flock to his throne in ever increasing numbers, as a protest against the indignities to which he has been subjected. . . . The moral power of the pope, far from being annihilated, is a thousand times greater than that of all crowned heads taken together, because he has still the power of winning and enthraling the masses, whom kings and emperors now leave, it not hostile, cold and indifferent.

Much that the *Review* says is true, but not strange. The Word of God has foretold (Rev. 13:8) that "all shall worship him [the papal beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." But of this same power, under another figure, it is written (Rev. 18:5, 8): "Her sins have reached unto heaven, and God hath remembered her iniquities." "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

As an example of the representative religion of legislative bodies, the following is worthy of note:—

WASHINGTON, MAY 2.—The bill for the suppression of lottery traffic through national and interstate commerce and the postal service was, on motion of Mr. Hoar (Rep., Mass.), taken up in the Senate to-day. A protest was made by Mr. Vest (Dem., Mo.) against the extension of anti-gambling laws to religious fairs, where articles are raffled off for charitable purposes. To a question by Mr. Gray (Dem., Del.) whether church members should be exempted from the operation of the law, Mr. Vest replied that if any senator thought that church and charity fairs should be placed on the same footing as the Louisiana or the Havana lottery, he was welcome to his opinion, but he thought the question hardly worthy the senator from Delaware.

Mr. Gorman (Dem., Md.) coincided with the views expressed by Mr. Vest, and suggested that the bill should be laid over until there was more time to consider it.

Mr. Hoar said that no officer, he supposed, would interfere with church or charity fairs. Whether officers should do so or not was a question which might be discussed. But no provision of law could be made that would prohibit the offense of gambling and at the same time contain a provision that church members and amiable people might gamble a little for pious purposes. It was not practicable and would be mischievous legislation.

Mr. Gorman said that there was not a charitable institution in Maryland, created up to twenty years ago, that had not been the creation of lottery systems by law, and that two-thirds of the revenues of the hospitals in Washington and the institution of the Little Sisters of the Poor came from those innocent frauds.

There was no demand or necessity, he said, for such legislation.

Mr. Hoar spoke of Mr. Gorman's argument as calculated "to poison the youth of the District. If the pending bill was impolitic, all the lottery legislation was impolitic."

The bill went over without action.

It is interesting indeed to see the conflicting and inadequate ideas of religion held by the representative men of the great National Reform religious council at Washington. Such a discussion as this, and that which took place in the House, on April 30, in reference to chaplains of the army, is worthy of a legislative body which voted to buy the Sunday closing of the World's Fair with the people's money.

A REGULAR correspondent of the European edition of the *New York Herald*, writing from Rome, says:—

I am in a position to give more and positive information about the new encyclical which Pope Leo is about to publish, and which was first announced in the *Herald*. It will be, I am assured, the most important document of the Pontificate of Leo XIII.

The exceptional importance of this new encyclical lies in the fact that, reviewing the whole policy of the Vatican since his holiness ascended the pontifical throne, it will form the political testament of the present pontiff. In it his holiness will explain all the reasons for his acts, will frankly confess all the hopes which he had and has for the triumph of his principles and policy all over the world, will point out the attitudes taken by the holy see in various questions, and the relations established with the different powers.

The greatest interest will lie in the portions relating to the Kulturkampf in Germany, the Irish question, the agreement with France, and the action of the Roman Church in the United States, especially in the years which comprise Mgr. Satolli's mission. A full explanation of the pope's views on the school question in America will be given. Pope Leo will take this opportunity to again show his interest in the United States and the importance he attaches to the progress of Catholicity there.

Nobody doubts the pope's interest in the United States; an encyclical is not necessary to prove it. But why is Leo so intensely interested in this country? Simply because he sees here abundant promise of the greatest triumph of "Catholicity." The pope's interest in this Republic is much the same as the wolf's interest in the lamb.

"THE intolerant majority of the London School Board," remarks the London correspondent of the *New York Sun*, "is beginning to find religious inquisition difficult and embarrassing. Over 3,000 of the 7,800 teachers in London have thus far given notice of their refusal to teach the new creed prescribed in the recent circular. This reduces the situation to a farce, and the next step of the inquisitors is awaited with curiosity."

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"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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ONE of the Catholic speakers at one of the celebrations in Chicago last year scouted the idea of being "saved by character instead of by dogma."

LIKE everything else in the line of Catholic teaching, this is directly the opposite of the truth; for the truth is that men are saved by character.

It was expressly that men might be saved by character that Jesus Christ came into the world in human flesh and lived through the course of human life from infancy to manhood. And without this character which was wrought out in Christ in the flesh, no man can be saved.

BUT even though it were true that men are saved by dogma rather than by character, still it would not by any means follow that men are saved by papal dogma. For the papal dogmas are not true. For instance, it is declared to be "a dogma divinely revealed" that the pope is infallible. This dogma we shall examine upon its claimed merits later on. There is another one that we wish to examine just now, and this is the dogma of

"THE IMMACULATE CONCEPTION."

It may be well to remark in beginning that there is a large number of Protestants as well as other non-Catholics who entertain the mistaken view that the doctrine of the immaculate conception refers to the conception of Jesus by the Virgin Mary. The truth is that it refers not to the conception of Christ by Mary, but to the conception of Mary herself by her mother. The official and "infallible" doctrine of the immaculate conception as solemnly defined as an article of faith by Pope Pius IX., speaking *ex cathedra*, on the 8th of December, 1854, is as follows:—

By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the

doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful.

Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the church.—*Catholic Belief*, p. 214.

IN these days of the general acceptance of Catholicism as Christianity, and of the compromises with the Catholic Church, and apologies for her, it is well that we should study such things as this that we may know for ourselves what is their real effect upon the doctrine of Christ, and what their consequences, in those who accept the dogma. The first consequence of it is to make the Virgin Mary, if not actually divine, then the nearest to it, of any creature in the universe; and this, too, in her human nature. In proof of this we have the following statements of Catholic fathers and saints:—

The ancient writer "De Nativitate Christi" found in St. Cyprian's works, says: Because (Mary) being "very different from the rest of mankind, human nature, but not sin, communicated itself to her."

Theodoret, a father who lived in the fifth century, says that Mary "surpassed by far the cherubim and seraphim in purity."

In the Greek Liturgy of St. Chrysostom, a father of the fourth century, . . . the following words are directed to be chanted by the choir during the canon of the mass: "It is truly meet that we should praise thee, O mother of God, . . . thou art the mother of our God, to be venerated in preference to the cherubim; thou art beyond comparison more glorious than the seraphim."

Theodore, patriarch of Jerusalem, said in the second council of Nice, that Mary "is truly the mother of God, and virgin before and after childbirth; and she was created in a condition more sublime and glorious than that of all natures, whether intellectual or corporeal."—*Id.*, pp. 216, 217.

These statements show that in the view of the Catholic Church and of the dogma of the immaculate conception, the nature of Mary was so "very different from the rest of mankind," so much "more sublime and glorious than that of all natures," and "surpassed by [so] far the cherubim and seraphim" as to be "beyond comparison more glorious than" they, and therefore to be venerated "in preference" to them. This then puts the nature of Mary

infinitely beyond any real likeness or relationship to mankind.

Having this clearly in mind, let us follow to the next step. And here it is in the words of Cardinal Gibbons:—

We affirm that the Second Person of the Blessed Trinity, the Word of God, who, in his divine nature is, from all eternity, begotten of the Father, consubstantial with him, was in the fullness of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb, a human nature of the same substance with hers.

As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly his mother.—*Faith of Our Fathers*, pp. 198, 199.

Now put these two things together. First, we have the nature of Mary defined as being not only "very different from the rest of mankind," but "more sublime and glorious than all natures;" thus putting her infinitely beyond any real likeness or relationship to mankind as we really are.

Next, we have Jesus described as taking from her a human nature of the same substance as hers.

It therefore follows as certainly as that two and two make four, that in his human nature the Lord Jesus is "very different" from mankind, is farther from us than are the cherubim and the seraphim, and is infinitely beyond any real likeness or relationship to us as we really are in this world. And in this it follows also that the dogma of the immaculate conception puts Jesus Christ infinitely beyond the reach of mankind: as far beyond our reach indeed as though he had never offered himself at all. Thus completely does the doctrine of the immaculate conception rob the world of Jesus Christ the Saviour, to just the extent that the doctrine is received.

We know the answer that "the Church" makes to this—that Mary and Joseph especially, and all the other saints, intercede with Him for those who would have his help, and that through these he is enabled to reach mankind though he himself is so far beyond us. But this is as great a fraud as is all the rest of the scheme. For the Virgin Mary and Joseph and all the rest of the saints are dead, and cannot intercede for anybody. For the Word of

God says plainly that "the dead know not anything." Eccl. 9:5. And "in death there is no remembrance of thee." Ps. 6:5. And Jesus said to his disciples all, "Whither I go ye cannot come." John 13:33.

Thus with Mary and Joseph and the other saints, *all dead*, and consequently unable to intercede for anybody, the fact is doubly demonstrated that the dogma of the immaculate conception puts Jesus Christ infinitely beyond the reach of mankind and robs the world of the Saviour to the extent that that dogma is received.

THE truth is, that the Lord Jesus, in his human nature, was made *lower* than the angels, and took our nature of flesh and blood just as it is, with all its infirmities. The Scriptures are as plain as anything can be on this point, and are worthy to be set down here against this papal invention. Having found that the papacy puts Christ as *far away* from men as possible, it will be well to know how *near* to men he really is.

In the first chapter of Hebrews, Jesus the Son of God is presented in his divine nature as equal with God and as God indeed, the Creator and Upholder of all things, as "so much better than the angels," that he has "a more excellent name than they," and as so much higher than the angels that "all the angels of God worship him." In the second chapter of the same book, he is presented in his human nature as "lower than the angels," even as man himself. Thus it is written: "One in a certain place testified, saying, What is man that thou art mindful of him? or the Son of man that thou visitest him! Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *But we see Jesus, who was made a little lower than the angels.*" Thus, instead of his human nature being "beyond comparison" higher than angels, cherubim, and seraphim, it was made as much lower than they as man himself was made lower.

Nor is it only as man was lower than the angels *before he sinned*. It was *not* as man was lower than the angels in his *sinless* nature, that Jesus was made lower than the angels in his human nature; but as man was lower than the angels in his *sinful* nature, as he is since he by sin became subject to suffering and death. For so it is written: "We see Jesus, who was made a little lower than the angels *for the suffering of death*, . . . that he, by the grace of God, *should taste death for every man*. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect *through sufferings*." Thus, as man in his sinless human nature was made a little lower than the angels, and then by sin stepped still lower to suffering and death; even so Jesus, that he might bring him back to the glory of God, in his love followed him down even here, partakes of his nature as it is, suffers with him, and even dies *with* him as well as *for* him in his *sinful human nature*. For "he was numbered with the transgressors"—He died as a malefactor between two malefactors. This is love. This is Jesus our

Saviour, for he comes to us where we are, that he may reach us and lift us up from ourselves unto God.

YET this blessed saving truth is even more plainly stated, thus: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." He, in his human nature, took the same flesh and blood that we have. All the words that could be used to make this plain and positive are here put together in a single sentence. See: The children are partakers of flesh and blood. Because of this *he* took part of the same. But that is not all, he *also* took part of the same flesh and blood as the children have. Nor is this all: he *also himself* took part of the same flesh and blood as we. Nor yet is this all: he *also himself likewise* took part of the same flesh and blood as man. Thus the Spirit of inspiration so much desires that this truth shall be made plain and emphatic that he is not content to use any fewer than all the words that could be used in the telling of it. And therefore it is declared that just as, and just as certainly as, the children of men are partakers of flesh and blood, *he also, himself, likewise*, took part of the same flesh and blood as we have in the bondage of sin and the fear of death. For he took this same flesh and blood that we have, in order "that through death he might deliver them who through fear of death were all their lifetime subject to bondage."

Therefore, instead of its being true that Jesus in his human nature is so far away from men, as they really are, that he has no real likeness nor relationship to us, it is true that he is in very deed our kin in flesh and blood relation—even our Brother in blood relationship. For it is written: "Both he which sanctifieth and they who are sanctified are all of one: for which cause he is *not ashamed to call them brethren*, saying, I will declare thy name unto my brethren." This great truth of the blood-relationship between our Redeemer and ourselves is clearly taught also in the gospel in Leviticus. There was the law of redemption of men and their inheritances. When any one of the children of Israel had lost his inheritance, or himself had been brought into bondage, there was redemption provided. If he was able of himself to redeem himself or his inheritance, he could do it. But if he was not able of himself to redeem, then the right of redemption fell to his nearest of kin in blood-relationship. It fell not merely to *one* who was *near* of kin among his brethren, but to *the one* who was *nearest* of kin who was able. Lev. 25: 24-28, 47-49; Ruth 2:20; 3:12, 13; 4: 1-12.

Thus there has been taught through these ages the very truth which we have found taught here in the second chapter of Hebrews: the truth that man has lost his inheritance and is himself also in bondage. And as he himself cannot redeem himself nor his inheritance, the right of redemption falls to the nearest of kin who is able. And Jesus Christ is the only one in all the universe who is able. He must also be, not only *near* of kin, but the *nearest* of kin. And the nearest of kin by blood-relationship. And therefore he took our very flesh and blood, and so became our nearest of kin. And so also, instead of being farther away from us than are the angels and cherubim and seraphim,

he is the very nearest to us of all persons in the universe.

He is so near to us that he is actually one with us. For so it is written: "Both he which sanctifieth and they who are sanctified are *all of one*." And he and we being one, he being one with mankind, it is impossible to have a mediator between him and men, because he and mankind are one and "a mediator is not a mediator of one." Gal. 3:20. And as certainly as Jesus Christ is one with mankind and "a mediator is not a mediator of one," so certainly this truth that once annihilates the "intercessions" of all the Catholic saints in the calendar even though they were all alive and in heaven instead of being all dead.

BUT the Scripture does not stop even yet with the statement of this all-important truth. It says further: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Being made in his human nature, in all things like as we are, he could be, and was, tempted in all points like as we are.

As in his human nature he is one with us, and as "himself took our infirmities" (Matt. 8:17), so he could be "touched with the *feeling* of our infirmities." He felt just as we feel and knows all about it, and so can help and save to the uttermost all who will receive him. As in his flesh, and as in himself in the flesh, he was as weak as we are, and of himself could "do nothing" (John 5:31), when he "bore our griefs and carried our sorrows" (Isa. 53:4), and was tempted as we are, feeling as we feel, by his divine faith he conquered all by the power of God which that faith brought to him and which in our flesh he has brought to us.

And thus "what the law could not do in that it was weak through the flesh, God sending his own Son in the *likeness of sinful flesh*" did. The law could not bring us to God, nor could it find in the flesh the righteousness which it must have, because the flesh had fallen away from God and could not reach him again. But though the sinful flesh could not reach God, yet God in his eternal power and infinite mercy could reach sinful flesh. And so "the Word was made flesh and dwelt among us full of grace and truth." "God was manifest in the flesh," even "sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Oh! His name is called Immanuel, which is "God with us." Not God with *him* only, but God with *us*. God was with *him* in eternity, and could have been with him even though he had not given himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became us, that God with him might be God with *us*. And that is his name because that is what he is.

Therefore and finally, as certainly as in his human nature, Jesus Christ is one with us, and as certainly as God with him is God with us, so certainly the nature of the Virgin Mary was just like that of all the rest of us, and so certainly the dogma of the immaculate conception is an absolute fraud.

"A Defect in the Constitution."

UNDER this heading, a writer in a western paper proposes to secure religious liberty to every citizen of the United States by a constitutional amendment "clothing Congress with power to protect the citizens of the various States from religious persecution under the form of State laws." There is very much in the article in question that might be criticised, but for the present only one or two points will be noticed.

The article referred to is an attempted defense of religious liberty, else it would not occasion remark. But coming as it does from one, who is beyond doubt a friend of liberty of conscience, the article demands attention.

The first proposition calculated to startle the thoughtful advocate of religious liberty is this:—

In the exercise of such rights [rights of conscience], there must of necessity be some limitations. The rule, therefore, seems to be that no man has the right, or should have the power, to violate in the name of religious conscience those great fundamental principles of morality which mankind intuitively understand to be so manifestly correct that they need no demonstration.

It is to be presumed that the writer of the foregoing uses "morality" in the popular sense of the duties of man to man. But even in that sense his statement is objectionable. There must *not* of necessity be limitations in the exercise of the *rights* of conscience. Not that every man, or that any man, should be permitted to do whatever his conscience tells him is right to do; but simply because that which infringes in any way the equal right of another is not a *right*. There is a difference between conscience and the rights of conscience. No man can have any right, either of conscience or otherwise, to infringe the rights of others. *Rights* never cross, never conflict; but conscientious convictions often do.

But the article in question contains something far more startling than this to which reference has been made. The same writer says in the same article: "As stated above, a man should be protected in the enjoyment of his religious convictions, so long as he is not guilty of practicing immorality or other *wrong*." Now this certainly covers all the ground possible. No matter how restricted the definition given to immorality, the expression "other wrong" covers all the ground not covered by the former, and leaves a man the liberty(?) to do anything that does not offend either God or man; and that in the opinion of his fellow-men; for he is to be protected in the enjoyment of his religious convictions only so long as he is not guilty of practicing immorality—that is, if our supposition as to the sense in which the word is used be correct, wrong to man—or other wrong, which must, in this case, be sin against God. The only question that remains is, Is a certain course of action wrong? does it offend either God or man? If so it can be forbidden, according to the logic of the writer referred to. The most ardent National Reformer or bigoted papist never claimed more than this.

Civil government has nothing whatever to do with right or wrong, that is with the abstract quality of actions determined by the standard of morals; but only with *rights* and *wrongs*, that is with acts themselves in their relation to person, property, or reputation of individuals, or to the public. Right and wrong has to do with moral obligation from the standpoint of the divine law; wrongs, with human relations. Blackstone says that wrongs may be either public or private. The latter he defines as "civil injuries immediately affecting individuals;" the former as "crimes and misdemeanors which affect the community." Murder, assault, theft, etc., are private wrongs; embezzlement of public funds, election frauds, riot, etc., are public wrongs.

Of course the things enumerated are all immoral, and so sinful; but while the injury is done to men the sin is against God, and, as such is cognizable only by the divine Judge. Primarily all sin is against God for it is his law that is violated: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. This fact is recognized in the 51st Psalm. David had committed the two greatest wrongs possible against Uriah, yet he said to the Lord: "Against thee, thee only, have I sinned." The civil law properly deals with wrongs against men; but never with sin against God as such. But all sin is immoral; hence, to say that "a man should be protected in the enjoyment of his religious convictions, so long as he is not guilty of practicing immorality or other *wrong* in the name of his faith," is only to say that the individual ought not to be molested unless those in authority adjudge him guilty, either of sin against God or crime against man. The writer of the article in question has made a mistake. His religious-liberty "bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

Preacher, Priest, and Woman Suffrage.

REV. DR. RYLANCE has preached a sermon on woman suffrage and the *New York Sun* of May 21, quotes him as saying:—

What most I dread in contemplating the possible entrance of women into active politics just now is their going wrong in the exercise of their newly acquired powers, under appeals to their better nature. Women are said to be more readily obedient to the counsels or the commands of the Church than men generally are. This, I am inclined to think, is true. Should occasion arise for the rulers of the Church to ask concessions from the State, does it not stand to reason that they would, through their priestly agents, call to their aid the political influence of newly enfranchised women?

Dr. Rylance explained in a succeeding paragraph that his dread is for the added power to the Roman Catholic Church, especially in the school question, which the ballot in the hands of women will give. Of this the doctor says, "How abundantly the Roman priests would bless you then for giving the ballot to women."

This fear is not without foundation, indeed, it is already shown, by the history of the movement to establish the religious observance of Sunday by law in this country, to be well founded; but Dr. Rylance in his haste to oppose Roman Catholicism has failed to see that the Protestant glass house stands between him and the Roman Catholic cathedral and no stone

that he can throw will reach Roman Catholicism without first shattering the stained glass of Protestantism.

There is certainly good reason for the presentiment which the New York preacher expresses, but the more immediate danger lies in the fact that the women would support, politically, the efforts of the professed Protestant denominations to dominate the State and enforce their tenets by law. This of course is the indirect establishment of Roman Catholicism, but neither Dr. Rylance nor any other so-called Protestant would either see or acknowledge this. Let us have the truth, the whole truth, and nothing but the truth in this matter. It is that the honorable women of the country are already stirred up throughout all the popular denominations for the establishment and enforcement of the papal principle of the promotion, support, and furtherance of popularly accepted religion by the power of the civil law. This is Roman Catholicism no matter by what name its supporters may be called. To this papal idea the organizations of influential women throughout the country have given themselves. There are Protestant priests and popish Protestant women, and these far outnumber the Roman Catholics and possess far greater and more extensive influence than they. Dr. Rylance should know and all Protestants should know that the foes of true religion and undefiled are of the household of professed Protestantism and nothing but the almost universal Protestant treason which is now working could give sufficient cause for the dread of Roman Catholic rule which is now so general.

W. H. MCKEE.

The Policy of Rome.

It is a somewhat suggestive fact that in nearly all the large Catholic gatherings of late the burden of the discourses delivered have been reiterations of intense patriotism and loyalty to American institutions. It almost leads to the conclusion that, after all, there is just ground for believing the truth of the assertions that the papacy is at variance with the principles of this Government. These noisy and oft-repeated declarations are almost too unanimous, and would indicate that an organized effort was really being made to subvert the principles of this Government, and that these multiplied assurances were given to cover an ulterior purpose which is carefully sought to be concealed. The invidious hints with regard to errors in the public school system, division of creeds, frequency of divorce, the so-called higher criticism, and the growing infidelity of the age, which are all boldly attributed to Protestantism, are pointed out as the natural outcome of the work of the Reformation. In contrast with this, Roman Catholicism is heralded and championed as the defender of temperance, of morality, of the marriage contract, of religious liberty, of the Bible, of the Word of God, and the supreme exponent and teacher of Christian truth. The Catholic Church alone, if we are to believe her own statements, is society's only safeguard, and has the exclusive power to bring order and happiness out of the condition of anarchy and chaos which is everywhere undermining the foundations of law and order. In these various ways a deep and carefully prepared scheme is being wrought out by which Rome is seeking to establish the fulfillment of the vision of Archbishop Hen-

nessey, referred to in a sermon delivered by him at Chicago. In a burst of oratory, while the audience sat spellbound under his words, he dramatically exclaimed:—

I can see in a vision the future of America and the Catholic Church, wherein she will be again called the Great Ireland of the West. I can see bishops, priests, monasteries, schools and colleges, all yielding their wisdom for the benefit of their host of students, who are coming to this new Ireland as immigrants to Christ. I can see the nations of Europe and Africa all bowing in reverence before the Church of God. I would fain hope for this condition, and love to think of it.

This growing conviction of the existence of a deep and carefully prepared plan to undermine the principles of civil and religious liberty, which has been enjoyed to such a pre-eminent degree in this country, finds ample corroboration in the events which have transpired within a few short years. Realizing that the success of social or political revolutions depends largely upon public sentiment, Rome has for years been seeking to turn the minds of the young to her communion. The efforts that she has made to secure State aid to her parochial schools, or to place Catholic educators in the public schools of this country, have been long and patiently persevered in. The methods of procedure have not always been the same, but no sooner has she suffered defeat in one direction, than she has industriously applied herself in another. While the character of Romanism never changes, she becomes all things to all men, till she can accomplish her purpose. Underneath an affectation of liberality and freedom, she is secretly laying her snares and planning her devices with consummate wisdom and subtlety.

The recent agitation in regard to securing a division of the school funds in the States of New York, Maryland and elsewhere, has led to a more careful study and a better understanding of the position of the papacy upon the school question. The present attack, however, which is being made upon the public school system, is so radically different from that which met its defeat a few years ago in Maryland, that one is apt to lose sight of the fact that both received their inspiration from the same source. A reference to the main points involved in that case will at once enable us to discover that the same masterly spirit which led the attack in that conflict, is prompting the present movement.

THE MARYLAND CASE.

The Maryland case (45, Maryland Reports, 310), briefly, was as follows:—

By city ordinance, approved June 12, 1875, the city of Baltimore appropriated certain sums of money to various enterprises, including four Roman Catholic institutions: St. Mary's Industrial School for Boys, the Maryland Industrial School for Girls, the St. Vincent's Infant Asylum of the city of Baltimore, and the Maryland Institute for the Promotion of the Mechanic Arts.

On June 28, following, George S. Brown, William G. Harrison and others, at the instance of the Protestant clergy of Baltimore, secured a temporary injunction from the Circuit Court of Baltimore City prohibiting the mayor and city council of Baltimore from paying, and these four institutions from demanding, the money which had been appropriated for them.

On the 18th of February, 1876, this temporary injunction was ordered continued until the final hearing or further order.

From this order of the Circuit Court

appeals were taken to the supreme court of the State.

An abstract of the decision of the supreme court, which was handed down June 22, of the same year, is as follows:—

These appellants were among a number of other institutions to which appropriations were made by the city ordinance, approved on the 12th of June, 1875, making general appropriations for that year. The appropriations to these Roman Catholic institutions were classed under the head of "City Poor," and were of specific sums of money, without reference to, or mention of, any relation or agency between the city and those institutions.

It was contended by Brown, Harrison, and others, representing the Protestant portion of the community, that the four Roman Catholic institutions above-mentioned were organized for the administration of private charities, mostly under the control of churches or religious denominations, and that they were in no sense public institutions; that they were not under the control or supervision of the city or of the State, but that they were, on the contrary, organized, composed and managed by private citizens.

The representatives of these Catholic institutions claimed that their work had been such as properly pertained to the municipal government, and that they were charitable and benevolent institutions. It was contended that the St. Mary's Industrial School for Boys, the Maryland Industrial School for Girls, and the St. Vincent's Infant Asylum of the city of Baltimore, had been organized for the purpose of fostering, reforming, and educating the poorer children of the city, thus relieving the city of an expense which it would otherwise have to meet. In the case of the Maryland Institute for the Promotion of the Mechanic Arts, they maintained it to be simply an important adjunct to the public school system of the city. The Catholics denied that they were private corporations, but claimed, on the contrary, to be public institutions, managed for public purposes, and therefore entitled to the appropriations made for them *as of right*.

In substantiation of the claim that they were public institutions, and therefore entitled to be supported from the public treasury, attention was called to the fact that, in the case of St. Mary's Industrial School for Boys, the governor of the State and the mayor of the city of Baltimore each appointed, every two years, three persons to represent the State and city in the board of trustees. In the Maryland Industrial School for Girls, the governor of the State was empowered to appoint ten, and the mayor of the city of Baltimore, five, of the thirty trustees composing the board of that institution.

The court, in passing upon this feature of the controversy, stated that the object, manifestly, in providing such representation in those institutions was for the purpose of removing an objection made by some portions of the community, that they were private corporations, and consequently not entitled to receive appropriations from the public treasury. That such trustees and directors did not, in fact, control the institutions, nor were they clothed with any State or municipal authority, but they were directed, controlled and limited in the exercise of powers and duties solely by the charters and by-laws of the institutions.

It was further contended by the representatives of the Catholic institutions that

they had been performing functions and duties that rightfully pertained and belonged to the city government; that it was the duty of the municipal authorities to establish and maintain institutions of like character to those which they had established; and inasmuch as no such institutions had been provided by the city, therefore it was competent for the city to provide by taxation for their support.

After a careful consideration of all the facts the court stated that it utterly failed to discover any express power, or any fair implication, by which the appropriations to these four Roman Catholic institutions, in the manner in which they had been made, could be sustained. That they were made without terms or conditions, and the institutions could receive the money thus appropriated, and the day after, in the exercise of the powers completely in their control, discharge every inmate received from the city. That the city council, in making these appropriations, entirely abdicated all discretion over the subject of their application. They became, therefore, mere donations. That the city council had no power to make appropriations to these institutions simply as such, nor because merely of the very humane and laudable objects and purposes for which they were created by their founders and promoters. The same principle, it was declared, that would sustain these appropriations, would equally sustain appropriations to every private school and private charity in the city. And once concede the power to make them, and it would be in vain to invoke the courts to exercise discretion as to any limit in the amount or extent of them.

It was stated that the fact that the institutions were under denominational or religious control, could in no manner effect their qualification for assuming such relation to the city, or for the full and faithful discharge of the duties they might be expected to perform. It could, therefore, be no objection, in itself, that the institutions were under the control and influence of those belonging to any particular church or denomination.

Finding no warrant or authority to justify the appropriations to these various institutions, the court declared it had no alternative but to declare them void, and the decree continuing the injunction was confirmed and perpetuated.

The importance of this case can hardly be overestimated. In several States this decision has been referred to and commented upon as establishing the correct doctrine with regard to sectarian appropriations of public moneys. What might have been the result had the court before whom these cases were reviewed been predisposed to sympathize with the movement to maintain sectarian institutions at public expense, is something which dawns upon us with appalling suddenness. America would have presented to the world the spectacle of a nation, blessed as no other on earth has ever been, stricken with a paralysis as deadly and fatal to her vitality and growth as ever struck down the strong man in the prime of life. Had Rome been successful in that movement, its multitude of priests, monks, nuns, and sisters, would have established Catholic schools and so-called benevolent institutions without number, and a system as burdensome to the people as was ever created, would have been inaugurated in this country. The way would have been prepared for such an onslaught, not only

upon the treasuries of municipal corporations, but also upon the treasuries of the various States and of the Federal Government itself, as would have proved as great a drain upon the people of America as the maintenance of standing armies is to the nations of Europe.

Is the present attitude of Rome in regard to our public school system any more favorable to the interests of America? Less than twenty years ago she met with crushing defeat along the old lines, and to-day we are brought face to face with a no less dangerous policy, which seeks, merely by other means, to commit this Government to a union of Church and State, and the support of sectarian institutions. Under the plea of justice, or of right, or as a favor, as may best serve her purpose, while at the same time, in every possible way, depreciating the work of the Reformation and progress, Rome, true to her nature, is again artfully intriguing for the accomplishment of the same ends. Whether she will succeed in her purpose is the question which the people of this country will have to answer within a few short years. Which will it be?

E. E. PARLIN.

STATE OF TENNESSEE,
IN THE

SUPREME COURT.

STATE OF TENNESSEE
vs.
W. B. CAPPS, IN ERROR. } JACKSON, APRIL TERM, 1894.

Brief and Argument of W. L. Carter, of Counsel for the Defense.

(Concluded.)

BUT it has been said so often, and by such eminent authority that "Christianity is part of the law of the land," that we give the following, which is conclusive of the question. Judge Allen G. Thurman, whose standing as a lawyer and statesman is second to no one, in the case above cited says:—

The Constitution having declared that all men have a natural and indefeasible right to worship Almighty God according to the dictates of conscience; that no human authority, whatever, can control or interfere with the rights of conscience; that no man shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; and that no preference shall ever be given by law to any religious society or mode of worship,—it follows that neither Christianity nor any other religion is a part of the laws of the State. *Bloom vs. Richards, supra.*

Continuing he says:—

We sometimes hear it said that all religions are tolerated in this State, but this is not strictly accurate; much less is it accurate to say that one religion is a part of the law and all the rest merely tolerated. It is not mere toleration that every individual has in his belief or disbelief. He reposes, not upon the leniency of the Government, or of any class or sect of men; but upon his natural and indefeasible rights of conscience, which, in the language of the Constitution, are "beyond the control or interference of any human authority." *Same; Lindsey vs. Coates, 1 Ohio State, 243.*

In *State vs. Chandler, 2 Har. (Del.), 553*, Justice Clayton said:—

Even in England, Christianity was never considered as part of the common law so far as that, for a violation of its injunctions and independent of the established laws of man and without the sanction of any positive act of Parliament, any man could be called to answer in a court of common law.

As well stated by an eminent New York judge:—

The maxim that Christianity is a part of the common law has been frequently repeated by judges and text-writers, but few have ever examined its truth, or

explained its meaning. If Christianity is a part of the municipal law in the proper sense of the term, as it must be if a part of the common law, every person is liable to be punished by civil power who fails to embrace its precepts; and if it must be conceded that in this sense the maxim is untrue, it ceases to be intelligible, since a law without sanction is an absurdity in logic and a nullity in fact. 4 Sanford's Rep., 181.

Justice Welsh says:—

If Christianity is a law of the State, like every other law it must have a sanction. Adequate penalties must be provided to enforce obedience to all its requirements and precepts. No one contends for any such doctrine in this country, and I might almost say, in this age of the world. . . . True Christianity asks no aid from the sword of civil authority. It began without the sword, and whenever it has taken up the sword, it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual and not carnal. . . . It is not the power of man, but the power of God, on which it depends. 23 Ohio State, 211, Board of Education vs. Minor.

And on page 248 he says, "Legal Christianity is a solecism, a contradiction of terms." The last named case was argued for the Board of Education by the Hon. Stanley Matthews, afterward Associate Justice of the Supreme Court of the United States, and by Gov. Hoadley, afterwards governor of Ohio. The opinion, deciding unanimously in favor of the board, is one of the ablest expositions of the doctrine of the complete separation of the State from in any way interfering or influencing in religious matters, that has ever been given.

And thus authority might be given without limit, almost; and not only of the most eminent jurists, but also of such statesman as Washington (U. S. Stat., Vol. 8, 154), and of Jefferson ("Works of Thos. Jefferson," Vol. 1, p. 45), and others.

James Madison tersely says:—

The same authority that can establish Christianity to the exclusion of all other religions, with the same ease may establish any particular sect. "Writings of Jas. Madison," Vol. 1, p. 162.

We close this part of the discussion by the following quotation from Judge Cooley, whose reputation as a constitutional lawyer is perhaps greater than that of any living man:—

For these several reasons Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of or base their judgments upon it. "Constitutional Limitations," 584.

So far, then, as the Parker case is based on the statement of the chief justice that "Christianity is a part of the law of the land," it is unfounded.

The second proposition is equally unfounded.

IS SUNDAY LABOR IMMORAL?

Outside of purely religious feelings, or precepts, no one regards Sunday labor as different from labor on any other day of the week. This is shown by the fact that Jews, Sabbatarians, and all others who do not attach any special religious significance to the day, do not regard Sunday labor as immoral. And the Jews are noted as moralists. If the question were asked, Why should not persons labor on Sunday? no reason could be given other than that it is contrary to our religious belief. It is the day, not the deed. And what is there peculiar about the day that distinguishes it from other days of the week, except that it is regarded as sacred by a large part of the people? There is no difference by nature. We could not tell when Sunday came except by the calendar. Nor will it do to say that it is set apart by civil law; for that would not affect the moral aspects of the labor. By

law a thing can be made *malum prohibitum* but not *malum in se*. There are many things that are prohibited by law, such as hunting at certain seasons certain game, fishing in streams in certain ways, license and revenue law, etc., in which there is no moral turpitude involved. The law does not affect the morality of an act. It would be just as immoral to steal without a law on the subject as it is with it. It is well shown in the well-known division of crimes into the two classes *malum prohibitum* and *malum in se*. But the learned chief justice in the Parker case says that the legislature prohibited Sunday labor because it was immoral. The act of the legislature did not make it immoral, but the law was made because of the immoral character of the act.

Nor can it be immoral because it shocks our religious feelings or belief.

The devout Catholic believes it to be immoral to eat meat on Friday. It is not the eating of the meat, but the day on which it is done that shocks his moral sense. He is taught this by his religion. But it is no more immoral to eat meat on Friday than it is to labor on Sunday. There might be a majority of the citizens of the State Catholics, and they prohibit the eating of meat on Friday (like Sunday laws, for health, or sanitary reasons), but would it be held that repeated acts of eating meat on Friday was immoral because a majority regarded it so, and that it would constitute a nuisance?

Again, the Jews and Sabbatarians regard Saturday as sacred, and it would be a shock to their religious feelings to see the day desecrated, if they were largely in the majority; and if they had the power, they might and probably would set apart the day, as Sunday now is set apart by the majority. Would then a repetition of acts of labor on Saturday become a nuisance? Or in a community composed mostly of Mohammedans would it be immoral to labor on the sixth day of the week, or Friday? And would repeated acts of the kind constitute a nuisance?

It has been held in several cases that Sunday labor is immoral, but the reason given is that it is a desecration of "the sacred institution of the Sabbath" (*Sorter vs. State, 5 Eng. [Ark.], 259; Pearce vs. Atwood, 13 Mass., 324; Lyon vs. Strong, 6 Vt., 219; Adams vs. Gay, 19 Vt., 358*), and "because not in unison with our holy religion." *Amis vs. Kyle, 2 Yerger, 31; Lindenmuller's case, 33 Barb., N. Y., 548.*

None have ever given any reason for holding Sunday labor immoral on any but religious grounds, and certainly no other can be found.

As before shown, it cannot be so held in this State, because, in order to do so, the courts would have first to decide that Sunday was a sacred or religious day, and thus decide a matter that is in controversy between Christians themselves, as well as against Jews, etc. In other words the courts cannot decide questions of religion at all,—not even as to whether a question is one that is held by any sect to be true or not true.

The courts cannot decide whether Sunday, the first day of the week, is the "Sabbath," or whether Saturday, the seventh day, is the one to observe. Hence the courts cannot hold that Sunday labor is immoral because it is a desecration of the Sabbath; because they would first have to decide that that day was the Sabbath.

As stated, no case has ever based the

statement that Sunday labor is immoral on other than religious grounds.

But by far the ablest as well as the most numerous authorities have upheld the constitutionality of Sunday statutes on purely secular grounds,—the power of the legislature to forbid labor on one day of the week,—and expressly state that the question of morals and religion is not involved at all.

Of course all persons know that the Sunday laws have always been based on, and are essentially a part of, the teachings of the Church; but while admitting this fact, they are sustained on other grounds.

The following authorities show conclusively that there is no moral turpitude involved in Sunday labor. In New York it was said that:—

In so far as the business is immoral, the permitted sales are just as immoral as those prohibited. Business transactions which are void, are void not because they are immoral, but because they are prohibited by law. *Styles vs. Smith*, 12 Wendell, 57.

And Judge Thurman, of Ohio, says:—

The act does not, to any extent, rest on the grounds that it is immoral or irreligious to labor on the Sabbath any more than upon any other day. *Bloom vs. Richards*, 2 Ohio State, 387.

To the same effect are *Mahone vs. Cook*, 26 Pa., 342; *Dale vs. Knapp*, 98 Pa., 389; *M'Gatrick vs. Newman*, 4 Ohio State, 566; *L & N. R. R. case*, 80 Ky., 291; *Sandstorm vs. State*, 25 Tex., App. 133. As stated by Mr. Ringgold, "It is safe to say that anything may be done on Sunday that may be done on any other day unless prohibited by statute." Ringgold's "Law of Sunday," 226; *Benham vs. Ohio*, 12 So. Reporter, 996.

That Sunday labor is not immoral, is shown by the fact that Sabbatarians are exempted from the penalties for Sunday labor in many States.

There are nineteen States that expressly exempt from the operation of the statutes against Sunday labor, persons who from religious motives keep sacred some other day of the week: Ark. Act. 1884, chap. 45; Conn. 1888, chap. 99; Ill. Rev. Stat. 261; Ind. Rev. Stat., 2000; Iowa Code, sec. 5438; Kans. Gen'l. Stat., 2396; Ky. Gen'l. Stat., chap. 21, sec. 10; Maine Rev. Stat., chap. 124, sec. 223; Mass. Gen. Stat., chap. 28, sec. 13; Mich. Howells Anno. Stat., sec. 2015-22; Minn. Acts, Vol. 2, p. 2984; Neb. Comp. Stat., sec. 241; N. J. Rev. Stat., p. 1227, sec. 33; N. D. Comp. Stat., 6243; Ohio, Rev. Stat., sec. 7033; R. I. Pub. Stat., chap. 244, sec. 18; Va. Code, sec. 3800; W. Va. Code, chap. 149, sec. 17; Wis. Anno. Stat., sec. 4596.

If Sunday labor is immoral, these States grant the right to certain of their citizens to do that which is immoral, and if a succession of such acts constitutes a nuisance, those States permit nuisances because of the religious belief or acts of the exempted class.

California, Idaho, and Arizona have no Sunday laws at all; and if the Sunday nuisance theory is to prevail, they allow as a right the carrying on of that which is a nuisance, without let or hindrance.

Other States (Kansas, Nevada, etc.) prohibit games, amusements and the like, but allow honest labor on Sunday. These statutes show that in the minds of the legislatures of the States, Sunday laws rest not upon moral grounds at all, but are purely religious regulations.

A moment's observation will at once show that there is no question of morals involved in Sunday labor. We see street

cars, omnibuses, and other means of travel or transit in cities carried on every Sunday. And so far from regarding it as immoral, there are few people, indeed, who will not patronize them. And should there be one who does not, it is from strict religious scruples. The question of morals is never thought of.

The same might be said of the railroads, steamboats, livery stables, news agents, etc., etc. Did the thought ever occur to one that when he buys his Sunday newspaper he is guilty of an immoral act? or when he takes a car and travels to his place of business in order to be ready on Monday to commence his labors, that he has been guilty of that which, if repeated, becomes a nuisance and indictable as such?

It having been as we claim, demonstrated that there is no question of morals involved in Sunday labor, if then, such labor does not interfere with nor disturb others, a succession of such acts cannot become a nuisance.

It follows that as the acts of defendant, in laboring on his farm on Sunday were not immoral in themselves, and as no one was molested, disturbed, or interfered with thereby, the two separate acts or any number of such, did not become a public nuisance. And he is amenable only to the penalty prescribed by the statute, sec. 2289, for having followed his usual avocation on Sunday.

In 1890, in the case of *R. M. King*, this question was again before this court, and without giving any written opinion the decision of the lower court convicting the defendant was affirmed. He afterwards applied to the U. S. Court, Judges Hammond and Jackson, for discharge on *habeas corpus*. Judge Hammond, in an ably written opinion, said that if the question were on its merits before him he would have no difficulty in deciding that King had not been convicted of violating any law. But he dismissed the case on the ground that the courts of the State had jurisdiction to try and determine the case, and having done so, the Federal courts could not interfere with the sentence, however erroneous it might be.

Then, in the language of Chief Justice Nicholson, "to hold that labor becomes a nuisance, simply because it is carried on on Sunday is a perversion of the term nuisance." This is true, both on principle and authority, and the defendant if amenable at all to law, could only be proceeded against under the statute.

It is a fact, worthy of remark, that if the Sunday law against labor were enforced, the consequences would be destructive to all interests, to an extent not usually thought of. Suppose the railroads, steamboats, street cars, and all other public carriers were stopped; the sale of papers, books, magazines, etc., punished; livery stables and messengers indicted as nuisances; and, as was once done in Massachusetts, persons were indicted for gathering sticks to make fires,—and all because of the day being Sunday,—would not consternation spread to such an extent that laws would be speedily passed that would put a stop to such relics of barbarism?

It is also worthy of remark that while the labor as enumerated above, is openly, publicly, and notoriously carried on every Sunday, and has been at all times in the past, there has never yet been a case of a single conviction for Sunday labor in the State since its foundation, except the person convicted was a member of the sect known as Seventh-day Adventists; and in

no instance has the labor complained of been such as to molest or interfere with the comfort, well-being, or rights of others. For this reason, the prosecution smacks so strongly of religious persecution, that it should be repelled from the courts.

W. L. CARTER,
Counsel for Defendant.

S. F. WILSON,
W. L. CARTER,
Counsel for the Defense.

Making Merchandise of Religion.

A LECTURE was recently delivered in Holyoke, Mass., which to my mind is worthy of note. The lecturer was sent out by a syndicate of food firms for the purpose of creating a demand by stimulating public sentiment in favor of the foods handled by these firms. The lecturer's method is to reach the "better" classes by giving his lectures under the auspices of the Woman's Christian Temperance Union or the Young Men's Christian Association, or some other popular society. Having secured his audience of the well-to-do, his first step is to create a distrust in the minds of his hearers in regard to food producers in general. Even the honest old farmers of Vermont toiling amid their sugar camps in the Green Mountains are made to appear as unprincipled adulterators of the sweet extracts from their woody vales.

The lecturer himself appears more honorable by contrast and by the very contempt which he manifests for such things. He would scorn anything that came short of the highest Christian integrity. Neither was he alone in his views. The firms which he represented were all of them composed of high-toned, honorable, Christian gentlemen. Temperance men; God fearing men; men who respected the Sabbath. None of their products were manufactured or transported upon the Sabbath day. Surely such men were worthy of patronage. Their products cost a trifle more, but you could rest assured that such men would give you only the genuine article.

I thought that the fact that the religion of these men, and especially their observance of Sunday was made so prominent a feature of this lecture, and a reason why they should be patronized was significant.

J. S. COMINS.

Why Exempt "Conscientious" Seventh-day Baptists, if Sunday Laws Are not Religious?

THE provision in many of the Sunday laws, while adopted in order to do justly, apparently, by Sabbath-keepers, Jews and Christians, is wholly unmeaning and unjust if Sunday be only a "civil institution." Why must one be conscientious in observing the Sabbath, before he can be permitted to do secular business on Sunday, except that the law assumes that he must be religious on one day or the other? If Sunday is only a *dies non*, merely a civil holiday or rest day, why put it on a basis unlike that of Thanksgiving day, Christmas, or the Fourth of July? These are *dies non*. This is as far as civil authority has any right to go; as far as civil rights demand that it shall go. How far-cical to demand that before one be permitted to work on the Fourth of July he shall patriotically observe another day! No legislature would think of enacting a

law that everybody *must* feast upon Thanksgiving, except such as shall prove that they have gorged on turkey and cranberry sauce the day before. In short, no holiday except Sunday is hedged about with statutes forbidding labor or amusement on the part of those who have refrained from those on a previous day designated by the statute. It is unjust and unchristian to forbid Sabbath-keepers to labor on Sunday. It is a shameful relic of Middle Age bigotry and intolerance to punish them for so doing. But there is neither consistency, justice, nor religious freedom in exempting them because they have been "conscientious," or religious in observing the day previous. Inconsistencies could scarcely be more glaring than those are which are presented in connection with Sunday legislation and its enforcement.—*Evangel and Sabbath Outlook.*

Grants of Public Money for Parochial Schools.

A CAMPAIGN is being waged at the doors of Congress against those items in the Indian Appropriation bill providing for the support of parochial schools. The opponents of the appropriations for schools under church management claim that they have a large number of members of the House pledged to fight the grants when the bill is brought up. They represent that during the past eight years a total of \$2,366,416 has been given to the Roman Catholic schools out of \$3,767,951 appropriated, and that the proportion given to the Catholic schools is steadily increasing since the Congregational, Methodist, Presbyterian, and Episcopal churches have withdrawn their applications for funds.

The whole amount asked for this year is said to be nearly \$400,000, to be distributed among forty-five Roman Catholic schools. The particular items in the bill which congressmen are asked to oppose are for the following schools: St. Boniface, Banning, Cal., \$12,500; Holy Family, Blackfeet, Mont., \$12,500; St. John's, Collegeville, Minn., \$10,000; St. Benedict's, Stearns County, \$10,000; St. Paul's, Clontarf, Minn., \$10,000; St. Ignatius, Jocko, Cal., \$45,000; St. Joseph's, Renssalaer, Ind., \$8,330; Kate Drexel, Umatilla, Ore., \$9,000.

THE attempt has been renewed to induce the present Congress to take action on the proposed amendment recognizing the name of God in the Constitution. We have never been much impressed by the arguments of those who urge this amendment. Considering the enormous difficulty of passing an amendment to the Constitution, and the slight gain that would accrue from the mere mention of God in that document, this agitation seems to us like hunting snipe with a howitzer. The same amount of effort and ammunition rightly expended would carry havoc into the ranks of the enemy. The putting of the name of God into the Constitution will make the United States neither more nor less a Christian nation than it now is; and if it were really a Christian nation, what would the presence or the absence of the name import?—*N. Y. Examiner.*

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THE case against Elder W. A. McCutchen and Prof. Elmer C. Keck, at Gainesville, Ga., for Sunday work, has been postponed by request of the prosecuting attorney until August. Some doubt is expressed that the case will ever be tried again.

It seems that the cause of legal Sunday sacredness is not to lose its influential champion, Col. W. C. P. Breckinridge, the self-confessed adulterer, and father of the Breckinridge Sunday bill. It is said that his renomination and re-election are now assured.

WE print this week the conclusion of the brief of W. L. Carter, of counsel for the defense in the Capps case before the Tennessee Supreme Court. It is an able, candid, and temperate presentation of the law and precedents in such cases; and is withal convincing; nevertheless it failed to so impress the court, and the decision of the lower court has been affirmed. This commits Tennessee fully to a course of religious persecution under the forms of law, but without any statute authorizing anything of the kind. Sabbath-keepers in that State may as well be prepared for the worst. The courts stand ready to do the bidding of religious prejudice, bigotry and intolerance.

REFERRING to the Capps case the *Jackson Daily Whig* says:—

The supreme court, Judge McAlister delivering the opinion of the court, yesterday morning affirmed the case of W. B. Capps vs. the State, a case appealed from Weakley County.

Capps is a Seventh-day Adventist, and believes that Saturday is the Sabbath of the Bible, and that there is no divine warrant for changing the Sabbath from Saturday to Sunday. He acted upon his conviction and kept Saturday as his Sabbath and true day of rest. On Sunday he went forth to his work, plowing, cutting stalks, etc. This shocked the sensibilities of his neighbors whose attention was attracted by the unusual spectacle. Capps was indicted in the circuit court of Weakley County, and there being no dispute as to facts, he was convicted, and Judge Swiggart fined him \$10. The defendant claimed, of course, that he had committed no offense, and that his arrest and fine were illegal and unconstitutional and violative of that religious liberty guaranteed to all citizens of the United States by the Constitution thereof.

Judge McAlister said that the settled law of this State was against the defendant, and referred especially to the recent case of King vs. the State. The judgment of the lower court was affirmed.

The sentence of the court may seem light, but it is sufficient to keep Mr. Capps in jail for not less than sixty days. The fine alone, at twenty-five cents per day, the credit allowed by the State, is equivalent to forty days in jail, while the costs will make it considerably more.

THE probate court at Buffalo has been asked to decide a question which may prove to be as far-reaching in its consequences as any ever decided by any court. Notwithstanding constitutional guarantees of religious liberty, the courts of the United States, and of various States, have from time to time assumed to say that this is a Christian nation, and that Christianity is a part of the law of the land, etc. But aside from Sunday observance it has not been very clearly defined what constituted the official Christianity which is a part of our common law, or that in the case of the country at large constitutes this a "Christian nation." The Buffalo decision may aid materially in elucidating this question and in adding another article to the national creed.

The question to be decided by the Buffalo court has been stated thus:—

Is the soul immortal? Do masses celebrated by the Roman Catholic Church benefit the dead?

The facts which raised this question, or these questions, rather, have been given thus: Mrs Catherine Backus, who died in Buffalo last January, bequeathed her estate, consisting of \$1,000 in cash, to Nicholas Bashman as trustee, to be expended by him for masses "for the benefit of my poor soul and that of my deceased husband." Mrs Backus' children contested the will on the grounds that the trustee was invested with too much discretionary power and that the soul is at best an intangible legatee, and that there is no competent evidence before the court that Mrs. Backus or her husband was possessed of a soul for which a trust might be held.

Great possibilities are bound up in this question. We have for a long time known that sooner or later the dogma of the immortality of the soul would be officially indorsed by our Government, but just how this was to be brought about was not easy to see. But the Buffalo case points out the probable course the matter will take. Once in the courts the dogma of natural immortality, or life without Christ, can easily become an article of governmental religion.

MAY 25, the General Assembly of the Southern Presbyterian Church, in session at Nashville, declined to sustain the appeal of the Charleston Presbytery against the synod of South Carolina in the celebrated Means case. Miss Sadie M. Means, an employée of the Telephone Exchange in Columbia, S. C., was dismissed by the session of the Second Presbyterian Church of that city for violation of the Sabbath, in that she performed her duties at the exchange on Sunday from 9 o'clock A. M., until 1 o'clock P. M. A. M. Monteith and Emma M. Monteith, brother-in-law and sister of Miss Means, appealed the case to Charleston Presbytery, and the presbytery indorsed the action of the session. The appeal was then carried to the synod of South Carolina, and this body reversed

the action of the presbytery of the session and ordered Miss Means restored to the church.

This the session failed to do, and Charleston Presbytery appealed to the general assembly. The vote to sustain was 48; to partially sustain, 8; not to sustain, 77. The effect of this action of the assembly will be that Miss Means will be restored to communion in the Second Presbyterian Church.

This action is fitting. Sunday being only an institution of the church, resting only upon human authority, it is eminently proper that churches should define the relation of their members to it. The Southern Presbyterian Church evidently recognizes the fact that there is no divine command for Sunday observance, else the highest court of that church would scarcely dare to excuse people from keeping it holy.

AN Oshkosh, Wis., paper says, "The Sunday Observance Society has by no means gone to sleep. Another public meeting of the society will be held on Wednesday evening at the First Methodist Church, the other evangelical churches having adjourned their regular prayer-meetings for that purpose. Several speakers and interesting music have been secured for that occasion."

And yet we are told the Sunday is a civil institution and that Sunday laws are in no wise religious. But the churches adjourn their prayer meetings to secure their enforcement. Do they do this for any other "civil" law?

Nos. 119 and 121 of the *Bible Students' Library* have reached our table. These are both good numbers.

No. 119, "The Kingdom of Christ," contains 16 pages, and shows in an interesting way the nature of the kingdom and its subjects, and when and how it will be established—not when as to definite time, but in its relation to other events. Price, 2 cents.

No. 121, "The Temporal Millennium," is a 24 page tract. It should be in the hands of every lover of Bible truth for on few points do the people need instruction more than on this one. The doctrine of a temporal millennium is a soul-destroying delusion, and this tract is well calculated to make this fact clear to the reader. Price, 3 cents.

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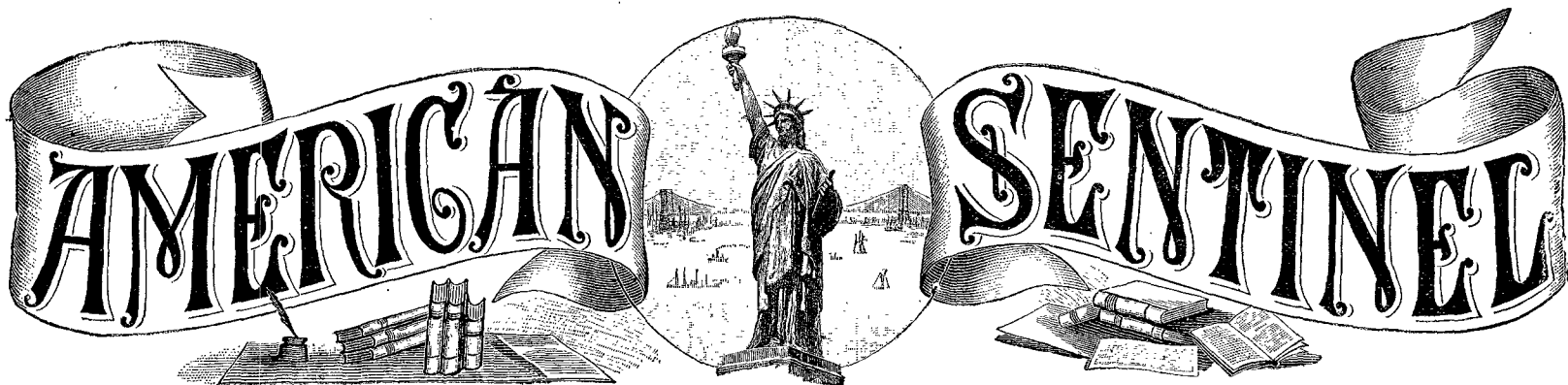
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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BEFORE the Lord Jesus Christ went away from the world, he said to his disciples, "I will not leave you comfortless: I will come to you."

As he was about to ascend to heaven from the Mount of Olives, he said again to his disciples, "Go ye into all the world, and preach the gospel to every creature; . . . and, lo, I am with you always, even to the end of the world."

THE presence of Christ with his people is thus an assured fact. Nor is it only with them in an outward and separate sense, but with them in the inward and essential sense of oneness with them. He is *with* them by being *in* them. And so it is written: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16.

BUT his name is Immanuel, which is, "God with us." "God was in Christ, reconciling the world unto himself." Therefore, the presence of Christ with his people is the presence of God also. It is the presence of both the Father and the Son, for they "are one." And so he has said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

AN abode is a dwelling-place. We will come unto him and make him our dwelling-place. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit." Isa. 57:15. "My presence shall go with thee." Ex. 33:14. And as God is real, and Christ is real, so their presence is real. Their presence with the believer in Jesus is a real presence. This is the true real presence.

How, then, is this real presence manifested? Here is the answer to that question: "Strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts, . . . that ye might be filled with all the fulness of God." Eph. 3:16, 17, 19. "For in him dwelleth all the fulness of the Godhead bodily." Col. 2:9. Thus it is by the Holy Spirit that Christ dwells with his people. It is by the presence of the Holy Spirit in the heart of the believer that the real presence of Christ is manifested to those and in those who are his. For "if any man have not the Spirit of Christ he is none of his." Rom. 8:9.

THIS is more fully stated in the Saviour's last talk with his disciples (John 14:16-23) before his death. He says: "I will not leave you comfortless: I will come to you." As he will not leave his children comfortless, he gives them the Comforter. He gives them the Comforter because he will come to them. Consequently, it is by "the Comforter, which is the Holy Ghost," that Christ dwells with his people, and that his real presence is manifested to them and in them. So he says: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you." In the day that the child of God receives the Holy Spirit, he knows that Christ dwells in him: he knows the real presence of Christ with him and in him.

THIS Spirit of truth, the Comforter, which is the Holy Ghost, which brings the presence of Christ, the world cannot receive "because it *seeth* him not, neither knoweth him." And the world *sees* him not because it does not *believe*. Instead of *believing*, that it may *see*, the world wants to *see* that it may *believe*. And so, because the world sees not the Spirit of God, and sees not Jesus Christ, it will not believe; and therefore cannot receive him and cannot know him. But to those who do believe and therefore do receive

him, Jesus says, "Ye know him, for he dwelleth with and shall be in you." The promise of the Spirit is received "through faith," and then we know him. So that it is literally true that by *faith* we know God and the things of God.

FAITH is not speculation. It is not a guessing at things. It is not a taking for granted that of which there is not, and cannot be, any certainty. Faith is the means of attaining to knowledge which cannot be reached in any other way. And it is absolute knowledge too. Instead of faith being the taking at a venture things of which there is no certainty, it is that which introduces us to the very certainties of the universe itself. If the world could see God or the things of God with worldly eyes, and could know God or the things of God by worldly knowledge, this would reduce God and all the things of God to the level of this world and the things of this world. And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are. But God wants to lift the world up to himself and his ways, instead of having the world bring him down to its own level to confirm its own wickedness. And in order that the world may be brought to God and his ways, it must see with other than worldly eyes and know with other than worldly knowledge. It must see with the eyes of God and know with the knowledge of God. And that it may do this, God has made to all the world the gift of faith. By faith we see that which without it cannot be seen, and by faith we know that which without it cannot be known. By faith we see him who is invisible (Heb. 11:27), and the things that are eternal (2 Cor. 4:18). By faith we know him who is the Author and Fountain of knowledge, and that which passeth knowledge. Eph. 3:19. So, while the world cannot receive the Spirit of God because it seeth him not neither knoweth him, they who are of faith can receive him. And having received him they see him, though he be invisible, and know him. To these he says, "Ye know him; for he dwelleth with you and shall be in you." And, "Ye see me." And, "I will manifest myself to him."

SUCH is the true doctrine of the real

presence of Christ with those who are his, and of his manifestation to them and in them. In one word, this is the gospel. Without it there is no gospel of Christ. The Lord's own definition of the gospel is that it is Christ in believers the hope of glory. And here it is: "Be not moved away from the hope of the gospel, which ye have heard . . . Whereof I am made a minister . . . to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you the hope of glory; whom we preach." Col. 1:23-28. Christ in men the hope of glory; God manifest in the flesh; this and this alone is the gospel of Christ. The preaching of this is the only preaching of the gospel of Christ. And therefore Paul tells us that "It pleased God to reveal his Son in me that I might preach him among the Gentiles." Gal. 1:15, 16. Not revealed to him only, but revealed in him; and revealed to him by being revealed in him. He was to preach Christ in men the hope of glory; but he could not possibly do this unless he knew Christ in himself the hope of glory. It was not enough to preach about this—he must preach this in very fact. It was not the thing to do to preach about him, but to preach him.

So also with the twelve: they knew of him, and he had been revealed to them in an outward way; but this was not enough. He commanded them to tarry in Jerusalem till they were endued with power from on high, and said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." He also said to them: "It is expedient for you that I go away. For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." He had been with them now three years or more, and yet there were some of them who were not converted, and none of them really knew him for what he was. And even while he was speaking these things they did not understand him.

It was expedient for them and for us that he should go away that the Comforter might come. For one moment of the presence and the power of the Holy Spirit in the heart and upon the mind would give more of the knowledge of Christ than would ten thousand years of outward observation. They were to preach him in men the hope of glory, and to do this they must know him in themselves—not outside of themselves and with the natural observation only. And when he had gone back to heaven and on Pentecost had shed forth the abundance of his Spirit, converting the heart and enlightening the mind, though he was so far away from them in his bodily form, yet his real presence was actually nearer, and they knew infinitely more of him and his teachings from the first day that they ever saw him than they did in all the time that they were with him as he was on the earth. Then they could preach him. Then they could preach him as he is. Then and not till then were they prepared to preach the living gospel which is the living "Christ in you the hope of glory."

THUS "God who commanded the light

to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And this treasure we have in earthen vessels, that the excellency of the power may be of God and not of us. . . . Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:6, 10, 11. "For I through the law am dead to the law that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Gal. 2:20.

SUCH is the Scripture doctrine, the true doctrine, of the real presence of Christ with his people and in his people. It is the presence of Christ himself in the believer by the creative power and overshadowing of the Spirit of God. This is the mystery of God. Col. 1:26, 27.

We ask the reader to study it carefully, and preserve this paper till our next issue, when we shall examine the papal doctrine of the "real presence."

"The Commonweal of Christ."

THE religious phase of the Coxey movement is as strange and weird as the movement itself is ominous. By it the influence of fanaticism is added to the urgent demands of physical necessity; and the Coxey "soldiers" marching toward Washington in pursuit of the phantom Governmental Bounty, are transformed into veritable crusaders, inspired by that strongest of all motives, religious zeal.

So-called orthodoxy has for years taught that sometime a millennium of peace and plenty will come wherein every man will sit under his own vine and fig tree; and in the dire necessities of the evil times upon which we have fallen, men have conceived the idea of ushering in that age of peace by their own efforts—by war if necessary. And so we find the *Labor Advocate* saying: "Coxey's army went in peace, but if there is not relief granted soon, the next army will go with their war paint on."

Thus far only two divisions of this army have actually reached Washington; but the spirit is not dead; neither have the causes that gave rise to the movement ceased to exist. And, as before remarked, to the desperation of dire want has been added the spirit of religious fanaticism.

Speaking in the United States Senate, May 10, of the Coxey movement, a Southern senator said:—

Its divisions and corps are moving upon this Capitol from every quarter of the compass save one. From every section of this Union save that one section they are coming, and we are confronted with the marvelous spectacle of portions of the people in every section except in one turning a listening ear to the appeals of Mr. Coxey and his lieutenants. The section in which the Commonweal Army, as it is called, has received few or no recruits is the South.

Senator Gordon's words were probably true when uttered, but they are only technically true now. There may be no divisions actually marching from the South, but the same spirit of unrest that has brought forth organized armies in the North and West is bearing a like fruit in the South; and there the religious phase is more marked than in other sections of

the country. Southern blood is warm, and Southern religious zeal is ardent; and what the first Commonwealers merely hinted at or claimed with becoming modesty, namely, a divine commission and a spiritual goal, their Southern brethren assert with a positiveness born of honest though mistaken conviction. The *Commonweal*, published at North Birmingham, Ala., in its issue of May 31, publishes the following:—

The Alabama Army

OF THE

Commonweal of Christ.

(RESERVES)

PROCLAMATION OF PRINCIPLES.

PEACE ON EARTH, GOOD WILL TOWARD MEN, BUT
DEATH TO INTEREST ON BONDS.

CESSATION OR REPUDIATION.

STARVING IN THE MIDST OF PLENTY! ENSLAVED IN THE MIDST OF DEMOCRACY! EXERCISING EVERY CONSTITUTIONAL RIGHT! We are brought into a condition of DIRE DESTITUTION, DESOLATION AND DESPERATION by the PUBLIC PROSTITUTES OF PLUTOCRACY.

"We hold: that there are certain SELF-EVIDENT, (constitutional) OSSIFIED rights; among which are, life, liberty and happiness." The "Right of Pursuit" has NOT OSSIFIED. It has been "o'er well" EXERCISED. WE HAVE BEEN IN IT. The guarantee of its "inalienable" nature has been more than fulfilled; we have been utterly unable to shake it off; yea, we have been ALLOWED TO DISSIPATE in the DESOLATION OF "PURSUIT," until we are DESTITUTE, DESOLATE AND DESPERATE, but not DESPONDENT, thank God; and our BURDEN BEARING BODIES are TIRED, and the conditions are hard and press heavily, but they are not OSSIFIED.

We hold: with all plutocracy's prostitutes, that all "constitutional rights" are for a SOOTHING DECEPTION, to make a PEACEFUL SLAVE, and with all HONORABLE STATESMEN, ancient and modern, that they are "CORDS which BIND the WEAK," but "COBWEBS through which the STRONG BREAK WITH IMPUNITY."

We hold: that the "inalienable" nature of all "CONSTITUTIONAL RIGHTS" are ADMITTED and the EFFECTIVE EXERCISE OF NONE PERMITTED.

We hold: that the Constitution BINDS us to the DEAD PAST, BLINDS us to the ever LIVING PRESENT and GLORIOUS FUTURE, and SHIELDS our enemies from our RIGHTEOUS WRATH.

We hold; that, as long as God and man produces, an "overproduction," as long as the producer is entitled to what he produces, Legislators are responsible for his successful (harmless) spoliation and robbery; and as long as the Divine and human producers, produce a sufficiency, Legislators are responsible for general prosperity; and will be so held, by a brave and honest people.

We hold: that "existence is perpetual subsistence," hence, that all human existence, all government, subsists by and through the producer—the man that labors.

We hold: that all Natural, monopolies naturally, belong to the people.

LAND.

We hold: that, the land is the God-given heritage of all the people, "Shall not be sold forever," and that His fiat is sufficient. Hence we declare, that USE and OCCUPANCY is the only Christian title, and that man's necessities cover the ground.

LABOR.

We hold: that, the producer owns all that he produces and that "he that defraudeth him thereof is a man of blood." "If he will not labor, neither shall he eat." We declare that the producer, now, creates ten dollars and fifty cents per day, and gets one dollar per day.

MONEY.

We hold: that, the same cause which produces the value of a corner lot, the aggregation of the people and their necessities, produces money, the Vehicle for the exchange of those necessities; therefore, the FIAT of a Self-governing people makes money, which is the final, the greatest expression of their Sovereignty, and the Resting Place of Freedom; Hence we declare: that, the people are entitled to a FULL supply of money, which will destroy our greatest enemy,

INTEREST. Interest must be destroyed, or it will destroy us.

The source, the cause and the expression; (of prosperity and peace.)

LAND, LABOR AND MONEY, SHALL BE FREED.

We hold: that, the only way in which the people can possess (not pursue) "happiness," is through the REFERENDUM and INITIATIVE.

We hold: that, the public prostitutes, trusted as public servants, contemning the Constitution, on the first day of May, 1894, by excluding the people from their Capitol, their National Home, the Citadel of the Nation's laws, and denying free speech, declared themselves Masters of the people and Murderers of Liberty; and as Pontius Pilate, the Chief Priests, Scribes and Elders slyly secured the condemnation and crucifixion of the Father of Freedom, so have they the lineal descendants, secured the condemnation and persecution of the Forerunners of Liberty. With liberty lying prone in her own home; with freedom destroyed and free speech suppressed; with the HALLS of liberty prostituted and the highways patrolled; with the spawn of corruption in our offices of justice; with our respectable poor, hungry and ragged, and afraid to ask to work for bread, for fear of imprisonment; with a complaint of wages, a call to arms; with the State in the bloody hands of "BLACK belt HEROES" anxious to kill; with the Government (both State and national) a Despotism, an organic part of the great gold parasite conspiracy against human liberty; the great head of which is a Jew, the little head of which is a Drunken Hangman; with a "rifle diet" continually offered. Is it strange that you, American Sons of Freedom, to save that freedom, are getting ready to take the "diet"?

With a rotten Representative Republic, that is not and cannot be a government "Of the people, By the people and For the people;" with the Useful Masses in possession of this fact, and the knowledge, that the whole sly scheme was hatched out of the same nest of Vipers, from which came the Parasite bank scheme, and was formulated and foisted onto the people, by one Alexander Hamilton, an alien, a gold bug, a tory and a traitor, in the employ of English Parasites, the same as Judas John Sherman is and was when he engineered through the Crime of 1873, and the same as the Drunken Hangman is and was when he, with paramount patronage, forced through the crime of 1893.

GOD'S COMMON PEOPLE

know that the political crime of all ages: the crime of 1787, which displaced the Articles of Confederation and Perpetual Union between the States, and destroyed all semblance of Self-government as contained in them in the "referendum;" and perpetrated by the Dear Democratic Party in its innocent youth, when it was young and good, was like the Sayer election law, the finest work of the sharp men of the craft; and like that was fathered by a fool who thought an Infernal Infamy an eternal honor.

With the Jew money system and the English wage slave system, and her "precedent" system fastened upon us; with the "highest expression" of our Shackles forged by her; with that which should bear the impress of our Sovereignty, bearing the image of a Vulture and the initials of an Englishman who made the design to look more like a buzzard than an American eagle; when we look at these public crimes, and at the CORMORANT conditions that surround us, we are almost paralyzed by the "Eternal fitness of things."

With the "ABOMINATION OF DESOLATION IN THE HOLY PLACES," "THE TIME IS RIPE AND IS NOW HERE," WHEN YOU MUST AWAKE! AROUSE YOURSELVES!! TAKE ACTION OR TAKE SLAVERY!!

Your "Inalienable" rights are OSSIFIED; you can look at, you can listen to plutocracy's sirens sing of them; and you can exercise—the PURSUIT of them.

Christ, the incarnation of God, the Creator of liberty and Father of Freedom, both celestial and civil, was crucified, beaten with Roman rods and pierced with Roman spears; Coxe and Carl, Heirs of the Spirit of Liberty and sons of the People's Forerunners of Civil freedom! have been thrown into prison, beaten with American clubs and pierced with plutocracy's lies.

Cromwell, a farmer, raised an army of "Psalm Singers," as the plutes called them then, to establish the Commonwealth of England. He called on the House of Commons and CUT OFF the head of Charles. Cromwell established the COMMONWEALTH, brought "wealth" within the reach of the people of "common" birth (within the reach of all who possessed the cunning and cruelty of the wolf). Crowned "interest" (which before was a felon), which created plutocracy. Coxe, a farmer, and Carl, raised an army of "Hoboes," as the plutes call them now, to establish the COMMONWEAL of Christ; they have called on the House of Congress and——will establish the COMMONWEAL—the Commongood, the Common-

welfare; DESTROY INTEREST; DEPOSE PLUTOCRACY; PREPARE THE FOOT STOOL; SET UP THE KINGDOM, AND CROWN CHRISTIANITY.

If you are a good socialist you believe in the teachings, and will be a soldier in the Commonwealth and a son of Liberty. If you believe in Christ you must believe in His teachings; if you love Him you want to live in the midst of them, in manifestation not simply in mind. "Faith without works is dead." The time has come when His Kingdom is to be established.

THE UNIVERSAL BROTHERHOOD OF MAN.

People of Alabama, Freemen; put on your Armor, Organize yourselves! If you love your liberty; if you love your children; if you love the memory of your Sires who have always borne the brunt of battle and the ensign of freedom, STRIKE NOW before it is too late.

PLUTOCRACY IS ORGANIZED.

Our brothers are organizing all over the country. (By organizing you can march to the polls in companies and be sure of getting your votes counted as cast.) Alabama's name is first in the Galaxy of American Stars, and she must not be last in the Kingdom of Liberty, the COMMONWEAL OF CHRIST.

You know, we all know that interest bearing bonds have ENSLAVED US, EATEN US UP. All know that non-interest bearing bonds—"Greenbacks"—fought the civil war, vanquished the bravest and best soldiers on earth and Saved The Union. All the five million idle men and their famishing wives and children are willing to take, hungering to get, these NON-LICE bearing bonds—Greenbacks—in exchange for their labor; and this is what we are demanding through Gen. Coxe, and this is the secret of the plutes fighting to Desperation and Destruction.

We demand the creation of greenbacks. They insist upon the creation of "Graybacks." This is the issue! Are you a Greenbacker fighting for the expression of Your Sovereignty, the exercise of Self-government; or are you a "Grayback" feeding upon the body politic, Denying and Denouncing the expression of Your Sovereignty, the exercise of Self-government? The question is Greenbacks and Liberty, or Graybacks and Slavery?

THERE CAN BE NO SELF-GOVERNMENT WITHOUT FIAT MONEY.

Fiat money is to Self-government what the expression activity is to the soul and body. Picture to yourself a soul and body without power of expression, the power to act, and you will see the condition of a people denied the exercise of the power to CREATE and CONTROL their own currency. The "Ossified Man" is the type of our condition. Picture to yourself a body without a soul, a corpse with power to rattle its bones, and grin, and finally to stink, and you see the condition of a Republic without the Referendum and Initiative.

If gold, or gold and silver gives your money power, then gold or gold and silver is Sovereign, not you; and they who control them are your Masters. The Commonwealth of Christ is the only organization demanding your Sovereignty. The People's Party has sold out to the Silver Bugs, hence we have two Gold Bug parties and one Silver Bug party.

The plutocrats and their sleuth hounds of Sodom will see you and your children starve; as they looked out of the windows of the American "Den of thieves and robbers" and saw Carl Browne and your brave brothers clubbed on the head and afterwards SENT TO JAIL IN HANDCUFFS, so they would see all the Christian Commonwealthers starve to death and rot in the streets before they will pass our bills, for they would bring death to the "graybacks" and life to this living corpse of Self-government; prosperity and happiness to the people.

Gen. Coxe and Carl, and all the Commonwealthers have sworn that they will besiege Washington until our bills are made laws.

You may have little faith in the power of Gen. Coxe, but you should remember that Abraham had no power of himself when he went to Sodom. He went in the Name of God, and Gen. Coxe went to the modern Sodom in the Name of God also. God told Abraham that if he could find as many as five good people in Sodom he would spare the city. He found four. The city was destroyed.

To the present time Coxe's mission has been similar to Abraham's. He went in the Name of God and found two (the woman who took Carl out of jail and the man that took Jones out). Do you believe that the modern Sodom will be saved? Does God change?

Thousands from the West are on the way to help our Brothers in Christ. Thousands more are organizing at home to be ready to help. This is what we have done, and ask you to do. Do you want your name recorded in the Commonwealth of Christ? Are you going to be a helper in the resurrection and enthronement of liberty and surround your name with a halo of glory from that light on which all the eyes of God's common people are resting, and in which all their hopes are centered?

"Where the Spirit of God is there is liberty." Are

you, are Southerners too weak to rock the Cradle of Liberty, too cowardly to help kill the Serpent that is strangling the babe?

Must the Ark of the Covenant be given to another people? Or will you stand by, Sepulchered in selfishness, and see your brothers of the West bear the burden and wear the Crown; or will you, like the vulture-hearted plutes, let the Vanguard starve in the streets of the city that cannot lay claim to even the virtue of hell—Good Resolutions."

THE STRUGGLE IS ON: THE QUESTION IS WHICH SIDE ARE YOU ON?

It can not be foiled or sidetracked. Are you with the Chief Priests, Scribes, Pharisees and Elders, or are you with God's common people?

IN THE NAME OF ALMIGHTY GOD AND LIBERTY, WE CALL UPON YOU TO

ORGANIZE.

Recommend a good man whose soul is in the cause and forward his name to me and I will commission him as County Recruiting officer, with full instructions to organize you so that you can stand for your common good, or secure the counting of your ballots.

JOHN BUNYAN WARE,
Commander-in-Chief.

Staff Officers.

J. R. WILLIAMS, *Chief of Staff.*
W. L. METHVIN, *Adjutant-General.*
A. E. WILLIAMS, *Assistant Adjutant-General.*
W. T. WILLIAMS, *Quartermaster General.*
REV. CYCLONE DALE, *Chief of Commissary.*
J. H. BEAN, *Assistant Chief of Commissary.*
LEANDREW J. SMITH, *Colonel of Staff.*
D. A. WILLIAMS, *Colonel of Staff.*
J. W. DOWNSING, *Medical Director.*
J. W. MAKENSON, *Assistant Medical Director.*
L. C. THORNTLY, *Courier.*

Birmingham, Alabama, May 23, 1894.

That labor of all kinds has grievances nobody acquainted with the facts can deny. The creators of wealth are certainly entitled to a fair share of the product of their labor; that they do not get it is shown by statistics; but the remedy is not to be found in the direction of the march of the Commonwealth. As long as human nature is as it is, "the poor shall never cease out of the land." Socialism is impracticable; anarchy would bring only more abject slavery. Man is as powerless to relieve the present distress as he is to change his own nature. Help can come alone from God; but it will not come by means of the so-called Commonwealth.

In speaking of the present condition of affairs, the Spirit of God has said by the Apostle James:—

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Jas. 5:1-7.

It will be observed that a part of this statement is general, and a part specific. First, two classes are brought to view, namely, those who have heaped together treasure "in the last days" (Revised Version), and the laborers whose hire has been kept back by fraud. Then another class is introduced, namely, the just, the people of God. To them the counsel is:—

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren,

the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Jas. 5:7-10.

God's people will not at this time be found engaged in any Coxe movement, nor in any appeal to force. They will heed the admonition: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." But "God executeth judgment for the oppressed;" therefore, "strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:5-10.

But this will never be brought about by the so-called Commonwealth. The inhumanity of labor toward labor shows that unrenewed and unregenerate human nature is not different in the poor man from what it is in the rich man; and if the wealth of the world were to-morrow given to the toiling millions, and the implements of industry were put into the hands of those who are now rich, oppression would not cease. Human nature would assert itself as it does now, and the hand of oppression would speedily be as heavy as it is to-day. The only purpose that can be served by the religious phase of the Coxe movement will be to excite religious fanaticism, cause the Coxe "soldier" to imagine himself an instrument of vengeance in God's hand, and so remove the influences of Christianity which have hitherto restrained men, and fill the land with violence in the name of Christ.

Legal Religion in Representative and People.

AN exchange contains the following paragraph:—

The strong arm of the civil authority was invoked in the cause of the Lord at Maysville, Ky., April 9th. A proclamation was issued by the mayor, requesting that all places of business be closed each day during the holding of revival meetings, from 10 o'clock until noon, and from 7 until 9 in the evening. The Lord's agents must be getting desperate over in Kentucky. When a community is commanded by proclamation of its mayor to drop all business and go to church, it is about time to inquire by what authority the mayor acts, and if there is a law in that State compelling church attendance.

The authorities of Maysville seem to think it necessary to carry the idea of civil interference in religion quite to its limit, in order to uphold the good name of Kentucky in the present crisis of representa-

tive immorality under which it is suffering. It should be borne in mind that it was by just such measures as this by which the representative, whose disgrace they deplore, strove to uphold the tottering fabric of his public character. There is always sure to be something wrong at the heart when civil authority is invoked to sustain or "protect," or further, religion. Let the civil authorities of Maysville, and of Kentucky, stop and think before they follow the example of their silver-tongued deceiver whether or no their act does not cause, and strive to cover, the same impurity between Church and State.

The Condition of the Religious Bills in Congress.

At present the different religious bills before Congress are resting quietly in the several committees to which they have been assigned. The Sunday bill for the District of Columbia has received, in this Congress, more extended notice than when previously introduced, having been referred from the Committee on the District to the district commissioners and by them to the attorney for the District, who reported unfavorably upon it; the bill was returned to the committee with his report, and it is understood will not receive further consideration this session.

The national "Bill for Sunday Rest," introduced by Senator Kyle and referred to the Senate Committee on Education and Labor, is not expected to receive further attention from that committee.

The religious amendment to the Constitution, for the insertion of a religious phrase in the preamble to the Constitution, is not looked upon with favor in the judiciary committees and is not likely to be brought into public notice at present.

As an offset to the different measures for the strict enforcement of Sunday observance in the District of Columbia and elsewhere throughout the jurisdiction of Congress, Mr. Durborow, of Illinois, has introduced in the House a joint resolution requiring the opening to the public of the Smithsonian Institution, the National Museum, the Botanical Gardens, and the Washington Monument on Sunday, as well as for two hours longer during every day, and also for certain evenings during the week. The basis for this is the dissatisfaction long existing and expressed by the many thousands of government employes, who are debarred by the present regulations from any advantage from these institutions.

The measure as introduced on May 28, is as follows:—

Joint resolution to instruct the officers in charge to keep the Smithsonian Institution, the National Museum, the Botanical Gardens, and the Washington Monument open on every week day from nine antemeridian to six postmeridian, and on Sundays from nine antemeridian to four postmeridian, and on not less than three evenings every week from seven to ten o'clock.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the officers in charge of the Smithsonian Institution, the National Museum, the Botanical Gardens, and the Washington Monument be, and hereby are, instructed to keep those properties open to the public on every week day from nine antemeridian to six postmeridian, and on Sunday from nine antemeridian to four postmeridian, and on not less than three evenings every week from seven to ten o'clock.

The resolution was referred to the Committee on Public Buildings and Grounds. It may be that the result of this will be to stir up again the heat of religious discus-

sion which would seem to have cooled in the presence of the critical, political, economic, and social conditions which confront the country and necessarily force themselves upon the attention of its representatives to the exclusion, at present, of those matters which are derivative and secondary in their character.

The expression of religious delusion which is at the moment most prominent in Washington, as well as elsewhere in various parts of the country, is that strange mixture of politics and reincarnation represented by the Coxe Army movement. Yet, however strange, uncouth and uncanny, this seems it is directly allied with the religious error of the religious bills before Congress and their promoters and supporters. All this is an expression of the same delusion varying in form according to the grade of society and the condition of intellectual development from which it arises.

W. H. McKEE.

Washington, D. C.

The Breckinridge-Morse District Sunday Bill.

[The following is the conclusion of a brief presented before the House Committee on the District of Columbia, by W. H. McKee, attorney for the Religious Liberty Association, on the occasion of the hearing on the Breckinridge Sunday bill for the District of Columbia, Jan. 6, 1891. It is just as applicable to the Morse Sunday bill for the District, now before the Commissioners for the District and the House Committee.]

SUNDAY laws, and the whole line of religious legislation which goes in the same category, are alien to the letter of American fundamental law and to the spirit of American institutions. They are a survival of the English Church establishment, and should not have existed after the Declaration of Independence and the adoption of the Constitution any more than the laws governing the control of livings, and the maintenance of the Church of England. They have rightly no more place in our statute book than have laws for the regulation of the royal succession.

But the legal and judicial indolence of bar and bench has permitted this alien brood an entrance into our statute books through *precedent* and not principle. And the precedent can be relied upon, in every case, to prove its principle wrong.

A clause of Article Fourteen of the amendments to the Constitution says that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States;" but, when "legislating for the District of Columbia, Congress is bound by the prohibitions of the Constitution;" and, as otherwise expressed, it is the purpose of this Government to defend the personal rights and privileges of all its citizens, that, as the preamble states, the blessings of liberty may be secured to ourselves and to our posterity. Yet, suppose for a moment that you are able to divest yourselves of the religious heredity acquired since your ancestors first heard Sunday preached, and you proceed upon a civil basis entirely. How far may you, as legislators, proceed in this special legislation without trenching upon individual and absolute rights? To determine that, let us go back again to the source from which legislative authority is derived,—the people.

A citizen holds the right and title to his life in fee-simple. Of what is a man's life composed?—Threescore years and ten, or more, if by reason of strength he may

attain to it. In other words, it is *time*—that is the stuff of which the web of his life is woven. That time is his, possessed by him in indefeasible right. May he take, civilly, one-seventh of his neighbor's time, ten years of his life? May his neighbor take one-seventh of his life, ten years of his time, and devote it to any purpose whatever? If not, then have they the right to delegate to you the power to take away one-seventh of the life-time of all the people? For, if it be true that they have that right, and may therefore give it to you, then the representative of the Knights of Labor who spoke at the late Sunday Convention at Washington, was on the right track when he said, "We go farther than you, and demand two days in the week, Saturday for play and Sunday for rest;" and it may properly be made a penal offense to labor on Saturday and Sunday; and if for two days then for three, four, five, six, seven; and the State may properly dictate what shall be the works of necessity and mercy permissible for any and all days of the week. Then a man's *life-time* is not *his*, but has been absorbed into the being of a vampire of his own creation. If this can be so, what then becomes of the "inalienable rights" of "life, liberty, and the pursuit of happiness," which the Declaration of Independence asserts?

It is therefore by the inexorable logic of their position that those who are promoting the passage of Sunday laws are compelled to deny the soundness of the foundation principles of our Government, "All men are created equal," and, "Government derives its just powers from the consent of the governed," declaring them to be untrue and dangerous doctrines. At a joint convention of the Sabbath Union and National Reform Association, held at Sedalia, Missouri, last summer, Rev. W. D. Gray said, in open convention, "I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature of our fundamental law." The assent of the convention to these views was shown by the election of Mr. Gray to the secretaryship of the permanent State organization. Col. Elliott F. Shepard, president of the American Sabbath Union, in a speech made at Chautauqua last summer, said: "Governments do not derive their just powers from the consent of the governed. God is the only lawgiver. His laws are made clear and plain in his Word, so that all nations may know what are the laws which God ordained to be kept."

These open statements show that the Sabbath Union and National Reform Association are, by the utterances of their representative men, traitors at heart. They unblushingly declare their disrespect for the principles of the Declaration of Independence, as a preliminary to the request to Congress for the passage of laws in violation of the Constitution. They are at enmity with the Declaration and Constitution because they desire to ignore rights which the one specifies and the other secures to the people.

In this nation every individual is subject to the Government, and this Government derives its authority from no foreign power. The just powers of this Government, then, if not from the governed, must be derived directly from God. We can understand how that the people express their highest civil conceptions in voicing human law; but if there be no human

law, and all law is the expression of the perfection of God, what medium shall give voice to it? Upon this point hear Rev. W. F. Crafts, secretary of the Sabbath Union, in the convention lately held in the city of Washington. The following is *verbatim*:—

MR. HAMLIN. Is it proposed that an end should be put to the running of the street cars on Sunday?

MR. CRAFTS. Well, whatever the law may be, I suppose the consciences of the people, and the officers, will carry out the law; otherwise, I suppose the citizens will form a *law and order league*, to aid in the enforcement of the law; for, even independent of police, local influence, a *law and order league* is useful in connection with the officers. As to newspapers and street cars, these would come either under "secular work" or "works of necessity and mercy," and that is a matter of interpretation by the courts. . . . But the question of horse cars and newspapers will undoubtedly be discussed by the courts, and something will either be put into the law or decided by the courts shortly after the law is passed.

See also "Notes of Hearing," before the Senate Committee (of the Fiftieth Congress) on Education and Labor, on the joint resolution (S. R. 86) proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools, p. 90:—

SENATOR PAYNE. Let me inquire whether Unitarianism is within the principles of the Christian religion? . . . Is not Unitarianism a direct denial of the divinity of Christ and the Christian Church? and is that to be prohibited, or is it to be allowed?

THE CHAIRMAN. The court would have to settle that wherever the question was raised.

There is, then, no controversy but what these questions raised by this line of legislation must come before the courts for adjudication. If this is to be "the American Sabbath," and these the necessary measures for its "preservation," who will be the "American god"—Jehovah? the courts? or the theological instructors behind the bench?

This is not a new subject in the committee-rooms of Congress. The Twentieth Congress was largely petitioned for the stoppage of Sunday mails, and it was then said that "these petitions did in fact call upon Congress to settle what was the law of God." The measure was reported upon adversely, the Senate concurring. See "Register of Debates in Congress," Vol. 5, p. 43, and "Abridgments of Debates of Congress," Vol. 10, p. 232. The report of Mr. Johnson, of Kentucky, from the Senate Committee on Post-offices and Post roads, to whom these petitions had been referred, is germane to the present issue. It is submitted that the committee of the District of Columbia would, in this instance, be justified in presenting a similar report on H. R. 3854, on similar ground.

As to the point that the District of Columbia already has Sunday laws in force and enforceable, see "Laws of the District of Columbia, 1868," p. 137, sections 10 and 11 (re-adopted in 1874). Section 92, p. 9, of the "Revised Statutes of the District of Columbia," says: "The laws of the State of Maryland, not inconsistent with this title, as the same existed on the twenty-seventh day of February, 1801, except as since modified or repealed, continue in force within the District." The authority so to legislate is shown in "Laws of Maryland, 1791" (1 Dorsey, p. 269, chapter 45, section 2), in connection with the clause in section 8, Article 1, of the Constitution of the United States, where, in citing the powers of Congress, it says: "To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may by cession of particular States, and the ac-

ceptance of Congress, become the seat of government of the United States," etc.

The district being thus under the jurisdiction of Congress, and the Maryland law adopted, the "Revised Statutes of the District of Columbia" (section 1049, p. 122) determines what court has jurisdiction of cases coming under this law. It is there found to be the Police Court, and section 1054, same page, provides that "the court may enforce any of its judgments or sentences, by fine or imprisonment, or both." Therefore, although the penalty affixed to the Maryland law may have become obsolete or difficult of determination, authority is lodged in the court having jurisdiction to affix its penalty by "fine or imprisonment, or both;" and in evidence of the fact that the law survives, although the penalty may become obsolete, see "United States vs. Royall, 3 Cranch, Circuit Court Reports," pp. 620-625.

If Congress ever had the power to adopt such a law the Maryland Sunday law of 1723 is still in force, and enforceable, in the District of Columbia, and to adopt another would be simply cumulative legislation.

But, on the other hand, if it be true that, when "legislating for the District of Columbia, Congress is bound by the prohibitions of the Constitution," and Congress never rightfully adopted this law into the statutes of the District, then Congress would be guilty of cumulative unconstitutionality in passing the law contemplated in House Resolution 3854.

Our Present Condition.

THE man who has been blessed with the ordinary gift of discernment may be startled by halting a short time and taking a view of the situation of things around him. And surely there is sufficient cause for wondering when we realize that in this land of boasted wealth and plenty, the home of the honest workingman, such a state of things exists as is represented, as follows, in the Reading (Pa.) Review, of recent date:—

Hard times, hard times, panic, industrial depression, stringency in the money market, mortgage foreclosures, eviction, idleness, bankruptcy, strikes, lock-outs, boycotts, riots, want, starvation, crime, anarchy, dynamite bombs, burglary, incendiary, murder, and death from exposure and want of food.

These are words I hear upon the streets, in the mills, stores, private offices, lecture stage, pulpit, press, and in the homes of high and low; from men and women, some with resignation, some with indifference, others with fierce and terrible oaths.

And is it possible that in a land of plenty there is starvation? We know it is. Were there ever more stirring times than at present, especially in times of seeming peace? To this question we can answer, Never!

Honest men are wandering from town to town seeking for something to do; begging for the privilege of earning an honest living. To be sure, there are others who go from place to place who do not care to earn what they get, while the honest are willing to turn their hand to anything to support themselves, and fill the mouths of their hungry wives and children, whom they have left behind. Thousands are in this condition to-day. And this picture is not a dream, but a stern reality.

It is beyond the power of man in a natural condition to solve this problem, to give a reason or an excuse for this great depression. Can we wonder that crime

and bloodshed follow such a state of things? The papers record daily many instances of bad conduct caused by men, and even women, who seem to be mad, and many times the cause of the deed is not made known.

On every hand is desolation. The dark clouds of trouble are rising higher and higher. Armies of unemployed men are gathering in different places demanding relief; starvation seems to be staring them in the face. Life must be sustained, and the question is asked, "What does all this mean?"

We can go to only one source for an answer. It does not take a theological student to see in the Word of God a plain prediction of all these things. Hundreds of years ago, the Creator of the universe looked forward and saw the condition of things as they are at present. For we have the word of God, the one who sees the end from the beginning, that near the end of this world's history, just such a state of things would exist. He especially combines with these a falling away of the nominal church of Christ, a letting down of the high standard of the true principles of Christianity.

We read in 2 Peter 1:20, 21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

So Daniel, in his prophecy of the last days, says: "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Therefore Daniel was used by the Spirit of God to communicate the word of God to the world, that men may not be in darkness. Likewise Paul, in 2 Tim. 3:1-5, gives us a description of the condition of the religious world at the time of the end, just before the drama of this world shall close. He says: "This know also in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." And this shows the condition of those who try to follow the church and the world at the same time, hoping to escape the trials and perplexities of the world by a mere profession; but we know that profession without possession is pure folly.

We are now entering upon these perilous times. We see on every hand the selfishness of man, especially of those who have wealth. When we look into the vaults of our land and observe the millions of gold and silver stored there by only a few, and know that these few are grasping for more, and see that men will not invest their means, nor venture out, it only gives us another view of what we find recorded in the gospels. In Luke 21:25-27, Christ is speaking of the sign of the end of the world, and of his second coming; he says: "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after the things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming." Did we ever see a plainer fulfill-

ment of God's word, "men's hearts failing them for fear"? "Uncertainty," is the cry, "we cannot invest," etc. And now consider the events that Christ said would follow.

Another significant fact pictured out in the Word of God is recorded in James 5:1-7: "Go to now ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, . . . ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth. . . . Be patient therefore, brethren, unto the coming of the Lord."

Could words be plainer, could the prophet have pictured a more nearly perfect likeness? The treasures of gold which are heaped together at present, and the millions which are accumulating, will only be a witness against those who are mentioned in this chapter. The nations of the earth are steadily following the lines marked out in the prophetic word, and many millions are ignorant of the fact that they are fulfilling God's word by their course of action to-day.

But where is refuge for the oppressed? In Christ only there is hope, for the prophet says that "at that time thy people shall be delivered, every one that shall be found written in the book." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

To every soul is given the invitation to flee to Christ, and every one who will take the Word of God and study it, and live by it, and accept Christ as his Saviour will be cared for in the time of perplexity, and when all things close, will be found with his name written in the book of life.

A. J. HARRIS.

Battle Creek, Mich.

The Educational Battle.

ROME SCORES A POINT.

UNDER this heading the *Catholic Times*, of May 4, begins an editorial thus:—

Catholics throughout every part of the country will rejoice that their leaders have at last taken a decisive step in the educational struggle. The bishops at their Low Week meeting drew up a series of resolutions on the subject, which have just been published, and under the presidency of the cardinal-archbishop a committee has been appointed to draft a bill which will in due course be presented to Parliament.

The main points in the resolutions above referred to are these: That Catholic parents cannot accept for their children a system of education in which secular instruction is wholly divorced from education in their religion.

That the only system of religious education which Catholic parents can accept for their children is that given under the authority and direction of the Catholic Church.

That to take the management of schools intended for Catholic children out of the hands of Catholics, and to place it in the hands of public ratepayers, is "a violation of parental rights, to be resisted as an unwarrantable attack upon religious liberty."

"That Catholic public elementary schools, satisfying the demands of the Education Department, have a right to as full a share of public money, whether

from the rates or from the taxes, as any other public elementary schools in the country; and that it is unjust to deprive them of it because of the religious instruction required by the parents, which is given to the children attending such schools."

"That, in the present religious condition of England, the State ought to observe a consistent and strict impartiality in respect to religious education, whether given in voluntary or in board schools; and to distribute for 'maintenance,' to all public elementary schools fulfilling the requirements of the Education Department, an equal proportionate share of the public money collected for public elementary education."

"That compulsory State education is an intolerable tyranny, unless due regard be paid by the State to the education of the children in their own religion."

"That Catholics, deeply impressed with all that is involved in the issue of popular education, are now compelled to assert their just claim to a full share of the public money raised for the purposes of elementary education."

This is, in brief, and largely in their own words, the Catholic position. As before stated, the cardinal and his bishops are at work upon a bill to be presented to Parliament at a fit time, which, if passed, will give to the Catholics all that they desire.

The Catholics have chosen their time well. The circular which has been issued, and which has caused so much controversy in the school board, is to the effect that teachers are to give instruction in "the Christian religion." Now the Catholic Church claims to be Christian, and the majority of Protestants allow the claim. Therefore, by the decision of the majority of the school board, the Catholics are justified in their claim for a proportionate share in the public money.

From the point of view that it is the duty of the State to provide religious instruction for the people, the Catholic claim is unanswerable; for it is very evident to all that the State has no right to insist on giving children religious instruction to which their parents object, and if religious instruction is to be given, it must be given by those who profess the religion to be taught. Consistency and common fairness, therefore, demand that all who believe that public schools ought to teach religion, shall acquiesce in the demand made by the Catholics.

Unfortunately all but a very small and insignificant minority are committed to the idea of State instruction in religion. Those who have protested against the School Board circular have had no case, because they continually asserted their belief that religion should be taught in the public schools. Thus their protest against the proposal to make such instruction definite was deprived of all force.

The dignitaries of the Church of England have just placed another weapon in the hands of the Roman Catholics. Until recently King's College, London, has been receiving £1,700 a year from the government. This has now been discontinued on the ground that the college is a religious institution. A meeting was recently held under the presidency of the Archbishop of Canterbury, in which it was voted "that the action of the government in laying down rules for the appointment of the Parliamentary grant to university colleges, by which any college founded on

the religious basis of King's College is excluded, is illiberal and oppressive." Lord Salisbury characterized the action as "spontaneous, gratuitous, and arbitrary persecution." King's College is now in exactly the same condition as the Catholic schools; and every statement made concerning it will apply equally to them.

We do not by any means expect that as a general thing either Churchmen or Nonconformists will agree that the Catholics ought to be given a share of the public money, to be used in instructing their children in the Catholic religion. They thought only of themselves when contending for religious instruction to be supported with public money; but now they may see that they were all the time working for the Roman Catholics, who are determined to reap the full benefit. They cannot oppose the Catholic claim without giving up their own claim, and even if they should do that it would not deprive the Catholics of the advantage that they have gained.

Thus Rome steadily moves ahead, assisted by professed Protestants. This is a case that is worth watching. It may be that it will result in bringing many professed Protestants to stand on real Protestant ground, namely, that the State and Christianity have no manner of connection, and that the true Church asks for and accepts no aid from any power except God.—*Present Truth, London.*

A Low Priced Stem Winder.

THE watch shown in the cut in another column has been selected to illustrate the extremely low cost at which the modern American watch, with all the latest improvements, may be produced. This watch is put on the market by Messrs. R. H. Ingersoll & Brother, of 65 Cortlandt Street, New York, at the extremely low price of \$2. It is a stem winder, while the setting arrangement is in the center of the plate.

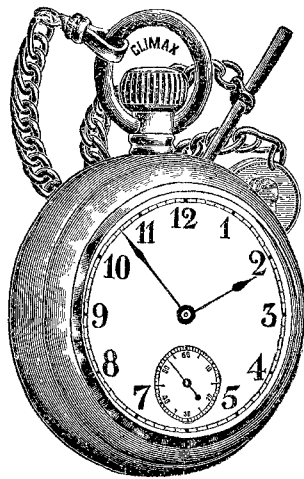
The regulating device does not differ from that usually employed in high priced watches. The movement itself is a three-quarter plate, quick train, American lever movement. The short wind is one of the valuable features of the watch. The watch is extremely light, weighing only 3½ ounces, will run thirty hours with one winding, and is incased in a gilt or nickel case, plain or chased. A well made chain accompanies each watch. A general idea of the appearance of the watch may be obtained from our engravings, which are three-fourths actual size.

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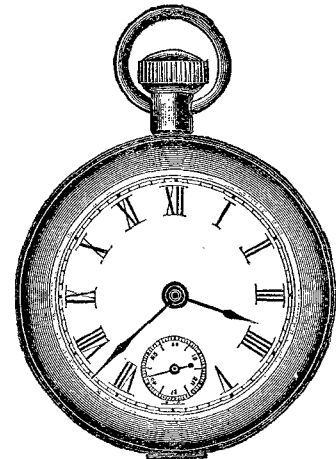
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NEW YORK, JUNE 14, 1894.

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

JUNE 7, R. R. Whaley, a Seventh-day Adventist, of Church Hill, Md., was arrested for working in his garden on the previous Sunday. As usual religious bigotry inspires the persecution. The case was appealed and will come up at Centreville, in October.

RECENTLY, the Presbyterian Church of England Synod adopted a resolution in favor of the disestablishment of the English Church. But how does the Presbyterian Church stand on the question of disestablishment in Scotland, where Presbyterianism is the established religion?

A CALIFORNIA paper notes the fact that some of the religious papers are protesting against the Sunday exhibitions of the United States war-ship *Monterey* at various coast towns in Southern California. Each visitor pays twenty-five cents, and it is charged that the Government is thereby encouraging Sunday exhibitions.

It is probable that Hungary will soon have a civil marriage law. The Liberal Party has been contending for this for a long time, but a slender majority in the House of Magnates has prevented the passage of the act. The emperor has now consented, however, to create enough Liberal magnates to give the Liberals a majority and thus secure the passage of the Civil Marriage act. This will be a victory over Romish tyranny.

THE *Allied American*, of June 2, an A. P. A. organ, published in Cleveland, Ohio, has this editorial note:—

“When any form of religion imperils the safety of the State it should be suppressed.”

This is a fit companion piece to the utterance quoted by us in the SENTINEL of May 24, concerning parochial schools. And again our caution of some months ago is justified, namely: “The A. P. A. should see to it that in its efforts to preserve civil and religious liberty, it does not destroy both.”

It is exactly on this ground, *i. e.*, public policy, that all religious persecution has been defended. The Jews sought to destroy Christ because they said: “If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation.” Pagan Rome persecuted the early Christians because their religion was inimical to the State. Under papal Rome the same plea

was urged, namely, political necessity. Political stability was declared to be impossible without Christianity, and the papacy was alone Christian; hence heresy must be exterminated. If the *Allied American*, the *New Era*, and the *American Standard* correctly represent the A. P. A., then that association is less dangerous to liberty than is the papacy only because less powerful. Do these papers speak advisedly? Do they represent the A. P. A.?

THE Constitutional Convention now in session at Albany has been asked to incorporate into the new constitution this provision:—

No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the State, or any county, city, town, village, or other civil division, use its property or credit, or any money raised by taxation or otherwise, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

The proposed section is being opposed by Roman Catholics, who urge that while it would cut off all State aid to their institutions it would still permit appropriations to the various so-called unsectarian institutions; unsectarian as between Protestants, but nevertheless essentially Protestant in their management and teaching. This point is well taken; such is doubtless the purpose of the League for the Protection of American Institutions, which has proposed, and is pushing, the measure. If the proposed section prohibited the use of any public funds, etc., for any church, religious denomination, or religious society, institution, or undertaking whatsoever, and stopped there, no such objection could be made to it; but the words: “Wholly or in part under sectarian or ecclesiastical control,” leave an open door for that colorless thing called “unsectarian religious instruction,” but which is offensive to Rome because it is a denial of her claim that she alone is the Christian Church. Rome’s claims are false, but the State has no right to use public money to expose or undermine them.

FOUR hundred thousand dollars is the amount which it is proposed to give to Roman Catholic schools this year from the national treasury. During the past eight years the Roman Catholics have received \$2,366,416 from the Government for the support of their schools. During the same period “Protestants” received \$1,401,535; it is true these so-called Protestants, seeing that in a game of this kind they were no match for Rome, have refused to accept further appropriations, but the mischief has been done. The precedent has been established and in all probability Rome will get the money as usual; while “Protestants” will have the experience.

THE SENTINEL has received an unobtrusive little book, bound in linen of a quiet Quaker gray, and with the title written diagonally across the cover in bold plain script—“A Square Talk to Young Men: by H. L. Hastings—Third Million.” This little volume contains one hundred and twenty-five pages, and includes not only the able and practical address to young men on the inspiration of the Bible,—which is the subject of the “square talk,”—but also a very thorough discussion of the question, “Are There Corruptions in the New Testament? A Condensed Statement of the Facts Regarding the Preservation and Transmission of the New Testament Writings.” It was a happy thought to bind these two companion pieces of earnest exhortation and convincing evidence together in permanent form. The circulation of this book in this form should reach many more millions.

Price 75c. Address, H. L. Hastings, Boston, Mass.

THE pope, it is stated, has instructed the French bishops to accept the new law in regard to church buildings, without opposition. At the same time he expresses the opinion that the French bishops ought to approach the government in an identical request that the decree in regard to church buildings be applied with mildness. The new law takes the management of the parochial funds out of the exclusive control of the incumbent. The readiness of the French bishops to accept this new law is accounted for not only by the fact that the pope has “instructed” them to accept it, but by the further fact that stipends from the government depend upon obedience to the law. The government pays the priests a certain sum, and of course claims the right to command them in certain matters.

ONE of the most worthy charities to be found anywhere is the Haskell Home, at Battle Creek, Mich., a home designed primarily for children, but at present accommodating temporarily, also, a few old ladies. The maintenance fund of the home is now very low and contributions are solicited. Will not the readers of the SENTINEL respond to this call? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Send all remittances to J. H. Kellogg, M. D., Battle Creek, Mich.

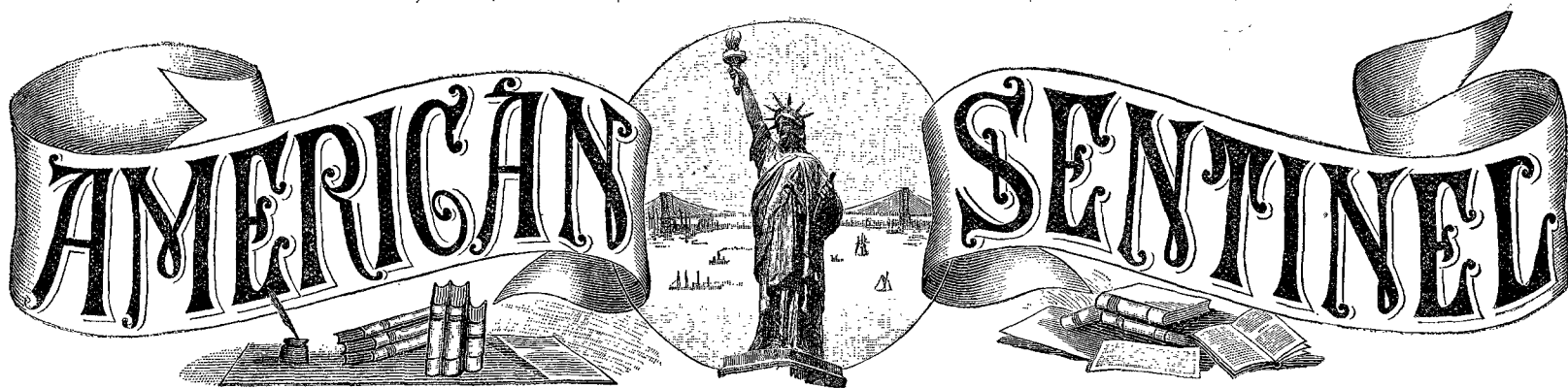
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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American Sentinel.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

THE Christian doctrine of the real presence is, "Christ in *you*."

THE Catholic theory of the real presence is, "Christ in *the eucharist*."

THE Christian doctrine of the real presence is, Christ in the believer by the creative power and overshadowing of the *Spirit of God*. The Catholic theory of the real presence is, Christ in the eucharist by the *word of the priest*.

In the Christian doctrine of the real presence there is an inward change or conversion of the soul of the believer himself by the power of the Holy Spirit, by which he is made "a new creature." In the Catholic theory of the real presence there is what is called an "inward change or conversion" of the bread and wine, or the wafer, of the communion, into the very flesh and blood of Jesus Christ by the word and at the will of the *priest*.

NOR is any of this mere captious criticism or prejudiced statement. It is all the straight truth. And that all may see that it is so, we herewith give the authoritative proof. First, as to the real presence of Christ being in the eucharist. Here is the statement:—

Among the various dogmas of the Catholic Church there is none which rests on stronger Scriptural authority than the doctrine of the real presence of Jesus Christ in the holy eucharist. The fathers of the church, without an exception, re-echo the language of the apostle of the Gentiles, by proclaiming the real presence of our Lord in the eucharist. . . . I have counted the names of sixty-three fathers and eminent ecclesiastical writers flourishing between the first and the sixth century, all of whom proclaim the real presence—some by explaining the mystery, others by thanking God for this inestimable gift, and others by exhorting the faithful to its worthy reception.—*Faith of Our Fathers*, pp. 327, 339.

AND that it is in the eucharist instead

of "in you," is shown by the following words:—

Redemption satisfied eternal justice, but it did not satisfy the Saviour's love: this still required the eucharist. The Saviour's love is a consuming passion, and his love achieved the blessed sacrament. There is no true lover but would work a miracle to attain a perfect union with the beloved. Our Saviour had the power, and he wrought the miracle of the real presence. . . . On the altar behold the infinite longing of your Saviour.—*Philip O'Neil*, in *Catholic Mirror*, January 20, 1894.

Every one knows that example loses much of its efficacy in passing through the medium of history, and that virtues perceived at a distance of eighteen centuries are not sufficiently eloquent to move our hearts! It was then very necessary that the divine Model of the elect should dwell in the midst of us full of grace and truth, and that he should offer to each one the living picture of the same virtues which charmed the witnesses of his mortal life and attracted to him so powerfully the hearts of his disciples. This need Jesus Christ satisfies in his eucharistic life. Could Jesus Christ manifest more strikingly his unspeakable tenderness for sinners, and his ardent zeal for their salvation than he does in the adorable sacrament in which he condemns himself to remain on the earth so long as there is one soul to save?—*Religion in Society*, by Abbe Martinet, Introduction by Archbishop Hughes, of New York, p. 180. Sadlier & Co., Barclay St., N. Y.

AND that it is at the word and will of the priest that this is all done, is shown plainly enough and strongly enough to satisfy anybody, in the following words:—

To obtain from us this abnegation of self, it was not enough that the Son of God obeyed Mary and Joseph for thirty years; made himself, during his public life, the servant of all; and delivered himself, without resistance, to his executioners. For eighteen hundred years that he has reigned at the right hand of the Father, he never has ceased to give to men the example of the most universal and humiliating obedience. Every day multitudes of priests, be they fervent, lukewarm, or vicious,—it is the same—summon him where it pleases them, give him to whom they will, confine him under lock and key, and dispose of him at their will.—*Id.*, p. 182.

AND that by the words or ceremony of consecration pronounced by the priest there is what is called an "inward change or conversion" of the bread and wine, or the wafer, into the very flesh and blood of Christ, is shown in these words:—

The holy eucharist is the true body and blood of Jesus Christ under the outward appearances of bread and wine. . . . This most blessed sacrament contains *truly, really, and substantially*, though not perceptibly to our senses, nor with their natural accidents, . . . the body and blood of our Lord Jesus Christ, together with his soul and divinity, which can never be separated from his body and blood. . . . The Catholic Church teaches that, before consecration,

that which on the altar appears to be bread and wine, is simply bread and wine; and that after the consecration of that bread and wine, what appears to be bread and wine is no longer bread and wine, but the body and blood of Jesus Christ. Something remains, namely, the outward qualities or *species* of bread and wine; and something is changed, namely, the inward, invisible *substance* of that bread and wine, into the body and blood of Christ; this *inward change or conversion* is what is called *transubstantiation*.—*Catholic Belief*, pp. 93, 95.

HAVING found so full and so plain a statement of the Catholic theory of the "real presence," it is only proper that we should have an official and highly authoritative "argument from the New Testament," which is set forth as sustaining the theory: even an "argument" by Cardinal Gibbons. He presents "three classes of arguments" on the point, but his first one will be all-sufficient for this occasion. Here are his words:—

I shall select three classes of arguments from the New Testament which satisfactorily demonstrate the real presence of Christ in the blessed sacrament. The first of these speaks of the promise of the eucharist; . . .

To begin with the words of the promise. While Jesus was once preaching near the coast of the sea of Galilee, he was followed as usual by an immense number of persons, who were attracted to him by the miracles which he wrought, and the words of salvation which he spoke. Seeing that the people had no food, he multiplied five loaves and two fishes to such an extent as to supply the wants of five thousand men, besides women and children.

Our Lord considered the present a favorable occasion for speaking of the sacrament of his body and blood, which was to be distributed, not to a few thousands, but to millions of souls; not in one place, but everywhere; not at one time, but all days, to the end of the world. "I am," he says to his hearers, "the bread of life. Your fathers did eat manna in the desert, and died. . . . I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world. The Jews, therefore, disputed among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say to you: Unless ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up on the last day. For my flesh is meat indeed, and my blood is drink indeed.

If you had been among the number of our Saviour's hearers on that occasion, would you not have been irresistibly led, by the noble simplicity of his words, to understand him as speaking truly of his body and blood? For his language is not susceptible of any other interpretation.

When our Saviour says to the Jews: "Your fathers did eat manna, and died, . . . but he that eateth this (eucharist) bread shall live forever," he evidently

wishes to affirm the superiority of the food which he would give, over the manna by which the children of Israel were nourished.

But the best and most reliable interpreters of our Saviour's words are certainly the multitude, and the disciples who were listening to him.—*Faith of Our Fathers*, pp. 327-330.

Now the manifest truth is, that the multitude and the disciples at that time, were just as bad and as unreliable interpreters of Christ's words as are any other people who are unconverted and doubt his word, and who therefore receive heavenly things in an earthly way. For all this were that multitude, and the disciples at that time. It is difficult to conceive how the cardinal could have made a selection that would more clearly show the utter falsity of the Catholic interpretation of this Scripture, than does this reference which he has chosen. For it would be hard to find in all the record another "multitude" that was altogether so worldly-minded and unbelieving as was this one.

These were the people who were going to take Jesus by force and make him king. And because of this he departed from them and went away alone. When darkness had come his disciples took a boat and started over the sea toward Capernaum, but they were met by a heavy wind which held them back. Then Jesus came walking on the sea, and they received him into the ship, and immediately they came to the land where they were going. The next day, many at least of those who had been fed with the miraculous bread, crossed over the sea also and came to where he was; and knowing that he had not gone with the disciples, they asked him, "Rabbi, when camest thou hither? And Jesus answered them, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." This shows that their minds were earthly and their desires, even with relation to him, were altogether selfish.

This is further shown by the fact that although they themselves had seen the whole multitude fed with the five loaves and two fishes, and had themselves eaten of the miraculous bread, and were at that very time following him for more bread, yet directly in the face of all this, they had the hardness of heart to say to him, "What sign shewest thou, then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat." They themselves the day before had eaten bread from heaven as certainly as had their fathers in the desert. And he who had given them the bread the day before, was the same one who had given the manna in the desert. But they did not believe in him. Then he said to them, "I am the bread of life. . . . Ye also have seen me and believe not. . . . The Jews then murmured at him, because he said, "I am the bread which came down from heaven." Having thus doubted, and murmured, and opposed him, so far, is it any wonder that, when he said, "The bread that I will give is my flesh which I will give for the life of the world," they should murmur again and "strive among themselves?" And, behold, these worldly-minded, selfish, unbelieving, opposing, murmuring, striving people, are the ones whom the cardinal commends as "the best and most reliable interpreters of our Saviour's words"!

And these people who understood neither the Saviour nor anything that he said, in

any proper sense at all—of these the cardinal says:—

They all understood the import of his language precisely as it is explained by the Catholic Church.—*Id.*, p. 330.

We do not doubt it in the least. We believe that this is the exact truth. And as certainly as the cardinal herein tells the truth, it follows that the Catholic Church, in explaining it "precisely as" those people "all understood" it, confesses herself "precisely" as worldly-minded, as selfish, as unbelieving, and as much opposed to the Lord, as those people were.

Nor is the cardinal any more fortunate in his commendation of the disciples at that time as "the best and most reliable interpreters of our Saviour's words." For it is not only several times plainly stated in the Scriptures, but anybody who will read the four gospels can plainly see, that the disciples, as well as the multitude, did not understand the Saviour's words. They, too, were filled with the same idea as all the others, that if Jesus was the promised Messiah he was surely to set up a visible kingdom at once and give the Jews their coveted dominion over all the earth. And though the disciples never went so far as to propose to take him by force and make him king, they were most grievously disappointed when he died without making himself the king that they were expecting. The first time that Jesus spoke to them definitely and plainly of his sufferings, and death, and resurrection, Peter actually rebuked him and told him to pity himself instead of talking that way, and told him that such things would never be unto him. Here is the conversation: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but the things that be of men." And though he told them this at least twice more as plainly as words could make it, and mentioned it five other times besides, making eight times at least that he told them of his rejection, and death, and resurrection, yet for all this not one of them knew a thing about what was going to befall him. And when he had actually been crucified, they knew nothing of the coming resurrection, and were hardly to be convinced of it even after it had been accomplished.

All this darkness of mind and failure to understand the import of his language was but the direct result of their consuming ambition for worldly power, and their selfish desires with reference to high places in the kingdom that they were so positive was to be then set up by the Saviour. There was among them a constant strife and dispute as to which of them was to be the greatest and have the highest place in their much coveted kingdom. So thoroughly were they imbued with this ambition, that at the last supper, almost in the presence of Gethsemane and his dying agonies, when the Sacrament of the Lord's Supper was instituted—even there they continued the "strife among them, which of them should be accounted the greatest."

Luke 22:19-27. Nor did this failure to understand the things of the Lord end with the resurrection. At the very hour of his ascension, when he had promised the descent of the Holy Ghost, they interposed their long mistaken idea of the kingdom, with the inquiry: "Lord, wilt thou at this time restore again the kingdom to Israel?" Nor did this misunderstanding of his words end until, at Pentecost, the Spirit of God had taken full possession of them, enlightening their minds and hearts and converting their souls, and thus enabling them to see heavenly things in a heavenly, instead of an earthly, way.

Such were the disciples, and such their inability to understand the Saviour's words at the time to which the cardinal refers, when he says that they "understood the import of his language precisely as it is explained by the Catholic Church." That is, when they were unconverted, when they were so filled with worldly ambition and selfish desire for earthly power and dominion that they could not understand at all even his plainest words when they were repeated over and over. And men in such a condition as this, the cardinal declares, "understood the import of his language precisely as it is explained by the Catholic Church." There is no doubt whatever, that this is precisely the truth of this matter. And as certainly as it is the truth, so certainly does it demonstrate that the Catholic Church does not understand our Saviour's words at all. And so certainly does it demonstrate also that the Catholic Church is unconverted, and so filled with worldly ambition and selfish desire for power and earthly dominion that she is incapable of understanding the Saviour's words, as were the disciples when they were in this condition.

This much is demonstrated by the cardinal's citation and approval of the example of the multitude, and of the disciples who did not abandon their Master. And of those of the disciples who at that time did abandon the Saviour, the cardinal says, too, that their interpretation of the Saviour's words was "precisely as it is explained by the Catholic Church," and that this interpretation "led them to abandon their Master:" and that "had they interpreted his words in a figurative sense, it would not have been a hard saying, nor have led them to abandon their Master."—*Id.* 330. Now it were literally impossible for any interpretation to be right which could lead anybody to abandon Jesus Christ. And that interpretation could only be right which would lead them to abide with him. Now the cardinal admits that a figurative sense of these words would not have led them to abandon the Master, while the interpretation which the Catholic Church gives did lead them to abandon him. Then upon the cardinal's own proposition it is certain that the figurative sense of these words is the right one.

And further, from the cardinal's own proposition, it is perfectly plain that as certainly as the literal sense of these words led them to abandon Jesus Christ, and as certainly as this is "precisely as it is explained by the Catholic Church," so certainly is this evidence that the Catholic Church has abandoned Jesus Christ, the Master.

Such is the Catholic doctrine of the real presence, and such are its inevitable results. Such also is the difference between the papal dogma of the real presence, and

the Christian truth of the real presence of Christ.

The Christian truth of the real presence of Christ converts the soul of the believer: the papal dogma pretends to convert the bread and wine. The Christian truth of the real presence of Christ believed, makes man subject to God in everything: the papal dogma makes God subject to man in everything. The preaching of the Christian truth of the real presence of Christ in the believer, is the revelation of the mystery of God: the preaching of the papal dogma of the real presence is the proclamation of the mystery of iniquity. The Christian truth of the real presence of Christ is the sum of the mystery of God; the papal dogma of the real presence is the sum of the mystery of iniquity.

The Right of Man to Work.

THERE is a great deal of talk nowadays about "labor legislation," "labor organization," "labor strikes," etc. At the present time there is a great turmoil among the "laboring" classes. The trouble is, however, not caused wholly by those who work, but by some who refuse to work, and who undertake to restrain others from doing the work which they themselves will not do at the wages offered.

While there is just cause for complaint against those that "oppress the hireling in his wages," yet the methods often employed by those who are oppressed, are wrong. On this point the *Chicago Herald*, of May 29, says:—

Out of the events which mark each strike period some new and valuable lessons of wisdom must be learned. The most valuable lesson is to the effect that it is as cruel and criminal a wrong to prevent a man from working who wants to work, and to whom work is furnished, as it is to compel him to work when he is unable, or, from good causes, is unwilling to work.

The *New York Observer*, of June 7, expresses a similar sentiment, thus:—

In this country freedom of labor is an article of faith; and while the public wishes workmen well if they want to strike, it takes quite a different attitude when they attempt to force other workmen to be idle. It regards the right of every man to work at such work as he can get and at such wages as he will accept as inviolable, and when that right is interfered with, it is ready to oppose force to maintain it.

The *Herald* and the *Observer* are exactly right. And this is just what the *SENTINEL* has always claimed; "that it is as cruel and criminal a wrong to prevent a man from working [on Sunday or on any day] who wants to work, as it is to compel him to work [on Saturday or on any day] when, from good causes, he is unwilling to work." This correct principle, logically followed out, would blot every Sunday law in the world from the statute books, and from "common law," too.

Again: "One laborer, or a class of laborers, has no right to say that another laborer, or class, shall not work." Yet, in violation of this true principle, repeatedly in Arkansas, Tennessee, Maryland, and other States, "one laborer"—sometimes a farmer, sometimes a civil officer, and sometimes, be it said with shame, a minister of the gospel(?)—has, through the Sunday law of his state, which is nothing else than a "labor" law, for it "prevents labor" on the part of those who desire to labor,—deprived his neighbor of the privilege of laboring on the first day of the week, or even on all days of the week, by putting him under lock and key. Like-wise by the formation of "vigilance committees" and the organization of "leagues" under various names—usually a misnomer

—thus constituting a "class of laborers," as they have the same object in view, the same ends have been accomplished.

Furthermore, they not only said that other laborers simply should not work when they chose, but almost invariably directed their efforts against a certain "class of laborers"—those keeping the seventh day of the week as the Sabbath. The *Herald* says, "Any coercion by moral or physical force to compel a man to quit work is slavery." And yet only a few days ago (May 30) the nation spent a whole day in honor of those, a large part of whose work was to abolish slavery from the land.

Again, these "labor strikers"—in principle if not in name—not being satisfied with preventing their "non-unionist" fellow-men from labor, delved into the musty archives of their State and resurrected some obsolete decisions by which they concluded that the county jail was the county workhouse, and succeeded in compelling the very men they had had imprisoned for laboring, to go out in the chain-gang into the public streets and labor. Concerning such acts the *Herald* says, "Compelling a man to work by any coercion—by a court order or by a task-master's lash—is slavery." So it is slavery heaped upon slavery—a condition worse than that previous to the war, the recovery from which latter has just been celebrated with national honors. Which is wisdom: to rescue from ruin, or to foresee and prevent the causes which lead to ruin; prevention or cure?

Finally, "freedom to work or to quit work—the divine right of a man to work, if he wants to work and can get work, and the equally divine right to refuse to work if he is unwilling to work—must be acknowledged as the first principle in any settlement of the immense and important question" of whether a man shall be compelled to work or to refrain from work on Sunday or on any day.

W. E. HOWELL.

The Pope as an Arbitrator.

APROPOS of an article in these columns some weeks ago on "The Pope as International Arbitrator," is the following from the European edition of the *New York Herald*:—

ROME, May 19, 1894.—A copy of the World's Columbian Exposition Memorial for International Arbitration has been sent by Mr. W. E. Blackstone to the holy father, who is very much pleased with it, and has expressed his satisfaction at this new effort to maintain and consolidate peace among nations. The *Civiltà Cattolica* to be published to-day contains on this subject an important article by Father Brandi, one of the most talented and best known ecclesiastical writers. The article is supposed to give the Vatican ideas about arbitration. It begins by showing the exceptional importance of the memorial, which was not presented to a peace Congress or to a special Parliament, but to all the governments of the world, and was sent by the United States through their diplomatic representatives.

RIGHT VS MIGHT.

Then passing on to discuss on what basis international arbitration might be conducted, it proposes that this basis should be not merely one of utility, which is movable and variable, but of law, the moral strength of which is invariable and universal. But the law of right must replace the anarchy of principles now reigning among many people, which anarchy has to be corrected by the schools and the press. Without this there would be no unity of view and consequently no unity of will, so that any effort to bring about international arbitration would resolve itself into the simple expression of a wish.

HOW TO FORM THE TRIBUNAL.

One of the greatest difficulties of the whole question is to decide in what way the supreme tribunal of arbitration should be formed. After showing that instead

of nominating this tribunal on every occasion it would be better to have it sit in permanence and in a neutral land, the *Civiltà Cattolica* asks:—"But who enjoys such universal confidence as to be chosen arbitrator? Is there a man whose qualities may inspire such a confidence?"

"Yes, there is," is the answer, "he is the pope. The *Civiltà Cattolica* then tries to prove this assertion by historical examples and by the unique position of the pontiff.

The persistency with which this idea is being kept before the world is highly significant. Indeed the whole present policy of the papacy is in line with the suggestion, and shows as clearly as possible that to attain this position of influence and power is the settled purpose of the pope, and that in this the whole hierarchy is one with him.

A Satanic Revival.

THE *New York Sun*, of June 13, contains the following paragraphs of telegraphic news:—

ORANGE, N. J., June 12.—Since the revival of the Blue Laws, Millburn has been an unusually quiet village on Sunday. To all appearances there is no liquor sold, and persons who fail to get their cigars and similar luxuries on Saturday are obliged to resort to strategy to purchase them on Sunday. It is rumored that an attempt may be made to prohibit bicycle riding and carriage driving on Sunday. Donato Russo, the owner of the fruit and confectionery store on Millburn Avenue, who was arrested four times on Sunday, May 28, for conducting business on that day, after being warned by the police to close his place, caused surprise in the township yesterday by entering a complaint before Justice Dean of Newark, against Oliver Bonnell and Jacob Waetcher, butchers, and John Pullman and F. Livingstone, barbers, whom Russo charged with conducting business on Sunday last.

Bonnell and Waetcher appeared before Justice Dean, who fined each \$2 and costs, and warned them not to open their stores on Sundays. The matter is the chief topic of conversation in the village, and many opinions are expressed regarding the outcome of the Township Committee's expressed intention of causing the discontinuance of "unnecessary business" on Sunday. The committee had allowed the butchers to conduct their business until 8 A. M. on Sundays, and found no fault with barbers attending to their professional duties, although they warned the latter not to offer cigars and tobacco for sale.

CHICAGO, June 10.—The city council last night voted to stop merchandising on Sunday. Only the signature of Mayor Hopkins and the enforcement of the measure by the Police Department are necessary to secure for the Sunday Rest Association and for the bodies of organized labor in Chicago the essential points for which they have been contending. In substance the ordinance provides that:—

"No person, firm company, or corporation, either as principal, agent, officer, employé, clerk, servant, or workman, shall keep open for business within the city of Chicago any store or place for the purpose of selling or exposing for sale or selling any clothes, dry goods, hats, caps, furnishing goods, jewelry, boots, shoes, hardware, furniture, meats, or groceries, or any one or more of said articles, on the first day of the week, commonly called Sunday; also that no barber shop shall be allowed to remain open and do business after 10 o'clock Sunday morning."

The ordinance allows the sale of meats and groceries up to 10 o'clock on Sunday mornings during the months of June, July, August and September.

Such paragraphs as these, now so frequently to be found in the public prints, mark the startling advancement of the iniquity of prosecution for the enforcement of antiquated religious laws, and the increasing success of the persistent movement to secure more religious laws, of greater stringency, both national, State, and municipal. If it were possible to obtain accurate statistics of legislation on religious subjects, and enforcement of religious laws, in all the world, for the last five years, the evidence of the surprising growth of this wickedness in the name of religion would shock every true Christian, and alarm every intelligent citizen, not only in this country, but throughout the world.

It is not in the United States alone that this strange revival of mediævalism has

taken place, but there is scarce a country of the earth however high its state of civilization or however great its lack of civilization, in which the influence of these Satan-inspired measures for the antagonism of true religion is not now making itself felt in greater or less degree.

No means ever tried by the enemy of mankind for the destruction of man has been more successful than this subtle delusion by which he leads men to attempt the enforcement of religion by civil law. Persecution will result from the resurrection of this colossal error, but those upon whose heads the destruction will eventually and inevitably fall will not be the subjects of persecution but the persecutors.

W. H. MCKEE.

"In the Stocks" for Conscience' Sake.

Religious Persecution in New South Wales.

MONDAY afternoon, May 7, in the year of our Lord 1894, there flashed over the telegraph wires of the Australian colonies the following piece of intelligence:—

SEVENTH-DAY ADVENTISTS IN THE STOCKS.

SYDNEY, Monday.—At the Parramatta police court to-day, Wm. and Henry Firth, Seventh-day Adventists, of Kellyville, were charged with exercising their worldly labors on the Sabbath day. The defendants pleaded justification, owing to their religious convictions. They were fined under Statute 29 of the reign of Charles II., and were ordered to forfeit the sum of 5s., levy and distress; in default, to be set publicly in the stocks for two hours.—*Melbourne Age, May 8, 1894.*

Harry and William Firth are brothers, living about eight miles from Parramatta. Several years ago they came from England to Australia to establish homes and spend the remainder of their lives in this country. After looking about for a short time, they decided to engage in farming and fruit culture. They selected a block of land in the country near Parramatta, cleared the timber off, broke up the soil, and placed the whole of the block under active cultivation. They have worked hard, and have been rewarded with a reasonable degree of success. Their fruit farm of oranges, lemons, apples, passion fruit, etc., is a model of neatness and industry.

Until recently, these men have had no particular interest in religion. In fact, they were rather skeptical as to the divine origin of the Scriptures. A little more than a year ago, their attention was called in a special manner to the importance of Christianity, and they began to study the Bible with much care. This study resulted in a marked change in their views and lives. The Bible became to them an inspired book, and they gave their hearts to Jesus Christ, the Saviour of men.

As they examined the claims of God upon men, they became profoundly convinced that the seventh day of the week is still the Sabbath of the Lord. They were led to see that Christ, the Creator, rested on the seventh day at the close of creation, and that the fourth commandment of the Decalogue 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," etc. Ex. 20:8-10. This commandment, they believe, is still binding, and it is read and taught in the various churches of the land. Believing this, they began to religiously observe the seventh day of the week; and, having rested the Sabbath day according to the commandment, they pursued their ordinary work on the first day.

It was for this offense that they were arrested and fined.

AN OLD LAW REVIVED.

The statute under which these men were fined was enacted in the reign of Charles II. It reads as follows:—

AN ACT FOR THE BETTER OBSERVATION OF THE LORD'S DAY, COMMONLY CALLED SUNDAY.—29TH CHARLES II., 1677.

And that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately, and that no tradesman, artificer, workman, labourer, or other persons whatsoever shall soe or exercise any worldly labour, business, or worke of their ordinary callings upon the Lord's day or any part thereof (workes of necessity and charity only excepted). And that every person being of the age of fourteen yeares or upwards offending in the premises shall for every such offense forfeit the sum of 5s., and that no person or persons whatsoever shall publicly cry, show or expose to sale any wares, merchandise, fruit, herbs, goods, or chattalls whatsoever upon the Lord's day or any part thereof upon paine that every person so offending shall forfeit the same goods so cryed or showed forth or exposed for sale.

This is a curious law to be revived and enforced in this country. It not only prohibits labor; it enjoins religious worship. It commands "that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion PUBLICLY AND PRIVATELY."

Thus it appears that those who have dragged the Firth brothers into court and caused them to be fined have only touched the fringe of the matter. They are "partial in the law." To carry out the work properly, that is, according to the letter of the act, they must set the police on the track of the whole non-religious class of the colony. Every person whatsoever, shall, on the Lord's day, apply himself to the duties of piety and true religion, publicly and privately. First, it must be authoritatively declared what the "true religion" is, whether Jewish, Catholic, or Protestant. In the next place, the proper duties of piety and true religion must be defined. And then the police force must be greatly augmented in order to watch the indifferent and irreligious, and drive them to church or drag them to court for punishment. That is what the act requires, and that is what must be done now that it has been revived. It will not do to single out the smallest part of the act, and seek to enforce that alone.

RELIGIOUS PERSECUTION.

But why has this old law been revived? Why have the Firth brothers been fined for working on Sunday? Are they the only men in the colony who have violated that law? What about the running of railway trains, trams, buses, cabs, etc.? It is well known that hundreds of people, both in the towns and in the country of New South Wales, engage in various kinds of labor on Sunday. Many of the farmers who live near the Firth brothers, plough, hoe, pick fruit, etc., on the first day, at any time they choose to do so. They and the Firths have done this without molestation for years. Again, we ask, Why are the Firths singled out from the thousands of Sunday workers and fined, and, if they have not enough property to pay their fines, ordered to be set publicly in the stocks?

We believe that the whole thing is a piece of religious intolerance. It is not because they have worked on Sunday. It is because they rested on the seventh day, the Sabbath enjoined by the fourth com-

mandment. If this is not the true explanation, why were they not arrested before they began to keep the seventh day? And why were not their neighbors, who work on Sunday, but do not rest on the seventh day, arrested with them?

The whole thing is malicious and wicked. The Firth brothers are temperate, industrious, honorable Christian men. They pay their debts, attend to their business, and worship God in sincerity and truth. They conscientiously and religiously observe the seventh day, and pursue their business quietly and inoffensively on their farm on the other six days. All this is their inalienable right.

But there are some who would rob them of these rights. They would invade the sacred precincts of their conscience, and seek to compel them by unjust laws to live according to the conscience of another. This prosecution is contrary to the spirit of the free institutions of this country. It is contrary to the will of our sovereign, the Queen. It is not her wish that any of her subjects in any part of her dominions should be molested in the exercise of their religion, nor deprived of their natural rights. We commend to those who are behind this wicked work a careful reading of—

THE CHARTER OF RELIGIOUS LIBERTY,
AS ASSURED BY HER MAJESTY'S ROYAL PROCLAMATION
OF 1858.

PROCLAMATION: Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.—*Cassell's History of England, Vol. 8, chap. 52, p. 513.*

This proclamation breathes the spirit of true liberty. Her Majesty disclaims either the desire or the right to impose her religious convictions on any of her subjects. She declares it to be her royal will and pleasure that none be favored, none molested, by reason of their religious faith or observance, but that all shall enjoy alike the equal and impartial protection of the law.—*A. G. D., in Bible Echo, Melbourne, Australia.*

More Persecution in Maryland.

THE State of Maryland still continues the work of persecuting Seventh-day Adventists, finding no occasion against them except concerning the law of their God, which reads: "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, . . . 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."

Several weeks ago two Adventists, one a minister, were arrested for working on Sunday, in Shady Side, Anne Arundel County. The latest arrest is reported from Church Hill, Queen Anne's County. The facts of the case are these: R. R. Whaley, treasurer of the Seventh-day Adventist Church, is a carpenter by trade, and is at present engaged in building a meeting-house for his society. On Sunday morning, June 3, he worked in his garden.

His neighbor became offended at the sight, though while Mr. Whaley was in the Methodist Episcopal Church he chopped wood, worked in his garden, etc., without protest. Mr. Whaley's real crime was in becoming an Adventist. This neighbor hunted around town for an officer to have Mr. Whaley arrested instantly. To the credit of one officer it is said he refused to have anything to do with the matter. Another officer, anxious to serve the cause of persecution, as well as himself in the way of fees (which the county will have to pay), was secured. After revolving the matter over in their minds, a warrant was issued for the arrest of the offending Adventist.

This officer, not content with being constable, has decreed himself a detective of the "holy Inquisition" type, and is now engaged in hunting up prey.

The Sunday law in Maryland is only pressed against Adventists, it seems, and is being resorted to by bigoted and unreasonable church members, to crush out, as they hope, Adventism. It would be a good thing for Maryland law officers as well as those who may be "drunk with the wine of Babylon," to note carefully the words recorded in Acts 5:33-42.

The Sunday law is a wicked law, and is being used for wicked purposes. Persecution has always been the rule when the State has enacted religious laws. And people who have appealed to law to force the consciences of men holding contrary views in religious matters, have not served God as they sometimes may have thought. Force is of Satan, and those who appeal to force serve this arch-enemy of God and man. S. B. HORTON.

A Sunday Bill in Canada.

FOR several years Mr. Charlton, a member of the Canadian Parliament, has persistently kept before that body a Sunday bill. His bill, modified somewhat, is again up for discussion, and in moving its second reading on the 2nd of May, Mr. Charlton said:—

Now, this bill, Mr. Speaker, is based, of course, upon religious considerations. The Sabbath was set apart in the first place to commemorate the creation of the world; it was set apart by the Creator and hallowed by him. The only institutions, the only blessings that were transmitted to posterity as part of the wreck of man's first estate were the Sabbath and marriage, and when the time came to inaugurate a greater event than the creation of the world, when the time came to redeem man, the hallowed day was changed from the seventh day of the week to the first and re-established as a memorial of redemption. And thus it stands to-day recognized by nearly all Christian churches—recognized by the Catholic Church, recognized by almost every Protestant church—as the day set apart by Divinity to celebrate that great event, the greatest of all events in human history. Now, Mr. Speaker, I propose to present this bill not from the religious standpoint except incidentally. I propose to present this bill and urge its claim upon the members of this house from a civil standpoint. I propose to present this bill as a civil measure; as a measure designed to secure for the people of this country their civil rights, and their religious rights as well, under the law.

All human law rests upon the Decalogue: Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness against thy neighbor; thou shalt not commit adultery—these are the foundations of civil law. And the Decalogue, Mr. Speaker, is not a partial obligation—it is a symmetrical whole; and the State cannot observe part of the Decalogue and disregard part of the Decalogue. If it gives heed to the sixth or the seventh or the eighth commandment, it must give heed also to the fourth, which is a part of the symmetrical whole. Now, although there is no union of Church and State in this country, there is, nevertheless, some intimate connection between the civil institutions of the country and religious obligations. No State can be entirely divorced in its laws and usages and consti-

tutions from this obligation. . . . So, sir, we are bound, in the consideration of this question, to give the requirements of the higher, the divine law, due consideration. We are bound to permit these requirements to have their due weight and to determine what bearing they have upon our civilization and to what extent we are meeting these requirements. . . .

I may be permitted to say, or rather it may be necessary to say a few words with respect to the change from the seventh day of the week to the first day of the week. I judge this is necessary from the fact that last year one of the leading newspapers of this city contained an editorial, in which it combated the position that the law with respect to Sabbath rest had any application now, or if it had any application it referred to Saturday and not to the first day of the week, and an honorable friend, who sits behind me, took the same ground, that we were arguing for the enactment of a law requiring the observance of a day for the observance of which there was no sanction or requirement in the divine law. I do not think it is necessary to enter into a learned disquisition on this point. Suffice it to say that the Catholic Church has accepted the first day of the week as the Lord's day, and the Protestants have accepted it, with one or two trifling exceptions, and the change of the day is held to rest upon the example of the early Apostolic Church. . . . I desire to refer to certain Catholic authorities. I take the liberty of reading what the holy father, Pope Leo XIII. said about this matter. His holiness said:—

"The observance of the sacred day which was willed expressly by God from the first origin of man, is imperatively demanded by the absolute and essential dependence of the creature upon the Creator. And this law, mark it well, my beloved, which at one and the same time so admirably provides for the honor of God, the spiritual needs and dignity of the man, and the temporal well-being of human life; this law, we say, touches not only individuals, but also people and nations, which owe to divine Providence the enjoyment of every benefit and advantage which is derived from civil society. And it is precisely to this fatal tendency, which to-day prevails to desire to lead mankind away from God, and to order the affairs of kingdoms and nations as if God did not exist, that to-day is to be attributed this contempt and neglect of the day of the Lord. They say, it is true that they intend in this way to promote industry more actively, and to procure for the people an increase of prosperity and riches. Foolish and lying words! They mean, on the contrary, to take away from the people the comforts, the consolations and the benefits of religion; they wish to weaken in them the sentiment of faith and love for heavenly blessings; and they invoke upon the nations the most tremendous scourges of God, the just avenger of his outraged honor."

These are the words of the head of the Catholic Church. These are weighty words, these are words of wisdom, these are words that every man, whether Catholic or Protestant, in this Dominion may well heed, these are words directly warranting the action proposed on this occasion, to ask by legislative enactment to some extent the honoring of this day for which his holiness speaks. I have here expressions on the same line from his eminence Cardinal Taschereau, from his grace Archbishop Fabre, from his eminence Cardinal McCloskey, from Cardinal Gibbon's, from Archbishop Ireland, from Archbishop Riordan, from Archbishop Goss, from Bishop Keene, of Richmond, Va., from the bishop of Buffalo. All these Catholic prelates take exactly the same position (some of them in a more pronounced way) that is taken by the head of their church. As to the Protestant clergy, it is unnecessary to quote from them; it is only necessary to say that all are in favor of legislation that will secure a better observance of this day for the public benefit and for the civil government of man.

It is thus that Mr. Charlton presents his Sunday bill from a "civil standpoint." Of course he indulged in the usual platitudes concerning the "civil benefits" to be derived from Sunday observance, but as a whole his speech was religious; and why not? for he told the simple truth when he said, "This bill, Mr. Speaker, is based, of course, upon religious considerations." No Sunday law was ever based on anything else. This Dominion Sunday bill is simply like its fellows,—for the benefit of the prevailing religion.

I AM a Baptist, and I say that the man who would establish a religious qualification for citizenship or office under this Government or any other government is as unfit for membership in a Baptist church as Judas Iscariot was for the apostleship.—Rev. J. B. Hawthorne.

Some Plain Truths by an A. P. A.

[The following was sent to the *Citizen*, an A. P. A. paper published in Boston, but it was declined. The writer asks that it be published in the AMERICAN SENTINEL, which not being an A. P. A. organ, is as ready to smite papacy masquerading under the name of Protestantism as when labeled "Romanism." It is the principle that is to be condemned and opposed, not any particular embodiment of that principle.]

To the Editor of the *Citizen*:

THE writer of these lines is a staunch A. P. A. My hands are the calloused ones of the hard-working man. They are more used to the hammer than to the pen. And if, once in my life, I leave the former for the latter, it is because those who are better qualified keep still.

As for me, I can no longer be silent. Week after week I have watched the columns of the *Citizen* to see if somebody would not sound the note of alarm. But in vain! If nobody else will speak the truth, I shall.

That simple, burning, shameful truth is this: there is a conspiracy in the camp; the gates are secretly opened by our friends to let the enemy in; there are Protestant Romanists even in the A. P. A.

The most lamentable part of it is that this enemy is so closely related to us, so self-deceived as to disarm antagonism. If I should point him out now, many I fear would not recognize him. They would be horrified and indignant if I should name this foe of liberty.

To the deceived ones and to those who are sleeping on guard, I say: In the name of liberty and country, listen to me for a few moments and then judge for yourselves!

What is the A. P. A.?

Its object, says our platform, is "to keep the pope of Rome and his emissaries from interfering" with our Government.

We are willing and glad to grant "all religions equal rights;" to allow all Catholics to remain such in all freedom.

We are "not against Roman Catholics as a Christian body." They may take their religion from the pope or the fathers or the heathen to their hearts' content; but we are, and tremendously, against, their taking their politics from Rome and practicing it on our Government.

And why?—Because Rome's fundamental article of politics is "the right of perpetuating the union of Church and State;" the right not "to leave every man free to profess and embrace whatever religion he may deem true;" "the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others;" "the power of requiring the State not to permit free expression of opinion."

And yet this is the very state of things which many "Protestants" are trying to introduce—a union of Church and State—a governmental religion! What have we to do with Rome until we have cleaned the camp from such traitors?

Now I want you to be able to recognize this angel-faced monster when you see it. It strikes at the very root—just as much as the foreign potentate on the Tiber—at the very root of our dearest, immortal, American principles, which every A. P. A. is sworn to defend.

What are these principles?

A. P. A. PLATFORM.

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.—U. S. Constitution.

Every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshipping God according to

the dictates of his own conscience.—*George Washington*.

Religion is not in the purview of human government. Religion is essentially distinct and exempt from its cognizance; a connection between them is injurious to both.—*James Madison*.

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without creating a claim to infallibility, which would lead us back to the Church of Rome. . . . Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.—*Thomas Jefferson*.

Keep the Church and the State forever separate.—*U. S. Grant*.

[The Constitution of the United States does not delegate to Congress any power] to inquire what part of time or whether any has been made holy by the Almighty. . . . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, define every part of revelation and enforce every religious obligation even to the forms and ceremonies of worship.—*U. S. Senate Report, 1830*.

Will the Protestant ministers in general wake up from their lethargy before it is too late, or will they continue to work hand in hand with the Protestant National Reform Association and with the Romans, to establish a national religion, . . . or will they, like true spiritual advisers, join the A. P. A. in the good work?—*A. P. A. tract, Read and Reflect, No. 2, revised edition, p. 11*.

Such is the simple, lucid, immortal platform of the A. P. A. Let us see to it, if we want to prevent a shameful defeat, that it be not perverted, and that every one who does not subscribe to it be regarded and rejected as a foe, even if he be a "Protestant" minister.

Now I can tell you who the foe is; our official platform has just named it, it is the National Reform Association, and with it, to the extent they hold the same principles, the American Sabbath Union, the Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, and, taken as bodies, almost every Protestant denomination in the land.

Here is the proof of it. Read the platform of the National Reform Association:—

To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land.—*Art. 2, National Reform Constitution*.

Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Christian Statesman, Jan. 13, 1887*.

Let those who will, remember the Sabbath day to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law.—*Christian Nation, Sept. 1887*.

All this is sound Romanism and nothing else.

Now read the platform of the American Sabbath Union:—

The basis of this union is the divine authority and universal and perpetual obligation of the Sabbath, as . . . formulated in the fourth commandment of the moral law.—*Constitution, Art. II*.

The American Sabbath Union, while recognizing the value of arguments for the Sabbath from expediency and physical health, still regards as its chief work the quickening of the Christian conscience upon the subject.—*Annual Meeting of 1888, resolution II*.

In view of the neglect to enforce Sunday laws . . . it has become an imperative necessity that Christians should insist that the officers of the law perform their duty.—*Resolution V*.

We indorse the petitions for the passage of a National Rest Bill.—*Resolution VI*.

That also is rank popery under a Protestant garb; enforcing by law an act of worship, a matter of conscience.

Now read the platform of the Woman's Christian Temperance Union:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, or-

ganic thought, one all-absorbing purpose, one underlying enthusiasm, and that is that Christ shall be this world's King. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.—*Convention of 1887*.

A true theocracy is yet to come.—*W. C. T. U. Monthly Reading for September 1886*.

This also is as un-American and fanatical as it is antichristian and Jesuitical.

Read now also the platform of the League for the Protection of American Institutions.

The League for the Protection of American Institutions (a veritable twin-sister of the A. P. A.) which is the originator and the promoter of the proposed Sixteenth Amendment to the Constitution, is another ingenious, hypocritical scheme to provide for the teaching of "the principles of the Christian religion" in our public schools. The two leading organizers and champions James M. King, D.D., and John Jay, now deceased, both publicly committed themselves to the doctrine of a State religion, and of enforcing by law "the Christianity of the Bible" (?).

The Evangelical Alliance finally, which is the representative, authoritative spokesman for Protestantism all over the globe, a sort of Protestant Ecumenical Council, did, on the 15th of February 1889, through its representative, the same James M. King, D.D., commit itself publicly in favor of the Blair Amendment to the Constitution, providing for the teaching of "the principles of the Christian religion in the public schools."

Such are the platforms of the so-called "Protestant" church and State leagues, and associations. Is there anything more un-American, more liberty destroying, more papal, and at the same time more plausible and deceitful in any of the Bulls of Gregory VII. or Innocent III.? And yet such are the satanic doctrines taught and diffused throughout the country by these excellent, pious,—many of them,—and sincere, but exceedingly deceived, distorted, intolerant, and bigoted Protestant Romanists.

Let me repeat that the A. P. A. platform squarely denounces all these subtle, would-be Christian methods of Romanizing the country, when it warns "the Protestant ministers in general" against "working hand in hand with the Protestant National Reform Association and with the Romans, to establish a national religion," and when it says that "all sectarian and religious teaching therein [in the public schools] should be positively prohibited."

That being the case, I lift a voice of warning and solemn protest against our accepting as square and fair A. P. A.'s any man who is in any way, shape, or manner connected with these malefic and mistaken religious orders or societies. I go further: I predict that, unless we stick to our platform and refuse to initiate any who do not intelligently subscribe to all its principles and renounce contrary principles, the A. P. A. will either die of woeful assassination, or else that a split will take place sooner or later, both of which alternatives are lamentable beyond expression, because our country, our lives, and our homes are at stake.

And now, before I close, just a few words as to what has been done by the Protestant Church and State conspiracy toward creating an American Protestant papacy.

They have succeeded in getting the United States Supreme Court to declare, February 29, 1892, that "Christianity is

the law of the land," that "this is a Christian nation." And since that, the Catholic Church, in its Catholic Congress at the World's Fair, says this is a "Catholic Christian nation"!

They have succeeded, after many defeated attempts, in passing safely through Congress in 1892 also, the thin edge of the wedge, the infamous precedent of religious legislation—for the first time since 1776—under the form of the Sunday closing law about the World's Fair. The law was signed by Benjamin Harrison, President of the United States of America, August 5, 1892

And since that the Catholic Church, through the organs of Archbishop Ireland and Cardinal Gibbons, boasts that "Church and State, have been united for its own benefit and preparatory to its coming triumph."

This treason completed, the Constitution mutilated, Church and State united, liberty stabbed to the heart; Rev. J. D. Sands tell us that "the Church has weight with great political governing bodies," that "the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair \$5,000,000 appropriation bill with the church-instituted proviso;" and Rev. H. H. George, D.D. exclaims: "I have learned that we hold the United States Senate in our hands." "We can hold Congress in our hands, and wield this country just as we please."

And now Romanism, beaming all over with an infernal grin, sees its way all cleared and paved toward the complete destruction of liberty and its own total supremacy for another thousand years of moral midnight.

And who is it that indorsed and joined the American Sabbath Union and the National Reform Association in petitioning Congress in 1892 for the passing of that pious and murderous bill on religion? Listen: the Presbyterians, the Episcopalians, the Congregationalists, the Methodists, the Baptists, the Disciples, the Second [Sunday-keeping] Adventists, etc. How did they do it? Answer: Officially, in bodies, at their general meetings.

More than all this, as Jefferson predicted it, the machine of Church and State has again been put into operation. A Protestant Inquisition has been inaugurated. For the last few years, until this very day, honest, conscientious people, who keep Saturday and of course work on Sunday, have been on that account molested, prosecuted, persecuted, fined, tyrannized over, yes, imprisoned from thirty to sixty and ninety days; yea, more, marched in the chain-gang with highway robbers.

Ask the jails of Arkansas, Tennessee, Georgia, Maryland and they will tell you. Read the documents published by the National Religious Liberty Association and you will see if it is not time to protect our American institutions against papal Protestants first, and against papal Romanists next, or rather against both all the time, and if it is not time to make sure that every A. P. A. is an enlightened patriot, and not a traitor, an imbecile, or a jewel of inconsistency, and a parody on common sense.

Yours for a free America, and for a consistent and triumphant American Protective Association.

W. H. SEAMAN.

P. S.—There is at this writing three Protestant religious bills before Congress: one for the recognition of God, Jesus

Christ, and the Bible in the Constitution; one for the enforcement of the "Lord's day" as "a day of rest and worship" in the District of Columbia, and one general Sunday law. The first two were introduced in Congress by "Hon." Elijah Morse of Massachusetts. And now, Monsignor Satolli, take your turn for the catechism, and Saint Joseph! S.

What Will the Harvest Be?

A WESTERN paper of recent date publishes the following, which is significant: **Anarchism by Christ.**

Rev. C. H. Wilson of Groely, spoke last Sunday at Denver in Unity Church on "Anarchism." He depreciated the ignorance, prejudice, and hatred displayed or affected by people generally at the word "anarchy." Above the tramp of Coxe's Army and the sound of the great coal strike could be heard the message of anarchy. It was simply the Christian socialism taught by Christ and Paul, the first anarchists. They came into a nation bound hand and foot with rigid ecclesiastical law. They taught men to break the law and free their minds and souls. Men are born into the world to-day with no place to lay their head without asking permission of some other man. The anarchist says this should not be. He does not blame the Astors and Vanderbilts because they have thousands under tribute to them. He blames the laws of a State which allows such a system. What if silver is coined free? In a few years Wall and Lombard Streets will have it all as they now have the gold. The speaker advocated the study and inculcation of anarchy in the home, since in their application lay the solution of present social conditions.

"Whatsoever a man soweth, that shall he also reap." Such men are now sowing the wind; they shall presently reap the whirlwind. It matters not that injustice and corruption do abound; anarchy, even if it be dubbed "Christian," is not the remedy. The Lord says, "Be patient, therefore, brethren, unto the coming of the Lord."

Where Is This to End?

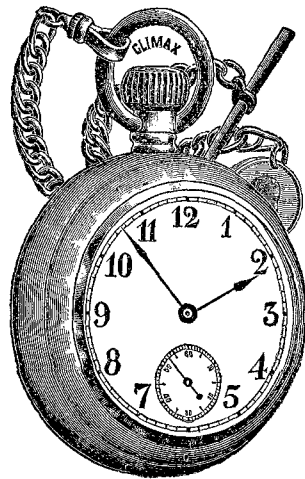
"THE fact," says an exchange, "that 53,000 organized Catholic laymen marched in the great procession in Chicago which celebrated the opening of the World's Fair, while not a single Protestant Church in the land was represented as an organized body, has not only set the latter to thinking but seems to have inspired a movement in Protestant churches and in public and private schools for the organization of boys' brigades."

Has it indeed come to this that the churches of our land are dependent in any degree on such organizations to maintain their influence on the rising generation? If so, God pity them; for the end of such a state of affairs can be nothing but bloodshed.

MONSIGNOR SATOLLI has been so pleased, it is said, with his reception in New England, that he has said he will always stand up for New Englanders when they are accused of religious intolerance. Upon this the *Christian at Work* remarks: "There will be little occasion to 'stand up' for New England toleration now, though there was need for some one to do this in 1693. The status of the Roman Catholic Church in this country shows that at least the fault of religious intolerance is not chargeable upon any section." The *Christian at Work* is mistaken; as long as a single religious institution is enforced by law just so long religious intolerance reigns to just that extent. Sabbath-keepers in prison in several of our "free" American States are a living testimony to the survival of religious intolerance.

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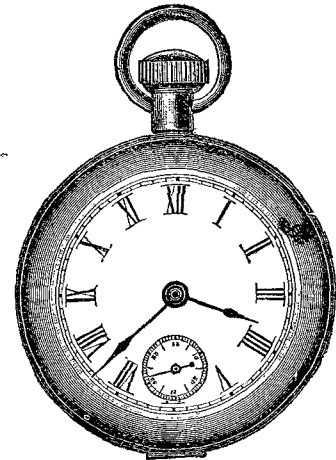
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NEW YORK, JUNE 21, 1894.

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

REV. DR. SCUDDER, of Jersey City, declares the bicycle to be a "thoroughly Christian machine," and defends Sunday riding. He invites Sunday riders to attend his church and promises that all wheels shall be properly checked.

AN item in the *Pilot* of the 9th inst., says: "Everywhere throughout the entire country the most gratifying reports reach O'H-Uigin as to the growth and progress of the A. O. H." This means simply that the Ancient Order of Hibernians, a Roman Catholic order, armed and drilled under the name of Hibernian Rifles, is growing rapidly in the United States.

IN discharging a man a few days since, arrested for horse racing, Justice Gaynor, of the New York Supreme Court, said: "The arrest was an exercise of arbitrary power, and history teaches that we have more to fear from arbitrary power than from all species of gambling combined." Justice Gaynor's words should be pondered by the Sunday law bigots.

THE *Northwestern Christian Advocate* has this to say about the exemption of church property from taxation:—

In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches.

True enough, but could the *Advocate* ever have seen the point had not the Roman Catholic Church been by far the largest beneficiary from such secular gifts?

THE *Catholic Review* has the following caustic editorial note, which, owing to the inconsistencies of professed Protestants, is not without force:—

Some of our neighbors are constantly chattering about the dangers of a union of Church and State, "the encroachments of Romanism," clerical influence in politics, etc., yet clergymen of theirs are constantly seeking public office, and they make no protest. Here, for instance, is the Rev. Alexander Mackay Smith, of Washington, D. C., who has secured the appointment of himself as member of the Board of Visitors to the United States Military Academy at West Point. What has a preacher, as such, to do with war or the martial training of soldiers? Taking advantage of his expenses-paid visit to West Point as a civil official, he had the cadets corralled in the so-called cathedral there and preached to them a sermon intended to be religious. Now, where is the National League for the Protection of American Institutions? Where? Why, lurking in the lobby of the Constitutional Convention lying about the Catholics.

We are not so sure about the latter

count in the indictment. There is certainly no occasion to lie about Catholics: the truth is bad enough; but so-called Protestants can not consistently demand that papists shall, as such, let civil matters alone until they set the example.

CITY ATTORNEY HAMILTON, of Milwaukee, Wis., has given an opinion in regard to the taxation of church property which has caused a sensation among churchmen. He says that Archbishop F. X. Katzer must pay taxes on the archiepiscopal residence. The ground on which City Attorney Hamilton bases his opinion is that the property is not used for church purposes, and therefore does not come within the provisions of the exemption law. The opinion must commend itself to all thinking men as sound.

THE *Christian Statesman*, which some months since declared that "the most powerful organized enemy, civil and religious liberty has ever contended against, is the papacy," notes in its issue of June 9, with evident satisfaction, the fact that a recent "mass meeting," in the interests of Sunday sacredness, held at Stevens Point, Wis., under the auspices of the American Sabbath Union, was addressed by a Catholic priest. "The mayor of the town was upon the platform, and strong resolutions were passed urging him and the council to enforce the Sabbath laws."

A WESTERN paper commenting on a request by certain women of Chicago to be appointed sanitary inspectors, says:—

From Congress to city council there is such a cringing to popular favor for votes, that it would be well for the country if the whole brood of demagogues could be thrust aside and independent women of principle substituted.

The idea that official corruption would be reduced by woman suffrage is chimerical and leaves out of the question human nature, which is not essentially different in the sexes. "Man's inhumanity to man" is not greater than woman's inhumanity to woman, which shows that selfishness inheres not to masculinity but to humanity, that is to the race. Woman suffrage is not a panacea for the ills of the body politic.

WE print elsewhere in this paper an article, "In the Stocks for Conscience' Sake," from a Melbourne, Australia, paper, which shows that religious persecution by so-called Protestants is not confined to the United States. We have never imagined that it would be, "for all that dwell upon the earth shall worship him [the papacy], whose names are not written in the book of life of the Lamb slain from the foundation of the world;" and this they will do by receiving his mark, the badge of papal authority, the Sunday institution to which the Roman Catholic Church appeals as showing her authority

to appoint fasts and holy days and to command men under sin.

Concerning this case the *Bible Echo* says:—

A letter from one of our brethren who attended the trial of Brethren Harry and William Firth at Parramatta, informs us that the proceedings were truly autocratic. They were not permitted to explain matters, nor to state their God-given rights in justification of their course. "Guilty or not guilty," was the demand of the magistrate, and the moment they admitted having worked on Sunday, the sentence was pronounced. They refused absolutely to pay the fines. We await with much interest the final outcome of this high-handed proceeding.

This is the same spirit that is manifested elsewhere, namely, the spirit of Satan; and why not? for it is he who instigates all persecution.

TUESDAY, May 15, a "mass" meeting was held in Chicago in the interests of so-called Sabbath observance. The meeting was held in the People's Institute, and the speakers "were prominent churchmen and workers in social reform movements." The audience was made up of the friends of enforced Sunday observance. "The meeting," says the *Inter-Ocean*, "was an unusually enthusiastic one. Its purpose to arouse a sentiment in favor of a holy Sunday was fully realized." The meeting was held under the auspices of the international Sunday Observance League. And "the speeches," says the *Inter-Ocean*, "were thoroughly practical. There was no theorizing. The main plea was for an enforcement of the present laws."

IN connection with the meeting referred to in the preceding paragraph, Chairman Heap explained the object of the International Sunday Observance League, as follows:—

The object of this league is to promote a more general and thorough observance of the law of God, as laid down in his 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 objects and purposes 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 toward God, our country, and the world.

The work of this 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.

In other words, the object of the league is to use the civil law to compel men to serve God.

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SA. F. BALLENGER, } ASSISTANT EDITOR.

IN studying the errors of the papacy the question naturally arises, How came such a falling away from the truths of the gospel as taught by the Lord Jesus Christ himself and by his apostles, endued, as they were, by the Spirit of God? The answer is, It was by the self-exaltation of the creature above the Creator.

WHEN Paul was at Thessalonica, he preached to the people about the second coming of the Lord. And after he went away he wrote them a letter, in which he referred to the same subject, in these words: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

THE Thessalonians, forgetting the instruction they had received from the apostle personally on this subject, misinterpreted his words and concluded that the Lord was coming in their day. This coming to the apostle's knowledge, he wrote them a second letter, in which he exhorts them thus: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for 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, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

ALL this Paul had taught the Thessalonians when he was with them, as he reminds them in the fifth verse: "Remember ye not, that, when I was yet with you, I told you these things?" Then, having recalled to their minds the fact, he simply appeals to their knowledge, and says, "And now ye know what withholdeth that he [the son of perdition] might be revealed in his time." This plainly sets forth the prophecy of a great falling away or apostasy from the truth of the gospel. The purity of the gospel of Christ would be corrupted, and its intent perverted.

THE falling away of which Paul wrote to the Thessalonians, is referred to in his counsel to the elders, or bishops, of the church at Ephesus, whom he called to meet him at Miletus. To them he said: "For 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. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:29-31.

THIS warning was not alone to the people of Ephesus in the three years that he was there. It is seen through all his epistles. Because of this readiness of individuals to assert themselves, to get wrong views of the truth, and to speak perverse things, the churches had constantly to be checked, guided, trained, reprov'd, and rebuked. But it was not alone nor chiefly from these characters that the danger threatened. It was those who from among the

disciples would arise *speaking perverse things, to draw away disciples after them.* Through error of judgment, a man might speak perverse things with no bad intention; but the ones here mentioned would speak perverse things purposely and with the intention of making disciples for themselves—to draw away disciples after them instead of to draw disciples to Christ. These would pervert the truth, and would have to pervert the truth, in order to accomplish their purpose. He who always speaks the truth as it is in Jesus, will draw disciples to Jesus, and not to himself. To draw to Christ will be his only wish. But when one seeks to draw disciples to himself, and puts himself in the place of Christ, then he must pervert the truth, and accommodate it to the wishes of those whom he hopes to make his own disciples. This is wickedness; this is apostasy.

THERE was another consideration which made the danger the more imminent. These words were spoken to the bishops. It was a company of bishops, or elders, to whom the apostle was speaking when he said: "Of your own selves shall men arise speaking perverse things to draw away disciples after them." From that order of men who were chosen to guide and to care for the Church of Christ, from those who were set to protect the church—from this order of men there would be those who would pervert their calling, their office, and the purpose of it, to build up themselves, and gather disciples to themselves in the place of Christ. To watch this spirit, to check its influence, and to guard against its workings, was the constant effort of the apostle; and for the reason as stated to the Thessalonians, that the mystery of iniquity was already working. There were at that time elements abroad which the apostle could plainly see would develop into all that the Scriptures had announced. And scarcely were the last of the apostles dead when the evil appeared in its practical workings; and to study the growth of this apostasy is only to study the growth of the papacy, for it was the papacy in its earlier stages.

No sooner were the apostles removed from the stage of action, no sooner was their watchful attention gone, and their

apostolic authority removed, than this very thing appeared of which the apostle had spoken. Certain bishops, in order to make easier the conversion of the heathen, to multiply disciples, and above all, to increase their own influence and authority, began to adopt heathen customs and forms.

WHEN the last of the apostles was dead, the first century was gone; and within twenty years of that time the perversion of the truth of Christ had become widespread. In the history of this century and of this subject the record is,—

It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the offense of sober and good men.*

And the reason of this is stated to be that—

The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought it necessary to introduce some external rites, which would strike the senses of the people, so that they could maintain themselves really to possess all those things of which Christians were charged with being destitute, though under different forms.†

This was at once to accommodate the Christian worship and its forms to that of the heathen, and was almost at one step to heathenize Christianity. No heathen element or form can be connected with Christianity or its worship, and Christianity remain pure.

OF all the ceremonies of the heathen, the mysteries were the most sacred and most universally practiced. Some mysteries were in honor of Bacchus, some of Cybele; but the greatest of all, those considered the most sacred of all and the most widely practiced, were the Eleusinian, so called because celebrated at Eleusis in Greece. But whatever was the mystery that was celebrated, there was always in it as an essential part of it, the elements of abomination that characterized sun worship everywhere, because the mysteries were simply forms of the widespread and multiform worship of the sun. Among the first of the perversions of the Christian worship was to give to its forms the title and air of the mysteries. For, says Mosheim:—

Among the Greeks and the people of the East, nothing was held more sacred than what was called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to Christian institutions, particularly baptism and the Lord's supper, but they gradually introduced also the rites which were designated by those terms.‡

Of the Eleusinian mysteries, Anthon says: "This mysterious secrecy was solemnly observed and enjoined on all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their lives

were supposed to be attended with more happiness and real security than those of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honored with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy."

THERE were the greater and the lesser mysteries. The greater were the Eleusinian in fact, and the lesser were invented, according to the mythological story, because Hercules passed near Eleusis, where the greater mysteries were celebrated, and desired to be initiated; but as he was a stranger and therefore could not lawfully be admitted, a form of mysteries was adopted into which he could be initiated. These were ever afterward celebrated as the lesser, and were observed at Agræ.

THESE mysteries, as well as those of Bacchus and others, were directly related to the sun. Says the *Encyclopedia Britannica*: "The most holy and perfect rite in the Eleusinian Mysteries was to show an ear of corn mowed down in silence, and this was a symbol of the Phrygian Atys."

THE Phrygian Atys was simply the incarnation of the sun, and the mysteries being a form of sun worship, the "sacred" symbols cannot be described with decency; for the worship of the sun was only the deification and worship of the reproductive organs, and it is not necessary to describe the actions that were performed in the celebration of the mysteries after the initiation, any further than is spoken by the apostle with direct reference to this subject. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

It was to accommodate the Christian worship to the minds of a people who practiced such abominations as these that the bishops gave to the Christian ordinances the name of mysteries. The Lord's supper was made the greater mystery, baptism the lesser and the initiatory rite to the celebration of the former. After the heathen manner also a white garment was used as the initiatory robe, and the candidate having been baptized, and thus initiated into the lesser mysteries, was admitted into what was called in the church the order of *catechumens*, in which order they remained a certain length of time, as in the heathen celebration, before they were admitted to the celebration of the Lord's supper, the greater mystery. Nobody at all familiar with the rites of the Catholic Church to-day, need be told that confirmation and the white dress for the first communion, are simply relics of paganism.

MOSHEIM testifies that before the second century was half gone, before the last of the apostles had been dead forty years, this apostasy, this working of the mystery of iniquity, had so largely spread over both the East and the West, that it is literally true that "a large part, therefore, of the Christian observances and institutions even in this century, had the aspect of the pagan mysteries."

was at this time universal. These apostates not being content with so much of the sun worship as appeared in the celebration of the mysteries, adopted the heathen custom of worshiping toward the east. So says Mosheim:—

Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament from which he sends forth the sun, the bright image of his benignity and glory. The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament]; but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is this custom abolished even in our times, but still prevails in a great number of Christian churches.*

The next step in addition to this was the adoption of the *day* of the sun as a festival day. To such an extent were the forms of sun worship practiced in this apostasy, that before the close of the second century the heathen themselves charged these so-called Christians with worshiping the sun. A presbyter of the church of Carthage, then and now one of the "church Fathers," who wrote about A. D. 200, considered it necessary to make a defense of the practice, which he did to the following effect in an address to the rulers and magistrates of the Roman Empire:—

Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disc. The idea no doubt has originated from our being known to turn to the east in prayer. But you, many of you, also under pretense sometimes of worshiping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing, from a far different reason than sun worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant.†

And again, in an address to all the heathen, he justifies this practice by the argument, in effect: You do the same thing, you originated it too, therefore you have no right to blame us. In his own words his defense is as follows:—

Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have admitted the sun into the calendar of the week; and you have selected its day, in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and banqueting.‡

This accommodation was easily made, and all this practice was easily justified by the perverse minded teachers, in the perversion of such Scriptures as, "The Lord God is a sun and shield" (Ps. 84:11); and, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

As this custom spread and through it such disciples were multiplied, the ambition of the bishop of Rome grew apace. It was in honor of the day of the sun that there was manifested the first attempt of the bishop of Rome to compel the obedience of all other bishops, and the fact that this attempt was made in such a cause, at

* Mosheim's "Ecclesiastical History," Century ii, part ii, chap. iv, par. 1, Murdock's translation.

† *Id.*, par. 3. ‡ *Id.*, par. 5.

* *Id.*, par. 7, Maclaine's translation.

† Tertullian's "Apology," chap. xvi.

‡ *Id.*, "Ad Nationes," book i, chap. xiii.

NOR is this all. The worship of the sun

the very time when these pretended Christians were openly accused by the heathen with worshipping the sun, is strongly suggestive.

FROM Rome there came now another addition to the sun-worshipping apostasy. The first Christians being mostly Jews, continued to celebrate the passover in remembrance of the death of Christ, the true passover; and this was continued among those who, from among the Gentiles, had turned to Christ. Accordingly, the celebration was always on the passover day—the fourteenth of the first month. Rome, however, and from her all the West, adopted *the day of the sun* as the day of this celebration. According to the Eastern custom, the celebration, being on the fourteenth day of the month, would of course fall on different days of the week as the years revolved. The rule of Rome was that the celebration must always be on a Sunday—the Sunday nearest to the fourteenth day of the first month of the Jewish year. And if the fourteenth day of that month should itself be a Sunday, then the celebration was not to be held on that day, but upon the next Sunday. One reason of this was not only to be as like the heathen as possible, but to be as *unlike* the Jews as possible: this, in order not only to facilitate the “conversion” of the heathen by conforming to their customs, but also by pandering to their spirit of contempt and hatred of the Jews. It was upon this point that the bishop of Rome made his first open attempt at absolutism.

WE know not precisely when this began, but it was practiced in Rome as early as the time of Sixtus I., who was bishop of Rome A. D. 119–128. The practice was promoted by his successors, and Anicetus, who was bishop of Rome A. D. 157–168, “would neither conform to that [Eastern] custom himself, nor suffer any under his jurisdiction to conform to it, obliging them to celebrate that solemnity on the Sunday next following the fourteenth of the moon.”* In A. D. 160, Polycarp, bishop of Ephesus, made a journey to Rome to consult with Anicetus about this question, though nothing special came of the consultation. Victor, who was bishop of Rome A. D. 192–202, likewise proposed to oblige only those under his *jurisdiction* to conform to the practice of Rome; but he asserted *jurisdiction over all*, and therefore presumed to command all.

“Accordingly, after having taken the advice of some foreign bishops,” says Moshem, “he wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter. The Asiatics answered this lordly requisition by the pen of Polycrates, bishop of Ephesus, who declared in their name, with great spirit and resolution, that they would by no means depart, in this manner, from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the Church of Rome.”

In view of these things it will readily be

* Bower's “History of the Popes,” under “Pius” and “Anicetus.”

seen that between paganism and this kind of Christianity it soon became difficult to distinguish, and the third century only went to make any distinction still more difficult to be discerned.

“The Christian State: a Political Vision.”

THE commencement exercises of the University of Nebraska were held June 13. The commencement oration was delivered by Prof. George Herron, an Iowa minister and educator. The following is a synopsis of his address, as published in the *Nebraska State Journal*:—

At the suggestion of the honored chancellor of the university, I am to speak to you to-day of a new political vision. I come to you conscious of the responsibility belonging to every word spoken upon such a subject, on this occasion and in these anxious days of social strain and political change. Because of my knowledge of how much greater are the hour and opportunity than the thoughts and powers of the speaker, what I shall say to you has been wrought out in deep trouble of spirit. But the sense of my own inadequacy has been lost in the faith that there would be present with us the Spirit of the reigning Christ, whose subject I am, in whose name I speak, and to whose political wisdom and authority I am here to bear witness. For my political vision is the Christian State.

The peoples are looking for a political order that shall associate men in justice. The old ways of political thinking and doing have exhausted themselves. The civilization of to-day is the camp of a vast unorganized and undisciplined army, without leaders and without method, yet perfectly conscious of some conflict near at hand which shall issue in a new beginning of history.

I do not fear to have our civilization full of trouble and complaint. I can conceive of nothing more fearful than to have the present order of things exist without discontent. The world is full of discontent, but it is the discontent of God with the degradation of men under the tyranny of material dominion. Society is moving quickly toward revolution, but it is revolution from anarchy to order; from industrial slavery to social freedom; from political atheism to the kingdom of God.

The revolution comes as the social creation of the world. It comes because men are learning at last through experience and suffering that the race is not an aggregation of individuals, but one body, one humanity, of which all individuals are members; that it is not natural, but violent, that these members should strive with each other for place and life in the body. The civilization that now builds upon the assumption that men are antagonists and not members of one social body is fundamentally anarchical.

The most significant fact of modern life is the political faith in Christ that is rising from the waking social consciousness of the world. With a divine instinctiveness, this consciousness is turning to the person of Jesus as the social ideal that can alone perfectly satisfy man's social nature. The people believe, though they cannot define their belief, that the real Jesus is the one human life perfectly socialized.

There is not a school of religion or politics that will not to-day agree that the teachings of Jesus, if actually received and practiced as the spirit of human actions and institutions, would procure that perfect justice which would secure perfect peace. The one universal fact of human history is that humanity is conscious of a quality of right, potential within, which finds its perfect development and incarnation in the moral nature and person of Jesus.

MUST BECOME CHRISTIAN.

The State must become Christian if it is to be the organ of the social unity which is the present search and determination of the peoples, and which it is the true mission of the State to accomplish.

I see nothing strange or unreasonable about the proposal to make the mind of Christ the mind of our legislation. If such a mind as Christ's can inspire and direct the whole action of one man, it is not impossible or incomprehensible that such a man should inspire men collectively or politically. It does not seem mystical to me to believe that the mind of Christ shall become the creative spirit of political action and express itself in the statutes of the State. I believe that the kingdom of God is to be realized in the State rather than in the Church, and that it will be politically rather than ecclesiastically organized. I look for a movement that shall be a great political revival of the righteousness of Christ, a movement that shall have no other purpose than the translation of the mind of Christ into the Constitution and legislation of the nation, and the making of his mind the national political sense. Such a movement would not begin

with a declaration of independence and would raise no cry for rights. It would begin with a confession of the mutual dependence of all men, and issue a sacred call for the fellowship of sacrifice. Association, not individual liberty, would be the movement's watchword and hope of glory. It might be among the despised things of the world in its beginning, but it would fulfill the apostle's vision of the mighty Michael and his host of warrior angels casting out the great dragon which symbolized the worship of material forces. With the inspired leadership of men who would love not their life unto death, it would conquer the nation and begin the Christian State which would be the political realization upon the earth of the divine government of the world which Jesus disclosed. For Jesus is the real King of America, though the religious Pharisees and political Sadducees say that we have no king, but the majority.

First, the Christian State will be the organized democracy of the people. Nothing can be more presumptuous than the literature which treats of the triumph or failure of democracy. As yet democracy can scarcely be said to be tried.

CORPORATIONS CONTROL.

We Americans are not a democratic people. We do not select the representatives we elect; we do not make our own laws; we do not govern ourselves. Our political parties are controlled by private, close political corporations that exist as parasites upon the body politic and give us the most humiliating and degrading despotism in political history. Our legislation is determined by a vast system of lobby. We are anything but democratically governed. Our American Senate is seriously reminding us of the court of Louis XVI. The people of America to-day do not know how to utter their true political word and are no longer able to express their true political faith through their institutions.

In a pure democracy the people will be their own legislators and make their own laws directly without any intermediary legislative institution. There will be institutions to receive and enforce the legislation of the people. But representative legislation and representative government are as distinctly two forms of government as the absolute and the limited monarchy. There can be no true democracy with representative legislation. And representative legislation has accomplished the beginning of its own doom. There have been few important measures before our State or national legislature during the past decade which could not have been decided with intelligence and character, with thoroughness and promptness wholly beyond the moral or intellectual comprehension of the representatives chosen to legislate on the people's behalf. Not the centralization but the diffusion of power is the lesson of history and the safety of the present.

COMPETITION MEANS SLAVERY.

Second, the Christian State will be the organized economy of the people. Political freedom can realize itself only through industrial freedom. In the sphere of production and distribution is the common life fulfilled. The government of the future will be mainly concerned with the social being and industrial relations of the people. Unless democracy will retreat from the field it must take possession of the industrial world. Neither Christianity nor democracy can be fulfilled or make much further progress except through the association of men in economic commonwealth. Industrial freedom through economic association is the condition of the realization of both democracy and Christianity. The condition of competition is absolutely inconsistent with the Christian ethics. Either the principle of competition must come to an end or Christianity will come to an end. Competition can never give anything but tyranny and slavery. The Christian State alone can be the organ of a democracy of industrial peace and social justice; the organ of an economic conservation and development of the natural resources which the whole people have received as a gift and trust from God; the organ of an economic distribution and exchange of the productions of the people.

NO JUSTICE IN COURTS.

Third, the Christian State will be the organized law of the people. I use the term law in its most comprehensive sense. Probably not since the Roman age into which Christ came has such attention been given to statute making and judicial decision as by our own nation at this time. The judgments of the law are not now the justice of the people, nor their education in life. Our courts do not impress the common spirit with the moral majesty and holy nature of the law. We know, and no legal sophistry can conceal, that one's standing in legal judgment depends upon the material or political interests he represents and his ability to purchase technical skill. Somehow, whether we like to have it said or not, the enactments and decisions of law have become instruments in the hands of the cunning and powerful to exploit and oppress the ignorant and weak.

There is no likeness between the Christian ideal and that of the anarchist, as Christians sometimes foolishly

and unthinkingly admit. The Christian organization of a State would be its perfection, the anarchist philosophy would be destruction. Government is not transient nor a necessary evil, but eternal in the heart of God.

As progress ascends life will form itself in more and more perfect and more universal organizations and tend less and less to institutions. And the Christian State can have no other ideal of organization than Christ.

God created and sent this American nation to be an example and a witness of the power and wisdom of Christ unto the political salvation of the world. He appointed and anointed this nation to seek and fulfill the righteousness of his kingdom. We have failed. We have betrayed our trust and forsaken our mission. We are a fallen nation, an apostate people. Except this nation be born again and waken to a mighty national consciousness of God it cannot be delivered from that blind fatalism which is the optimism of apostates and hypocrites, nor will it see the salvation and glory of the Christian State. Only those who are able to bear the reproach of Christ and be disgraced before the politics and religion of this day can arouse and organize the Christian conscience of the nation and prepare the way of the Christian State that shall fulfill the kingdom of God. Are we ready to be offered?

The picture of the present political and economic condition of our country is not overdrawn: it is none too dark. "Judgment is turned away backward and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

It is also true that in Jesus Christ alone is there help. But Christ does not reform men in the mass. Christianity is an individual matter, and for this reason it is vain to talk of the State becoming Christian. It is vain to talk of the State being born again. That can be true only of the individual. It is the work of the Spirit of God.

For the reasons just given the mind of Christ can never find expression through political parties, nor through the State. It is only as "Christ is formed within," only as he reigns in the heart, that any man can either have or express the mind of Christ. But Christ dwells, not in political parties, not in the State, but in the individual. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him." And again: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Christianity is altogether a personal matter.

From what has been said, it follows that it is foolishness to talk of Jesus as the real American King. Christ is not yet King of this world, and he is certainly not King of any one country. Satan is, by our Lord himself, three times called the prince of this world (John 12:31; 14:30; 16:11). Satan's, it is true, is a usurped dominion, which will ere long be wrested from him and restored to man through Christ, but not by political action. The Father himself has promised this and will perform it in his own good time and way. God the Father, addressing the Son, says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is not until the judgment sits and the books are opened (Dan. 7:10), that the dominion and glory, and kingdom are given to the Son of man (Verse 14); and then follows in due course the destruction of all rival powers to make place for the everlasting, immortal kingdom of Christ, whose "dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed."

"And the kingdom shall not be left to other people" (Dan. 2:44), for its subjects will all be immortal. Says our Lord of that kingdom: "They which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels." Luke 20:35, 36.

There are too many in this day, who, like the Jews of old, would by force take Jesus and make him king for their own aggrandizement; but from such he still withdraws himself, for he dwelleth with him that is of a contrite heart, and that trembles at his word.

The Protestant Apostasy.

THE more the student reads of the first three centuries of Church history, the more does he realize how just is the charge against the Roman Church of a great apostasy. It was because the Church followed the line of the least resistance, that in many instances she seemed to gain some of her greatest victories, and it was because the line of the least resistance was often the line of compromise and ambition, that her seeming victories proved in the end disastrous defeats.

The ambition of Christian leaders founded the Church upon the hope of a political supremacy, and the Roman Empire was too tempting a heritage to be refused, when at last in its weakness it became ready to surrender to Christian leaders. The frightful catastrophe was that, when thus tempted, political supremacy usurped the place of Christian principle. This was the temptation that faced our Lord in the wilderness. It is not supposable for a moment that he was tempted to accept the kingdoms of the world simply for their own sake, but as a means to an end, that they might be made subject to divine authority. His victory was the refusal of political power as the method of his conflict, and accepting the cross as the only way for the establishment of his Father's kingdom.

The Reformation was a returning to Christ. First and foremost, it was a moral movement. The scoffs and jeers of the literary world, the contempt and ridicule of poet and playwright, were all unheeded by the papacy at Rome. It could afford, not only to bear the jest and jibe, but even to take part in the laughter and applaud the wit. But when a few loyal men, under the inspiration of a new moral purpose, lifted up the Christ of history and unchained the pages of the New Testament, then it was that the Roman hierarchy bestirred itself to put down what it rightly realized could only end in its ruin. That return to Christ was the significant event of European history.

But now we behold a Protestant anarchy that is calling forth the jibe and jeer, the scoff and jest, the contempt of the novelist, and the silent indifference of the great, un-Christlike world. Protestantism in its power can afford to talk mildly of confederation and comity, but it is guilty of an apostasy scarcely less significant than the political apostasy of the first four centuries.

American Protestantism boasts of its increasing numbers, its enormous wealth, and its so-called benevolence. Never was there a time in Jewish history when outwardly Judaism seemed either more prosperous or more self-confident than at the

time of Christ. Judaism was respected by Rome, and had immense power with Cæsar. She was wealthy beyond all the dreams of the poor little band of pilgrims that left Babylon four hundred years before. She could boast of hundreds of synagogues scattered all over the Roman world, and even half foreign potentates were proud to build temples to the honor of Judaism, to claim some touch of Jewish blood, and to acknowledge Jehovah as their God. But Judaism was thriving upon the house of the widow torn from her under the forms of law. The synagogues fattened upon the money that was wrung from the oppressed nations, and the hierarchy was securely entrenched in its self-righteousness and respectability, neglecting the people who knew not the law and were accursed, and calling vainly upon Jehovah, even while his avenging sword hung over the temple. Before Jerusalem there were two alternatives, to accept Christ with all that it meant of struggle with triumphant prosperity, or to crucify the Christ and fall into the hands of the living God. Jerusalem crucified the Christ; the page of history tells the rest.

Before both Roman and Protestant communions in these United States there is standing the crucified Saviour with the same question on his lips to-day as of old, "What think ye of me?" Before us is the alternative of a death grapple with the powers of unrighteousness, that have usurped the places in our churches and governed in our councils, or to fall into the hands of the living God, to have church history write once more the story of apostasy and its penalty.—*Thomas C. Hall, in the Evangelist.*

History Repeats Itself.

THERE is a striking similarity between the conditions that exist in this country to-day, and those which existed in France prior to and at the opening of the Revolution of a hundred years ago. Below are a few of these comparisons:—

LOOK ON THIS.

1. At the death of Louis XV., in 1774, the lower orders of the French people had been brought to a state of extreme indigence and suffering, by the luxuries of a dissolute and despotic court, during a long period of misrule.—*Wilson's Outlines of History.*

The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich. In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy of their landlords, and were forced to submit to their exorbitant demands.

"The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared.

THEN ON THIS.

1. The following head lines are taken from a paper of recent date: "Helpless Women Starve to Death on the Streets of Chicago, While Our Plutocrats Roll in Wealth never Dreamed of by Oriental Princes." This paper then goes on to give accounts which show that the lower orders of the people in this country have "been brought to a state of extreme indigence and suffering."

The Secretary of State, of Kansas, as reported in the *Chicago Herald* of July 28, 1893, says: "Every thinking man knows there is a great conspiracy between the corporations which extend from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico, for the purpose of grinding down the laboring masses. The laboring man has no rights which they respect. They control the courts and the legislative halls, and every law on the statute books in this broad land of ours is in the interest of the man with money and against the poor laborer. The burdens with which the people are oppressed are becom-

The people were compelled at every turn to consult the exclusive interests of the landlord. . . . The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption."—*Great Controversy*, pp. 279, 280.

2. To find a remedy for the disordered state of the French finances and the decline of public credit, was the first difficulty which Louis XVI. had to encounter; nor did he surmount it until he found himself involved in the vortex of a revolution. Minister after minister attempted it, sometimes with partial success, but oftener with an increase of the evil.—*Wilson's Outlines of History*.

3. The nobility, the courtiers and the clergy, who were interested in maintaining all kinds of abuses, protested against any sacrifices on their part. . . . The clergy, the nobility, and the magistracy, obstinately refused the surrender of their exclusive privileges, while on the other hand the philosophic party, considering the Federal Republic of America as a model of government, desired to break up the entire framework of society and construct the edifice anew.—*Ibid.*

4. The men who impoverished their fellow-subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the State.—*Great Controversy*, p. 280.

General taxation of the nobility and the clergy, as well as the commons, was proposed, and in order to obtain a sanction to the measure, an assembly of the notables was called; but although the assembly at first assented to a general tax, the national parliament defeated the project.—*Wilson's Outlines of History*.

5. The year (1789) had been one of famine. The people everywhere were suffering for bread. . . . France imagined for the hour that the States-General, which soon resolved itself into the National Assembly, could make bread as well as a new constitution, but the bread did not appear.—*Ridpath*.

Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king.—*Great Controversy*, p. 279.

6. A spirit of insubordination began to appear in Paris, caused in some degree, by the pressure of famine; journals and clubs multiplied; declaimers harangued in every street,

ing more numerous every day." Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. . . . Jurists are perverted, bribed, deluded. "Justice standeth afar off; for truth is fallen in the street and equity cannot enter."—*Great Controversy*, p. 586.

2. To find a remedy for the disordered state of the American finances, etc., is a difficulty with which our Government is confronted to-day; and it seems to be having little better success than did the ministers of Louis XVI. The *Atlanta Constitution* of April 23, 1894 (editorial), speaking of the result of the extra session of Congress, says: "Everywhere there are unmistakable signs of restlessness, discontent, and suffering."

3. The plutocratic monopolists, on the one hand, demand legislation that will make them richer and impoverish the masses. . . . On the other hand the distressed workingmen of the country demand free rations first, and profitable work a little later.—*Atlanta Constitution (editorial)*, April 23, 1894. The workingmen, in making these demands, consider the coöperative commonwealth idea of government and desire to have the government reconstructed upon that model.—*See Socialist Labor Party Platform*, 1893.

4. The *Atlanta Constitution*, of February 2, in an editorial on the income tax which is now before Congress, says: "It will lighten the burden of taxation heretofore borne by the wage workers and consumers. For the first time in a generation the classes who have been enriched by the favoritism of the Government will be called upon to bear their just and proportionate share of the public expenses." And although the lower House has assented to this tax it is probable that the Senate will yet defeat the project.

5. Speaking in the United States Senate on May 10, Senator Teller said: "Mr. President, there has never been an hour in American history, in the great panics of 1893; when there has been so much poverty, so much distress, so much danger to the Republic as there has been in the last year." And many people, as for instance, the "Armies of the Commonweal," seem to imagine that Congress can make bread as well as laws. A recent issue of the *Baltimore Sun*, in an editorial, says: "New York City points with pride to the fact that its well-to-do people have given \$15,000,000 the past winter to keep its working people from starvation."

6. Said Senator Stewart on the same day that Senator Teller spoke as quoted above: "There has been no time in the history of the United States when discontent was so general

and directed the popular indignation against the king and his family; and the very rabble imbibed the intoxicating spirit of politics. When a regiment of French troops mutined, and their leaders were thrown into prison, a mob of six thousand men liberated them; collisions took place between the populace and the royal guards.—*Wilson's Outlines of History*.

7. Towards the latter part of August (1789) the famine had become so severe in Paris (a natural consequence of the public convulsions and the suspension of credit) that mobs were frequent in the streets, and the bakers' shops were surrounded by multitudes, clamoring for food, while the most extravagant reports were circulated, charging the scarcity upon the court and the aristocrats. . . . On the 5th of October a crowd of the lowest rabble, armed with pikes, forks and clubs, marched to Versailles (the headquarters of the government). They penetrated into the Assembly vociferously demanding bread. *Ibid.*

8. One noticeable feature of the Revolution was the part the women took in it; in many instances surpassing the men in deeds of violence.

9. The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth; that true freedom lies within the proscriptions of the law of God. . . . When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy.—*Great Controversy*, pp. 285, 282.

These parallels might be multiplied, and additional evidence might be given to support the ones already shown, but these will suffice to prove what was stated at the opening of this article. I now ask if human nature has undergone any change

as now. The movement of the so-called Coxey's army has developed a sentiment of unrest to a marvelous extent. . . . So the papers are full of it every morning, showing the universal discontent, and they all attribute it to the same cause—hard times, want of employment. Surely the very rabble have imbibed the intoxicating spirit of politics, when such men as those who make up the majority of the "industrial armies" march to Washington to tell Congress what to do. Several collisions have already taken place between these armies and the national troops; in fact, scarcely a day passes but what in some part of the country troops have to be ordered out to keep the peace.

7. Famine became so severe in our large cities the past winter that mobs were frequent in the streets, and the supply depots, which had been established to alleviate them in some degree, were surrounded, and the multitude were so desperate to get to the window, at times, that some of their number were crushed to death. Reports are also circulated, charging the scarcity upon the government and the aristocratic monopolists.

"We are coming face to face with protected capital fighting for its tribute inside the Capitol, while outside may be seen the approaching vanguard of the nation's unprotected paupers clamoring for food and work."—*Atlanta Constitution (editorial)*, April 23, 1894.

8. The newspapers recently contained accounts of how women seized a train for one of the "industrial armies" in the West, and how they fought with the striking miners in the Pennsylvania coke regions. And do we not see already a tinge of representing the object of worship by women which characterized the Revolution, in the "goddesses" which head some of the "armies"?

9. Many ministers are teaching their people, and many professors and teachers are instructing their students that the law of God has been changed or abrogated. . . . Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. . . . Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world.—*Great Controversy*, pp. 583, 584, 585.

during the last century, and if like causes will not now produce like results?

Congress yielded to the "popular demand" for a Sunday law, and now it finds itself confronted, not with one only, but several "popular demands." And if Congress is right in protecting the interests of the preachers by stopping everything that competes with them on their day—Sunday—why should it not protect the interests of the workingmen and do as well by the masses, as it has done by the clergy and the classes, by giving them what they demand—"free rations first and profitable work a little later"?

"Her priests have violated [offered violence to, margin] my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravenging the prey, to shed blood, and to destroy souls, to get dishonest gain. The people of the land have used oppression and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. . . . Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Eze. 22:26-31.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."
—*Goldsmith*.

JOHN D. BRADLEY.

"Confusion Worse Confounded."

FOR a hopeless jumble of sense and nonsense, of sound theology and of meaningless twaddle, the following, from the *New York Independent*, equals anything we remember to have seen:—

Righteousness

We suppose that if Justice Roesch and the other witnesses who have, during the last week, testified before the Lexow Committee, were asked whether they were Christians, they would reply that they are. Very likely they are communicants, some of them.—Breckinridge was—and go to church and do their "Easter duty." But they have a view of what makes Christianity very different from the biblical view. One cannot be a Christian without possessing righteousness, and these men and women confessed to very immoral deeds. A man who does what these police commissioners and police captains and district leaders are charged with is clearly not a righteous man. He may go to mass or communion; but it is not clear how he can have any part in the blessing of the pure in heart, who shall see God.

We need very frequently to recall that righteousness is the core of religion. No one has put this fact better than President Fairchild, of Oberlin College, who said, in a memorable discourse:—

We must understand and inculcate the doctrine that righteousness alone is piety, and obedience saving faith; that the highest Christian attainment is nothing more, and the lowest nothing less; and that the sole purpose of the manifestation of God in the soul is the fruit of the Spirit, the virtues and graces of the Christian life. The Church needs to be turned toward the experience of obedience and righteousness and duty, doing, as both conversion and sanctification. Would it not be a blessing to our land that the next great revival should be especially a revival of righteousness, so that men, under its intense heat, shall be converted to honest and soulful obedience to God's law, rather than to any other experience?

President Fairchild is right; and such a fearful exposure of organized unrighteousness emphasizes the need of a revival of righteousness; and may we not say that a revival of righteousness is waiting for us? What is this Lexow investigation but a Parkhurst revival of righteousness, beginning with public confession and repentance? What are the similar movements to expose municipal corruption in Brooklyn, Boston and elsewhere, but a cry and prayer for municipal righteousness? We begin to discover that corporations have souls that need converting to righteousness, and every investigation of hidden crime is a lesson in righteousness.

To try to do real righteousness in the sight of God, in love to God and man, is the sum of duty; or, as President Fairchild says, "righteousness alone is

piety;" or, as a greater than any man has said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and we will come unto him and make our abode with him."

It is the last two paragraphs that contain the nonsense. There is no righteousness but of God, and that comes to men only through faith in the Lord Jesus Christ. And what has the Lexow investigation to do with faith in Christ? But what else can we expect of those who "discover that corporations have souls that need converting to righteousness"! Righteousness is a personal matter and comes only from the indwelling of Christ in the individual soul. Corporations can deal justly, they can conduct an honest business, but they can not, as corporations, have righteousness. The thought that civility, mere outward conformity to rules of right between man and man, is righteousness, is the very taproot of the National Reform heresy. It is an enemy of soul-liberty, and a soul-destroying error.

Religious Persecution in Maryland.

Church Hill, Md., June 15, 1894.

EDITORS AMERICAN SENTINEL: Another one of our brethren here, Wm. G. Curlett, was arrested to-day for working on Sunday, June 3, and 10. He was brought before the magistrate and found guilty, although the testimony in the June 3 case was false, in that the witness swore he saw him at work between 8 and 9 o'clock in the morning, when, as a matter of fact, Brother Curlett was in bed until about 4 o'clock, P. M., being sick that day.

The church member who is engineering these malicious persecutions of our people, is a constable, who procures evidence by the detective plan; not for love of the violated law, but from pure malice and hatred against our work.

The peculiarity of the Maryland Sunday law is that it is only worked against Adventists, as it is well known and admitted that Sunday keepers(?) violate the law, and yet no attempt is made to punish them.

S. B. HORTON.

Applying Church Discipline in Civil Government.

Advice to Sabbath Defense Committees.

CIVIL government is a divine institution. —Romans 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, send one of your members, wisely selected, to talk to 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 follow this effort within a reasonable time send a committee of two of your members that they 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 do his duty as

prescribed by 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 complaint 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, in Christian Statesman.*

A Pernicious Measure.

INDIAN appropriation bill H. R. 6913, is the bill pending in Congress, the passage of which would enable the Romish Church to secure \$400,000 of public money. Twenty-nine Indian schools are mentioned in the bill, and the average amount of money for each pupil per annum, would amount to \$167.—*Loyal American.*

A Triumphal Entry.

AN event of the greatest importance, as indicating the flourishing condition of Catholic interests in the East was the recent triumphal entry into Jerusalem of the Rev. Father Aurelio Bujo, the newly appointed Custodian of the Holy Land.

From the time of his arrival at Jaffa, all were convinced that the new custodian was the object of the greatest interest, as was manifested by the sympathy shown for him, not only by the mass of the people, but by the Turkish authorities. On the arrival of the Rev. Father Aurelio at Jerusalem, he was received at the station by the consuls of all the Catholic nations, by the Turkish authorities, and by the entire body of Catholics. And in addition to the enthusiasm thus manifested by the people, and the civil authorities, a body of Turkish cavalry was sent out to escort the new custodian to his residence.—*Catholic Review.*

THIS item of news and the comment upon the fact stated are from the *Christian Advocate* of this city:—

Four, if not five, young men of Harvard University were drowned on a recent Sunday while sailing. Our readers will not suppose that we believe that these five were especially selected by God for destruction because they were sailing on Sunday. Nevertheless, so long as genuine reverence exists for that day, the sadness of their taking off will in many minds be intensified by the time when it occurred. *The habit and principle of making a distinction between the work and the amusements of other days, and a rational observance of the first day as specially dedicated to the worship of God and to philanthropic work, unquestionably contribute to safety, to health, to prolonged mental force and balance, no less than to the predominance of the spiritual over the ever-encroaching materialism of modern life.*

The italics are just as the *Advocate* gave them. Oh no, it would not imply that these young men were drowned because they were sailing on Sunday, but—well it is much safer not to trespass upon the sacred(?) day. And so it goes; every accident and incident that can be used at all

to awe anybody into Sunday observance is pressed into the service of the counterfeit Sabbath, a day of which the Scriptures say nothing except as an ordinary day. It is one of the six days given to man for labor, but men have exalted it to the place that rightfully belongs to the seventh day and then, without the fear of God before them, try to make it appear that he protects their man-made institution by a special providence. Will he not one day demand of them: "Who hath required this at your hand?"

As good a comment as we have seen recently on Luke 21:25, 26, is furnished in these words by an Iowa paper of recent date:—

Raging rivers, bursting dams, death dealing cyclones, murderous anarchists, restless monarchs, idle wage earners, trembling hearts, starving thousands—a few of the week's items.

And these things are simply the beginning of the end. "The darkest hour is just before day." The long dark night of sin is nearly past. Eternal day is soon to dawn—but not for all. The prophet says: "The morning cometh, and also the night." Isa. 21:12. Only "to those who look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

THE following, from the *Mail and Express*, is quite remarkable for that paper:

On Sunday afternoon Mr. Stephen T. Moen, the "Liberty" agent, at No. 1786 Broadway, was arrested for an alleged violation of the Sabbath. The officer who made the arrest claims that Mr. Moen sold him a twelve cent bottle of his celebrated Liberty Cycle Oil. This Mr. Moen denies. Mr. Moen was brought up before Judge Voorhees in Yorkville Police Court this morning and was held under \$100 bonds to appear in Special Sessions for this unprecedented crime.

"The leading evening paper" should find no fault with even the most rigid enforcement of the Sunday law; it has always defended religious legislation and a Puritanical Sunday. If the principle is wrong in the case of a bottle of Cycle Oil it is wrong in everything else. The principle is wrong; why cannot the *Mail and Express* see it?

CONGRESS is hearing some very wholesome truths in connection with the discussion of the various religious bills or bills more or less directly affecting religious institutions. In the House on the 14th inst. Mr. Bowers, of California, said:—

Mr. Chairman, I am not a member of any church; but so far as my observation has gone there is not much difference in these denominations; they are much alike; but I want to call your attention to the scene presented in this House during the last week. This House has witnessed an acrimonious religious debate, brought on through appropriations made for the support of sectarian schools. It is a question that you must meet sometime, and very soon, and I think my amendment meets it.—*Congressional Record, June 15, page 7448.*

Mr. Bowers' amendment reads as follows:—

Provided, That from and after the first day of July, 1896, no money shall be appropriated or expended for the transportation of any pupil to or from any Indian school, nor for the support and education of any Indian at any school except such as is located on or near an Indian reservation or convenient thereto, and under Government control, and excepting also the public schools of any State or Territory.

Of course, the Congress of the United States was not prepared to adopt anything so sound and far-reaching as this. The Roman Catholic lobby has too firm a hold upon the Government to allow any such action now. The contract schools will get their money as usual.

MAYOR HOPKINS, of Chicago, has vetoed the Sunday-closing ordinance adopted by the city council some days ago. The mayor says:—

I cannot sanction a measure which under the guise of a police regulation to the preservation of the peace and good order of society on the Sabbath so radically interferes with the private affairs of the citizens.

I cannot take the view that in a large city the keeping open of a shoe store or a barber shop disturbs the good order of society, however desirable the closing thereof may be from the standpoint of the overworked employé or in the interest of a religious observance of Sunday.

The proper and legitimate remedy for the overworked employés of the stores mentioned in the ordinance is either State legislation, or, far better, the peaceable, but determined, assertion of the power of organized labor, which has already accomplished such wonderful results in the matter of the reduction of the hours of toil and the amelioration of the condition of the working classes.

Why the mayor thinks it would be any better for the State to interfere with the private affairs of the citizen than for the city to do it, does not appear. His latter suggestion that employés can secure all they desire by simply asserting their rights in the matter is good. No man is compelled to work on Sunday, and the man who has any conscience on the subject will not do it.

Too much of the opposition to popery is on the ground that Catholics are getting more than their share of the public funds. In a recent interview William Allen Butler is reported to have said: "Cold, hard figures show that in the city of New York alone the municipal aid given to Roman Catholic institutions amounted to \$1,200,000, while but \$75,000 was given to the Protestant institutions. This enterprise, in getting a share of the public funds, is characteristic of the church referred to," said Mr. Butler, "and I do not complain of this enterprise, but if we are going to have a distribution of the public money we should have a fair one." There can be no fair distribution of public money among organizations not entitled to it. Every dollar of public money appropriated for religious purposes is misappropriated, and there could be nothing fair about it even if every church in the state were to receive a *pro rata* share. It is the principle, not the workings, of the system, that is wrong.

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NEW YORK, JUNE 28, 1894.

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

THE Catholics and Hebrews in this city are making a strong fight against the proposed constitutional amendment, which is destined, if adopted, to deprive all sectarian institutions of all State aid.

MICHAEL TANCEY, a justice of the peace, at Fort Wayne, Ind., publishes a statement that from June 24, 1889, to June 7, 1894, he has had 114 criminal cases in his court, and of these, sixteen were "Sabbath desecration cases."

ONE Adventist at Church Hill, Md., has been arrested three times within a few days for Sunday work. He was found guilty each time, notwithstanding the fact that on one of the Sundays specified he was sick in bed. The function of a Maryland justice is to convict, if the charge be Sunday work, and the accused an Adventist.

THE article, "History Repeating Itself," on page 204, of this paper, will bear not only reading but thought. The most significant fact about it is that what is true of this nation is also true of the civilized world. Distrust with its train of evils is world-wide. Everywhere want is to be seen on the one hand and luxury on the other. The result is inevitable. Anarchy and ruin await the world.

THE Field Columbian Museum at Chicago was formally opened to the public on the 4th inst. This museum is "the epitome and memorial of the great World's Columbian Exposition. The public will be admitted free of charge on Saturdays and Sundays. On all other days an admission fee of twenty-five cents will be charged, except to school children, who will always be admitted free on presentation of a certificate from their teachers.

A LEGISLATIVE committee is investigating the police department of New York City and some very startling facts have been elicited. It seems that for years the whole police force, from the highest to the lowest, has been a veritable cesspool of corruption. Instead of suppressing vice the police have grown rich upon it; they have levied blackmail, not only on prostitution, on illegal liquor selling, and on gambling, but on legitimate business as well. Police commissioners, police justices, and police captains have all shared in this corrupt business. "Bunco steer-

ers," gamblers, and even "green goods" men have received police protection for a share of the profits of the business. If Sing Sing does not receive a large accession of population as a result of this investigation it will be because "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

JUNE 13, Ex-priest McNamara, accused of slandering priests and nuns at Kansas City, Mo., was found not guilty. McNamara's defense was that he accused the Romish Church in general of all manner of iniquities. The verdict, though eminently just, was a good deal of a surprise to the prosecution. The ex-priest had not slandered the Roman Catholic Church; he had told the truth about it. There is no occasion to go beyond the truth in speaking against Rome.

JUNE 17, Peoria, Ill., observed Sunday. For the first Sunday in many years all the business houses in the place and most of saloons were closed. A few of the latter kept open, and will be prosecuted. It was also announced that in the future not even the sale of Chicago papers would be permitted. But Peoria still manufactures more whisky than any other place in the world. The religion of the place is not of the kind that sacrifices anything to conscience. United States law prohibits distilling on Sunday, and as that is the principal business of Peoria, everything else might as well stop too.

THE authorities at Church Hill, Md., who are pursuing the Adventists for exercising their God-given right to work on Sunday, are casting about to see if there is not some law that will prevent the teaching of Adventist doctrine concerning the Sabbath and Sunday. This is only logical. If the State has a right to forbid Sunday labor it certainly may forbid men to incite to such labor. The attorney-general of the 12th Judicial District of Tennessee, told one of the editors of this paper, that it would probably come to that in Tennessee; and it must come to that everywhere. If the State forbids Sunday work it must likewise forbid the teaching of that view of the Sabbath question which leads men to work on Sunday.

COMMENTING on a single remark by a Southern minister, the New York Sun says: "At the present time the spirit of Puritanism is stronger and more prevalent at the South than at the North. It has been losing its force in all the Northern States during the last fifty years, . . . but in the South it is now almost as powerful as ever. It is the spirit that had animated Methodism from the beginning; and at the South the dominant religious

sentiment is Methodist." Sabbath-keepers under indictment and under bonds and languishing in Southern prisons, are living witnesses to the truth of this statement.

SUNDAY, June 17, Charles Cederquis, a private, in the Second United States Infantry, stationed at Omaha, Neb., refused, on religious grounds, to attend rifle practice. He was put in the guard house to await trial by court-martial. This is wrong. No man should be compelled to perform any such service on a day which he regards as sacred to rest and worship. In this case it was certainly wholly unnecessary, and the man's conscience ought to be respected. In time of actual warfare there might be some excuse for such an arbitrary exercise of power, but not now.

HON. WALET LYON, the Republican nominee for lieutenant-governor of Pennsylvania, was a member of the upper house of the Pennsylvania legislature at its last session and favored the repeal of the special law making the penalty for violation of the Sunday law of 1794 \$25, in Allegheny County, instead of \$4 as it is in the rest of the State. Mr. Lyon has thus incurred the enmity of the Sunday people of Pennsylvania, and the *Christian Statesman* is urging them to vote against him and secure, if possible, his defeat at the election in November. Thus the Sunday question will be an issue in the State election.

It is stated from Rome that the pope is about to issue another encyclical, which is intended to be his political testament. It is said, but not authoritatively, that "following the example of Christ, who, on the eve of his ascent to heaven, prayed that his disciples might be united, the pope expresses his desire to close his life with an appeal to all men of every land and race to favor unity of faith;" that is, the pope invites all men to become Roman Catholics. "He expresses his sorrow for the schisms and animosities which have torn great civilized nations from the Roman Church, and tells of his hope that divine mercy and omnipotence will bend the wills of men and bring them back to the one true faith." He makes a special plea to Protestants and denounces Freemasons as enemies of Christian unity.

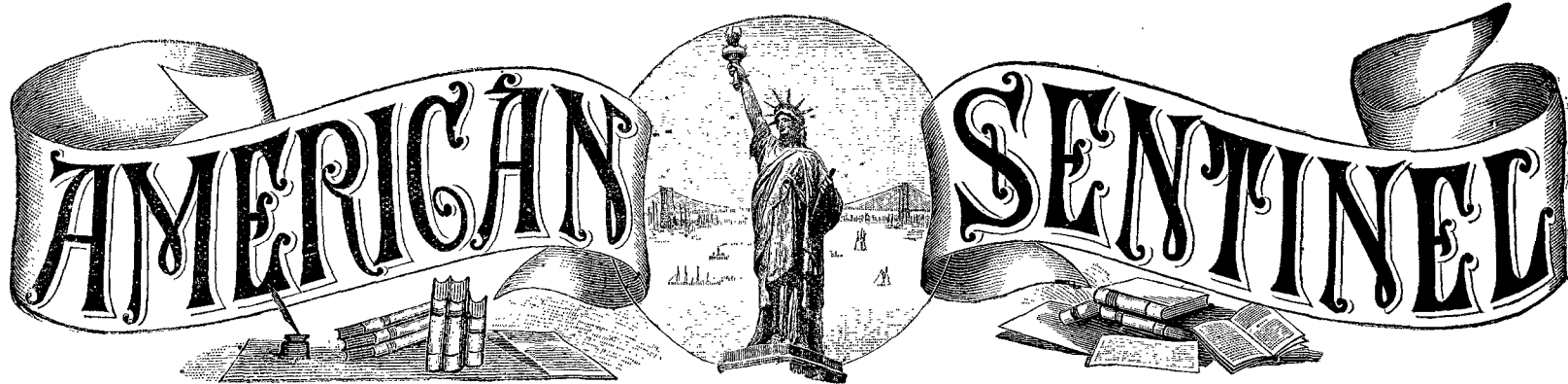
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 A. F. BALLENGER, } ASSISTANT EDITOR.

THE Scripture was fulfilled; there had, as shown in these columns last week, come a falling away.

BUT that there should come a falling away, was not all the prophecy—through that falling away there was to be revealed "that man of sin," "the son of perdition," "the mystery of iniquity," "that wicked," who would oppose and exalt himself above all that is called God or that is worshiped; and who, when he did appear, would continue even till that great and notable event—the second coming of the Lord Jesus Christ.

REFERRING again to the scripture quoted last week from 2 Thess. 2:2, it is seen that *self-exaltation* is the spring of the development of this power. As that scripture expresses it, "He opposeth and exalteth himself." Or, as another scripture gives it, "He shall magnify himself in his heart." And another, "He magnified himself even to the Prince of the host"—the Lord Jesus Christ. And yet another, "He shall also stand up against the Prince of princes." That is, he shall reign, or assert authority above, and in opposition to, the authority of Christ; or, as the thought is developed by Paul, this power would oppose and exalt itself above all that is called God or that is worshiped, so that he as God sitteth in the temple—the place of worship—of God, showing himself that he is God.

REFERRING also again to the instruction of Paul to the elders who met him at Miletus, there is seen a prophecy of this same spirit of self-exaltation,—a wish to gain disciples to themselves instead of to Christ. They would prefer themselves to Christ, thus at once putting themselves above him, in opposition to him. And this would be developed from among the bishops. "Of your own selves shall men

arise, speaking perverse things, to draw away disciples after them."

THIS spirit of self-exaltation was actively manifested in opposition to the apostle John while he was yet alive, for he says: "I wrote unto the church; but Diotrephes, who loveth to have the preëminence among them, receiveth us not." 3 John 9.

ACCORDING to the word of Christ, there is no such thing as preëminence, or mastership, or sovereignty of position, among men in the church. There was once an argument among his disciples as to who should be counted the greatest, and Jesus called them unto him and said: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever among you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:42-45.

AND in warning his disciples of all times against the practice of the scribes and Pharisees of that time, who were but the popes of their day, he says they "love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. . . . Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:6-12.

IN the church each member has the same rights as any other member; but for the good of all and the mutual benefit of all concerned, as well as better to carry on his work in the world, the Lord has established his church, and with it a system of church order in which certain ones are chosen to exercise certain functions for the mutual benefit of all in the organ-

ization. These officers are chosen from among the membership by the voice of the membership. Of these officers there are two classes, and two only,—bishops and deacons. This is shown by Paul's letter to the Philippians—"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Chap. 1:1.

BISHOPS are sometimes called elders; but the same office is always signified. When Paul gave directions to Titus in this matter, he said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless. . . . For a bishop must be blameless, as the steward of God." Titus 1:5-7.

This is further shown in Acts 20, to which we have before referred; when Paul had called unto him to Miletus "the elders of the church" of Ephesus, among other things he said to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,"—*episkopoi*—bishops.

PETER also writes to the same effect: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:1-3.

This text not only shows that the terms "elder" and "bishop" refer to the same identical office, but it shows that Peter counted himself as one among them; and that not only by his precept but by his example he showed that in this office, although overseers they were not overrulers or lords.

SUCH is the order in the Church of Christ, and as every Christian is God's freeman and Christ's servant, it follows as has been well stated, that "monarchy in spiritual things does not harmonize

with the spirit of Christianity.* Yet this order was not suffered long to remain. A distinction was very soon asserted between the bishop and the elder, and the bishop assumed a precedence and an authority over the elder, who was now distinguished from the bishop by the title of "presbyter" only. This was easily and very naturally accomplished.

For instance, a church would be established in a certain city. Soon, perhaps, another church or churches would be established in that same city, or near to it in the country. These other churches would look naturally to the original church as to a mother, and the elders of the original church would naturally have a care for the others as they arose. It was only proper to show Christian respect and deference to these; but this respect and deference was soon *demanded*, and authority to require it was asserted by those who were bishops first.

AGAIN: as churches multiplied and with them also elders multiplied, it was necessary, in carrying forward the work of the gospel, for the officers of the church often to have meetings for consultation. On these occasions it was but natural and proper for the seniors to preside; but instead of allowing this to remain still a matter of choice in the conducting of each successive meeting or assembly, it was claimed as a right that the one originally chosen should hold that position for life.

THUS was that distinction established between the elders, or presbyters, and the bishops. Those who usurped this permanent authority and office took to themselves exclusively the title of "bishop," and all the others were still to retain the title of "presbyter." The presbyters in turn assumed over the deacons a supremacy and authority which did not belong to them, and all together—bishops, presbyters, and deacons—held themselves to be superior orders in the church over the general membership, and assumed to themselves the title of "clergy," while upon the general membership the term "laity" was conferred.

IN support of these three orders among the "clergy," it was claimed that they came in proper succession from the high-priests, the priests, and the Levites of the Levitical law. "Accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high-priest among the Jews, while the presbyters represented the priests, and the deacons the Levites." †

THESE distinctions were established as early as the middle of the second century. This led to a further and most wicked invention. As they were now priests and Levites after the order of the priesthood of the former dispensation, it was necessary that they also should have a sacrifice to offer. Accordingly, the Lord's supper was turned into "the unbloody sacrifice." Thus arose that which is still in the Roman Catholic Church the daily "sacrifice" of the mass, discussed in these columns three weeks ago. With this also came a splendor in dress, copied from that of the former real priesthood.

THE estimate in which the bishop was now held may be gathered from the following words of Ignatius in the second century:—

It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord himself. It is well to reverence both God and the bishop. He who honors the bishop has been honored of God; he who does anything without the knowledge of the bishop, does (in reality) serve the devil. ‡

The next step was for certain bishops to assert authority over other bishops; and the plea upon which this was claimed as a right, was that the bishops of those churches which had been established by the apostles were of right to be considered as superior to all others. As Rome was the capital of the empire, and as the church there claimed direct descent not only from one but from *two* apostles, it soon came to pass that the Church of Rome claimed to be the source of true doctrine, and the bishop of that church to be supreme over all other bishops. In the latter part of the second century, during the episcopate of Eleutherius, A. D. 176 to 192, the absolute authority of the Church of Rome in matters of doctrine was plainly asserted in the following words:—

It is incumbent to obey the presbyters who are in the church,—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the certain gift of truth, according to the good pleasure of the Father. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings (we do this, I say); by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally-known church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also (by pointing out) the faith preached to men, which comes down to our time by means of the succession of the bishops. For it is a *matter of necessity that every church should agree with this church*, on account of its *preëminent authority*. . . . Since, therefore, we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the church: since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are *thieves and robbers*. §

When this unwarranted authority was asserted during the bishopric of Eleutherius, it is not at all strange that his immediate successor, Victor, A. D. 192 to 202, should attempt to carry into practice the authority thus claimed for him. The occasion of it was the question of the celebration of what is now Easter, as related last week. This action of Victor is pronounced by Bower "the first essay of papal usurpation." Thus early did Rome not only claim supremacy, but attempt to enforce her claim of supremacy, over all other churches. Such was the arrogance of the bishops of Rome at the beginning of the third century.

THE character of the bishopric, in A. D. 250, is clearly seen by the words of Cyprian:—

Not a few bishops who ought to furnish both exhortation and example to others, despising their divine charge, became agents in secular business, forsook their throne, deserted their people, wandered about over foreign provinces, hunted the markets for gainful merchandise, while brethren were starving in the church. They sought to possess money in hoards, they seized estates by crafty deceits, they increased their gains by multiplying usuries. ||

† "Epistle to the Ephesians," chap. vi. and "To the Smyr-næns," chap. ix.

§ Irenæus "Against Heresies," book iv, chap. xxvi, par. 2; book iii, chap. iii, par. 2; and book iii, chap. iv, par. 1.

|| "On the Lapsed," chap. vi.

As the bishopric became more exalted, and arrogated to itself more authority, the office became an object of unworthy ambition and unholy aspiration. Arrogance characterized those who were in power, and envy those who were not. And whenever a vacancy occurred, unseemly and wholly unchristian strife arose among rival presbyters for the vacant seat. "The deacons, beholding the presbyters thus deserting their functions, boldly invaded their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order." *

These discussions gave an opportunity for the further assertion of the dignity and authority of the bishopric. Cyprian, "the representative of the episcopal system," as Neander relates, declared that—

The church is founded upon the bishops, and every act of the church is controlled by these same rulers. . . . Whence you ought to know that the bishop is in the church, and the church in the bishop; and if any one be not with the bishop, that he is not in the church. †

He insisted that God made the bishops, and the bishops made the deacons, and argued thus:—

But if we [bishops] may dare anything against God who makes bishops, deacons may also dare against us by whom they are made. ‡

Not long afterward, there arose another subject of controversy, which caused much contention with far-reaching consequences. As the bishops arrogated to themselves more and more authority, both in discipline and doctrine, "heretics" increased. Whosoever might disagree with the bishop, was at once branded as a heretic, and was cut off from his communion, as Diotrophes had counted as a heretic even the apostle John. Upon this point, Cyprian, the representative of the episcopal system, further declared:—

Neither have heresies arisen, nor have schisms originated, from any other source than from this, that God's priest is not obeyed; nor do they consider that there is one person for the time priest in the church, and for the time judge in the stead of Christ; whom, if according to divine teaching, the whole fraternity should obey, no one would stir up anything against the college of priests; no one, after the divine judgment, after the suffrage of the people, after the consent of the co-bishops, would make himself a judge, not now of the bishop, but of God. No one would rend the church by a division of the unity of Christ. §

He therefore argued that if any person was outside of this system of episcopal unity, and was not obedient to the bishop, this was all the evidence necessary to demonstrate that he was a heretic. Consequently he declared that no one ought "even to be inquisitive as to *what*" any one "teaches, so long as he teaches out of the pale of *unity*." In this way the truth itself could easily be made heresy.

OF the condition of the bishopric in 302, when the Diocletian persecution began, Eusebius says: "They were sunk in negligence and sloth, one envying and reviling another in different ways, and were almost on the point of taking up arms against each other, and were assailing each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity." Also

* Mosheim's "Ecclesiastical History," Century iii, part ii, chap. ii, par. 4.

† Epistle xxvi, chap. i. Epistle lxxviii, chap. viii.

‡ Epistle lxxiv, chap. iii.

§ Epistle liv, chap. v.

* Neander's "History of the Christian Religion," Vol. 1, Section Second, part i, div. 1, A, par. 5.

† Mosheim's "Ecclesiastical History," Century ii, part ii, chap. ii, par. 5, Maclaine's translation.

some who appeared to be pastors were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.

The scripture was indeed fulfilled. There had come a falling away; there was a self-exaltation of the bishopric; and THE TIME WAS COME WHEN THE MAN OF SIN, THE PAPACY, SHOULD BE REVEALED.

—♦—
Sunday in Canada.

THE General Assembly of the Presbyterian Church in Canada, at its meeting at St. John, N. B., on Monday evening, June 18, adopted the following, relative to Sunday, to which Presbyterians uniformly, but erroneously, apply the title, Sabbath:—

1. That every presbytery hold a conference on the subject of Sabbath observance during the year, and that presbyteries arrange to have the claims and obligations of the Sabbath brought prominently before the congregations within their bounds, and, also as far as possible, before the non-church going population.

2. That the ministers and members of our church exercise scrupulous carefulness with regard to the observance of the Lord's day, and seek by word and example to maintain the sanctity of the day.

3. That the assembly express its general approval of the bill for the better observance of the Lord's day, recently before Parliament, and records its appreciations of the efforts of the promoters of this scheme, Mr. John Charlton and others, and deeply regrets the action of the Senate in throwing it out, after it had passed the House of Commons, and moreover the assembly strongly protests against that action.

In speaking on the subject, Dr. Armstrong said the Sunday newspaper, which began in the United States at the time of the war, was a greater evil than the war itself. The papers now were large sheets containing large masses of scandalous stories which were unfit for family reading. They were such that we would wish to lift them from our houses on a fork.

Dr. Armstrong moved that the report be received.

Rev. Mr. McKellar felt that the assembly should take particular notice of the treatment given the Sunday bill by the Senate. It was not right that the assembly should say that it deprecated this procedure, but it should raise its voice against it. It was too bad that such a body should be allowed to throw out a bill that provided for Sabbath observance. A stronger expression should be used in the recommendation in the report in reference to the bill's usage by the Senate. He moved that the assembly raise its voice against the action of the Senate in throwing out the Sunday bill and would even go further to say that that body should be abolished altogether. It would be a step toward liberty, and no body would welcome the abolishing of the Senate more than the Presbyterians of Canada. He also moved that the feelings of the assembly on the subject be forwarded to the Senate.

Rev. E. Nichols moved,

That presbyteries be recommended to appoint deputations to wait upon members of Parliament and parliamentary candidates within their bounds, with a view to securing their support for legislation providing for the better observance of the Lord's day.

Rev. Mr. McKellar said he believed it was the sentiment of this country that the sooner the Senate was done away with the better. Any body that would throw out such a bill was not worthy of existence. The Senate meant to allow our children to grow up in that way that they would desecrate the Sabbath law. The people of to-day were afraid to speak their minds

for fear of giving offense, but we must speak for our liberty.

Mr. Nichol said he was told that we were on the eve of an election, and he was also told that nearly every member in Ontario had pledged himself to prohibition. They could probably be induced to support the Sabbath bill.

Rev. Mr. Monroe was afraid that it would be a great battle to save our Sabbath, and he felt the people must vigorously get into the work.

Mr. Nichol's resolution was carried, and the report was adopted as a whole.

Dr. Campbell said Montreal was greatly affected with the Sunday newspapers, managed by a class of men who called themselves free thinkers. The papers were put under the very noses of Christian people, and gave much offense. In refusing to pass the bill the Senate had made a great political offense, which was for them worse than a crime.

Mr. Walter Paul, of Montreal, agreed with what Dr. Campbell had said.

Dr. Thornburn, of Ottawa, thought Sunday funerals were most objectionable features. They interfered with the Sunday schools, and he believed they should be done away with. The Sabbath was not as well observed as it was ten or twenty years ago, and they were going down hill.

—♦—
Why Not?

THE *Evangelist* has the following paragraphs which are suggestive:—

The *Independent* notes that the Southern Assembly has given one of its committees a task of no small difficulty. It all grows out of the case of Miss Sadie Means. She was an active Christian, who, in seeking employment, finally found it in the telephone exchange, at Columbia, S. C., where she was obliged to work, or at least to be in attendance, for two or three hours on Sunday. The session of her church took notice of the matter, and finding her unwilling to give up the situation, she being obliged to earn her living, asked her to withdraw from the church. This she refused to do, and thereupon the session expelled her, by a majority vote. The case was taken to the Presbytery, and the action of the church or session was sustained. Then she appealed to the Synod, where, after a protracted discussion, the decision was reversed. And now the church has just had the case before the Assembly, where the decision of the Synod was reaffirmed, thus fully restoring the young lady to her place in the church. Lest the cause of Sabbath observance should suffer by this decision of the matter, an able committee has been constituted to report on the whole subject. Our contemporary says:—

The Committee on the Sabbath had reported a healthier sentiment on Sabbath observance, though there was little gain in the way of Sunday traveling or baseball. It had discussed what is necessary Sunday work, and had admitted that if hotels and street cars are a Sunday necessity, then a Christian may be employed by them and work on Sunday, taking remuneration therefor, and that some might argue that telephone and telegraph companies are equally a necessity. The committee struck out these references to certain possibly necessary work and appointed a committee of seven whose business it shall be to report to the next Assembly stating just exactly what work is necessary on the Sabbath and may be engaged in. Really this is a serious task, and is putting the Assembly into very difficult legislative work. We had supposed that about all that we can do is to lay down the general principle of Sabbath observance and leave the application of it to the individual conscience enlightened by the Spirit of God. It will be a very curious thing for the committee to report that the mail may or may not be carried on Sunday, that a milk cart may or may not travel, or that a church member may telegraph the news of sickness or death, but cannot be a telegraph clerk. Shall we have, as the old Rabbins gave us, a law how far one can walk to church on the Sabbath; or shall we be told that one may drive a span of horses on the Holy Day but not drive tandem?

The question suggested by this is, Why not? The Southern Presbyterian Church, in common with most other Protestant denominations, demands that the State shall do this very thing, namely, specify

certain things that may not be done on Sunday; and shall the church be less explicit in the rules that are to govern its members than is the State with its citizens? Another incongruity is that in this matter the State is more strict than is the Presbyterian Church. The work that Miss Means does in Columbia on Sunday is under the law of South Carolina illegal, and she might be arrested and fined \$1.00 and costs every time she is found engaging in it. It is safe to say too that if she were a Seventh-day Adventist she would be so arrested and fined, and every Presbyterian preacher in the State would protest loudly against any modification of the statute, denounce "Sabbath-breaking" as anarchy, and demand the enforcement of the law. Somehow or other there is still a good deal of inconsistency in the world notwithstanding the blazing light of the Nineteenth century.

The *Evangelist's* note contains however much good sense. Such a code of rules as is contemplated would be entirely out of place in the church and is equally out of place in the State. But we doubt if either the *Evangelist* or the Southern Presbyterians see it in this light.

—♦—
Religious Persecution in Maryland.

MAY 20, Elder S. B. Horton, a Seventh-day Adventist minister, at present located at Church Hill, Md., where he has been laboring for some months, and where a small church of that faith has been raised up, received the following notice, which we give *verbatim et literatim*:—

Church Hill, Md.

We the undersigned company of citizens of Co. Q. A. [meaning Queen Anne County] do hereby notify you Mr. Horton wife and the young man that you have there as a spye to move out by the 21st of June 1894 (that is tomorrow) with your goods and chattels and not to return for we have put up with you as long we intend. As you are causing our heretofore law abiding citizens to be brought before the Justice of the peace for violation, to serve a term in Jail or the house of correction, whereas their families will have to suffer the wants of support. All due respect to you as man but none of your docterine. We are a determined set.

CITIZENS OF VACINITY.

(Cross-bones and bloodstains.)

Writing to a brother minister concerning this notice, Elder Horton says:—

I have been preaching the gospel of Jesus Christ. I have treated all men with consideration, and have been recognized as a citizen, having been called upon to pay town taxes, and have not interfered with the civil or religious rights of men. They charge me with stirring up the people and teaching them anarchy, when, as a matter of fact, I have endeavored only to hold forth the word of life which is the Holy Scriptures. For this they are seeking my destruction.

Some of our church company have been arrested for working on Sunday ostensibly, but in reality because they are keeping the Sabbath of Almighty God. It is well known that others work on Sunday without protest. But "Satan has come down with great wrath, knowing that he hath but a short time," and the poor misguided opponents of the truth are being deluded into fighting against God and his people. I well know that the words of the Saviour, "If ye were of the world, the world would love his own: but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you," are just as true to-day as when spoken in person by the Lord. And I well know that our Master was accused of perverting the nation, stirring up and teaching the people contrary to the established religion. But the Lord has said, "Remember the word that I said unto you, The servant is not greater than his lord, If they have persecuted me, they will also persecute you. . . . But all these things will they do for my name's sake, because they know not him that sent me. . . . These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." And so the Lord's will be done, "for I know whom I have believed, and am persuaded that he is

able to keep that which I have committed unto him against that day."

At this writing, Elder Horton is still at Church Hill, and will doubtless remain there until it is thought best by the officers of the Atlantic Conference, under whose directions he is laboring, to go elsewhere. True, the people of Church Hill may do him violence. Such things have happened even in the nineteenth century, and in "free America," but they can go only as far as God permits; and in this case as in all others, he will make the wrath of men to praise him, and the remainder of wrath he will restrain. Elder Horton's confidence is not misplaced. The ill temper of the people of Church Hill, or we should say of a portion of the people of Church Hill, will only fall out to the furtherance of the gospel; others will have a curiosity to know what all the stir is about, and when they discover that Elder Horton teaches only Bible doctrine, being able to give a "Thus saith the Lord" for every position taken, and doctrine inculcated, some of them will be honest enough to obey the truth notwithstanding the wrath of men and devils.

There is nothing meaner than the spirit of persecution. These Church Hill people profess great indignation because Adventists do not obey the civil law in the matter of keeping Sunday, and then they unlawfully warn a man out of town and threaten him with violence if he refuses to go! What regard they must have for the law of the State, to be sure!

A Question of Church and State.

THERE is to be no opposition, we believe, on the part of Roman Catholics, to the adoption of an amendment to the constitution of this State, which shall forbid any diversion of public moneys, raised for the public schools, to sectarian schools. They agree that no money shall be appropriated to parochial schools, and that the public schools themselves shall be kept entirely free from sectarian control.

This is a wise concession; but a contest is to be made over the rest of the proposed constitutional amendment. At a hearing granted last week, representatives of the Roman Catholic and Jewish denominations were heard in opposition to a constitutional inhibition of appropriations to orphan asylums, protectories and similar institutions where boys and girls of the neglected and delinquent classes and other unfortunates are received and cared for. On the part of the Jews it was denied that there are any sectarian teachings in their orphan asylum, or that a cent of the money received from the State is used for any other purpose than that of making the children good citizens. On behalf of the Catholics one argument was, that it cost the State much less to have the dependent classes cared for in private institutions than it would to establish institutions of its own for the same purpose. But the economical argument is really not a very strong one. Whatever it is the duty of the State to do, it ought to do and do well, and do at its own expense.

Of course reasons can be given in favor of helping such a charitable institution as Burnham's Farm, where boys are received and carefully trained to become useful citizens, and where the primary purpose is not a religious but a benevolent purpose. This enterprise is, however, under the care of Protestants and is sectarian, in the sense that it is Protestant

rather than Catholic or Jewish. If such an institution as this were admitted as an exception, it would manifestly be impossible to exclude Hebrew orphan asylums and Catholic protectories from the same benefits.

It was pointed out by one of the Catholic speakers that, according to the certified statement of the Comptroller of New York City, Catholic institutions received in 1893, \$603,815; Protestant, \$502,729, and Hebrew, \$148,000. The fact that Protestant institutions are participants in the use of public funds is, of course, not a valid reason against the amendment. If the Catholic Church were not represented in this country, and there were none but Protestant denominations, or *vice versa*, there probably would not be so strenuous an effort to prevent sectarian appropriations. But Catholics and Protestants are here face to face, and the question of appropriations is bound to stir up jealousies and animosities between them. The only way to have peace is to prohibit the appropriation of public funds, either State or municipal, to institutions under sectarian control. This is not only a question of expediency but of principle—the sound principle of the entire separation of Church and State. No matter whether Protestant or Catholic institutions get the bulk of the appropriations. Let all fare alike. Put both on the same absolute equality. Let neither have a cent from State or city.—*The N. Y. Independent.*

Church and State.

Sunday Law Persecutions.

MANY there be who vainly imagine that persecution is not possible in this enlightened age. If told that the Russian Government is engaged in a course of systematic persecution of Stundists, Jews, and Baptists, many of whom are now languishing in jails for the sake of their religion and who are sent in detachments, large or small, in company with common criminals to remote districts of Siberia or trans-Caucasia, there to expiate their heresy, without trial of any sort, and that at the mere word of suspicion from a bigoted priesthood or an equally bigoted police, this followed by command of governors of provinces; and their homes broken up, their children taken from them, and they themselves transported to the most inhospitable regions of the whole empire for a term of years, in most cases to die in exile,—these things are received with an air of incredulity, or with the answer: "That is in despotic Russia."

Yes, but if equally infamous things are carried on in this country, and that by professed Protestant Christians, are these any better than Russians? If that is despotism, and who would deny it, what is this but despotism? If that is persecution, what is this but persecution? If that is actuated by a spirit of bigotry, what is this, and what better are those who engage in it than the rest of the bigots? If men are deprived of their liberties for conscience' sake, compelled to languish in damp, dismal jails, where they contract disease from which they die, are compelled to work in the chain-gang with common criminals for no other reason than that they dare differ from their neighbors in matters of religion, dragged from court to court at the behests of secret informers, bigoted officers, narrow-minded juries and partisan judges? All this, and more, in this boasted land of liberty,

what are we better than other bigots? And what better is this country than Russia? and we better than the Russians? And if such things are possible under religious laws in Russia, and the enforcement of Sunday laws in this country produce similar results, where is the difference? If Russia's laws should be modified, what should be done with these? We will leave the reader to say.—*H. F. Phelps, in the Argus, Red Wing, Minn.*

How It Works in Russia.

THE AMERICAN SENTINEL cites some statements made in regard to holidays before the Committee on Education and Labor of the United States Senate, on December 13, 1888. At that hearing Mr. Crafts submitted a paper which purports to be "questions" by workmen to himself, and his answers. One of these workmen asks him the question, "Could not this weekly rest-day be secured without reference to religion, by having the workmen of an establishment scheduled in regular order for one day of rest per week, whichever was most convenient, not all resting on one day?" Answer—"A weekly day of rest has never been permanently secured in any land, except upon the basis of religious obligation. Take the religion out, and you take the rest out. Greed is so strong that nothing but God and the conscience of a man can keep him from capturing all the days for toil." It is a suggestive fact that in Russia "religious obligation" demands usually two, and often three days a week from the time devoted to toil, and that these days are usually spent, not in rest, but in drinking. If the ecclesiastical authorities of that country could be induced to lessen the number of saints' days and church festivals, it would be an excellent thing for Russian industry.—*Free Russia.*

Wants More of the Same Kind.

SUNDAY, June 10, Senator Daniel J. Bradley, an Independent Democrat of Brooklyn, and a member of the legislative committee which is now investigating the police department of this city, took a little tour of investigation on his own account disguised as a countryman. Starting out from his cigar store in Brooklyn,—which was doing business as usual,—the senator directed his steps toward New York. This is his story as related in the *Evening Sun*:

I strolled aimlessly up the Bowery and at every five steps I saw barkeepers peering from their doors and beckoning to their old customers to come in. And the policemen were all there standing in front of saloons and looking as nonchalant as cigar store Indians, but never looking toward the doors from which men emerged wiping their mustaches and heaving sighs of relief.

When I reached Steve Brodie's saloon, near Grand Street, I paused to look at the trophies of the bridge jumper, and it was then that the event of the day occurred. A well-dressed young man came out of the saloon, and, after sizing me up, inquired if I had the time. I pulled out my watch, which is a pretty good one, and told him the time. He then politely asked if I would have a drink. I winked at him and declined, and he turned and went sorrowfully up the street.

I suppose that he wanted to give me some knock-out drops and get my week's share of the tobacco store receipts. But when he saw that wink he knew I was fly, and departed.

If it wasn't for looking at the calendar nobody would know that it was Sunday on the Bowery. Clothing, hat, shoe, and furnishing stores were all open wide.

This, it must be remembered, was in a city and State which have a Sunday law. But the law is not enforced. As has been

brought out in the investigations of the legislative committee of which Senator Bradley is a member, the police are bribed to wink at violations of the law. Those who pay are permitted to keep open; those who refuse or neglect to contribute regularly are arrested. Thus the law serves only to corrupt the police force.

But notwithstanding the use made of the Sunday law already on the statute books, Senator Bradley wants more of the same sort, and told a reporter that he intends to introduce a bill at the next session of the legislature to close everything on Sunday except restaurants and drug stores—and policemen's extended palms; the latter close only on a bribe or on the collar of some poor victim who refuses to "divvy up."

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"Orthodoxly" Insane.

JUNE 18, a bright little school boy was murdered in this city by his father who had become insane by brooding over the death of his wife which had taken place some months previously. The insane father after sending three bullets into his child's brain turned the weapon on himself. The father was much attached to the boy and the neighbors now recall the fact that he was often heard to remark, "When I go, Walter will go with me." The boy, an exceptionally manly little fellow, was also much attached to his father. The secret of this sad affair is thus told by the *World*:—

Upon the table at which the distracted father was seated when the tragedy took place was an open hymn book. The covers had been bent back so that it could not close, and inmates of the house now remember that throughout the early afternoon they heard the old man singing the verses of the hymn at which the book was opened. It was entitled "Beautiful Beckoning Hands," and read as follows:—

Beckoning hands at the gateway to-night,
Faces a shining with radiant light,
Eyes looking down from your heavenly home,
Beautiful hands they are beckoning, come.

Beckoning hands of a mother, whose love
Sacrificed life its devotion to prove;
Hands of a mother, to memory dear,
Beckoning higher the waiting ones here.

This hymn has always been a favorite with Forshay, but by a singular coincidence he had on Sunday evening heard it sung for the first time by its author, Rev. C. C. Luther, who is temporarily filling the pulpit of Dr. Knapp at the Macdougall Street Baptist Church. It was after a visit to his wife's grave at Greenwood Sunday afternoon, that Forshay had taken his youngest boy (he never went anywhere without him) to the church. On their return from church that evening he had taught the bright little boy the hymn, and together they had sung it over many times.

So it seems that this utterly unscriptural hymn was responsible in some degree at least for this terrible tragedy. The Bible declares, "The dead know not anything" (Eccl. 9:5); and that "his sons come to honor, and he knoweth it not" (Job 14:21); that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4); but popular theology teaches, as does the hymn referred to, that the dead are conscious in heaven beckoning to their friends on the earth. If this were true, and they were so beckoning, and it were possible for those left behind to rejoin the departed by death, what would be more natural than just such an act as that committed by an "orthodoxly" insane father?

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THE divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in any nation, should be exempt from equal taxation.—*James A. Garfield.*

What Rome Expects.

ACCORDING to the *Catholic Reading Circle Review*, during his recent visit to this city, Mgr. Satolli gave a private interview to Rev. Jacob McMahon, director of the League of the Sacred Heart in the cathedral, here and chairman of the executive committee of the Catholic summer school of America. During the course of the interview the subject of the summer school came up. Mgr. Satolli said he had heard of that institution of intellectual training and wished to learn fully its objects and methods. He listened very attentively to the explanation offered by Father McMahon, who described in detail the history, the objects and the usefulness of the school. Mgr. Satolli encouraged him and blest the work, saying: "From the experience that I have gathered in America, I do believe that it is the country of all others in which Catholic truth may have the largest field of action. We only need freedom of speech, and this is most ample in America. I would be very much pleased to see the Catholic summer school incorporate with its object, the presentation to the American people of the precise idea of the relations by which is established the harmony between the Church and the State, so much to be desired and so fruitful of good. In this matter I find a great want of knowledge in America. I am speaking about what is commonly called public ecclesiastical law, which precisely deals with the foundation, or better, the essential constitution of the Church and the State, and determines the limits of the action of both authorities in such a way as to prevent the conflicts that unfortunately disturb social peace and retard social progress."

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Leo Invites All to Enter the Fold

POPE LEO, in an encyclical letter dated November 7, 1885, reported by cable to the *New York Herald*, says:—

"We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of states to be modeled on the principles of the true church."

The pope issued at Rome, January 10, 1890, a letter in which he says:—

"Furthermore, in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always, and in the first place, to serve, as far as possible, the interests of Catholicism. As soon as they are seen to be in danger, all differences should cease between Catholics. Since the fate of States depends principally on the disposition of those who are at the head of the government, the church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights; who seek to break the alliance established by the nature of things between religious interests and the interests of the civil order."

The pope's encyclical letters of 1885 and 1890 are direct attacks upon the institutions of this country, and to them is due the great increased membership of the different patriotic associations.—*North American (Phila.), March 14, 1894.*

To Open Public Buildings on Sunday.

REPRESENTATIVE DURBOROW, who was an enthusiastic supporter of the bill providing for the opening of the World's Fair on Sunday, proposes to introduce a bill providing for the opening of the public buildings in this city on Sunday, and for keeping them open until six o'clock on the evenings of the week days. The congressman says that he expects much opposition from those who believe in the puritanical idea of the Sabbath as the only proper one, but that they will be overthrown. The opposition that the World's Fair Sunday opening bill met in Congress, Mr. Durborow thinks, will be arrayed against this bill also. He says he is not to be deterred by the experience of the Fair managers, who found that the people would not visit anything on Sunday but the Midway Plaisance. "I am led to believe," he says, "by the fact that this city is largely composed of intelligent, progressive, and liberal people, that the masses will gladly avail themselves of any chance to obtain pleasure and knowledge at the same time, even though it is to be done on Sunday. If we give the people here the opportunity they will show us that our efforts have not been wasted."—*Washington Cor. N. Y. Sun.*

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Breeders of Infidelity.

IF there is any bill that richly deserves to be passed by the present Parliament, it is the one for the abolition of religious prosecutions, which proposes the repeal of certain ancient laws, as, for instance, the law (Act 1 Edward VI., c. 1) "against such as shall unreverently speak against the sacrament of the altar;" the section of 1 Elizabeth, c. 2, which is directed against anything in derogation of the Book of Common Prayer; the section of 21 George III., c. 49, directed against Sunday lectures and debates; and so much of the Act of 6 George IV., c. 47, as relates to "blasphemy" in Scotland. One would think that the naming of these laws would be all the argument necessary to secure their prompt repeal: yet the *English Churchman* says of the proposal: "Thus the extreme radicals—we hope unconsciously—further the interests of Romanism and infidelity." Such laws as these are the outgrowth of Romanism, and the breeders of infidelity.—*Present Truth, London.*

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THREE Sundays of closed drug stores have not made the people any more satisfied with the mayor's narrow ideas of his duty in enforcing the laws. There were more cases last Sunday, where physicians and patients had to send to outside cities to get prescriptions filled. It is difficult to make the friends of those suffering from sickness, very enthusiastic over the "high moral ground" which, we are assured by the mayor's friends, is the sole ground for his enforcement of antiquated Blue Laws.—*Everett (Mass.) Republican.*

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Reversed.

IN the early days of Christianity in the Roman Empire, Christians were persecuted for refusing to serve as soldiers. Now a missionary in Japan complains of the action of the chief of the Japanese army in issuing an edict ordering soldiers professing Christianity to leave the service.—*Present Truth, London.*

The Parochial School in England.

At their recent annual meeting the Catholic bishops of England united with Cardinal Vaughan, the archbishop of Westminster, in a deliverance on public elementary education which coincides in many respects with the views of Archbishop Corrigan in regard to the public schools of this country. The deliverance is in part as follows:—

“That, while political power and the responsibilities of self-government are more and more devolving upon the masses of the people, and while obvious dangers menace the future of society, it is to the country’s highest advantage that religious principles of life and conduct should be deepened and strengthened in the souls of all during the period of elementary education, and that these advantages can be adequately secured, so far as the education of Catholics is concerned, only by Catholic public elementary schools, conducted under Catholic management.

“That Catholic parents cannot in conscience accept or approve for their children a system of education in which secular instruction is divorced from education in their religion.

“That Catholic parents cannot in conscience accept or approve for their children a system of religious education based upon private interpretations of the Bible given by school teachers, whether trained in religious knowledge or untrained.

“That the only system of religious education which Catholic parents can accept for their children is that given under the authority and direction of the Catholic Church, which they believe that Christ himself has appointed to teach all those things which he has revealed.

“That to take the management of schools intended for Catholic children out of the hands of those who represent the religious convictions of their parents, and to place it in the hands of public ratepayers who cannot represent those convictions, is a violation of parental rights, to be resisted as an unwarrantable attack upon religious liberty and upon a fundamental law of nature.

“That Catholic public elementary schools, satisfying the demands of the Education Department, have a right to as full a share of public money, whether from the rates or from the taxes, as any other public elementary schools in the country, and that it is unjust to deprive them of it because of the religious instruction required by the parents, which is given to the children attending such schools.

“That, in the present religious condition of the people of England, the State ought to observe a consistent and strict impartiality in respect to religious education, whether given in voluntary or board schools; and to distribute for ‘maintenance,’ to all public elementary schools fulfilling the requirements of the Education Department, an equal proportionate share of public money collected for public elementary education.

“That compulsory State education is an intolerable tyranny, unless due regard be paid by the State to the education of the children in their own religion; that happily, in the case of pauper and semi-criminal children, such regard is part of the English law, which makes provision for the education of such children in their own faith; and that, therefore, consistency and justice require that the children of

the honest working classes, who are compelled under penalties to attend school, should not be less advantageously provided for in respect to education in their own religion.”

A committee was appointed, with Cardinal Vaughan as chairman, to draft a bill for presentation to Parliament providing for the expenditure in the maintenance of Catholic schools of a proportionate part of the public money raised for the purposes of elementary education.—*New York Sun*.

An Iniquitous Proposition.

THE latest proposed Sunday iniquity is “the introduction of literature on Sabbath observance into school books.” It is scarcely necessary to say that it was a committee of the Reformed Presbyterian Synod that proposed this. Commenting on this scheme an exchange well says:—

Talk of Church meddling with or control of secular affairs, but did any one in the United States ever before hear of a proposition so outrageously audacious and insolent as that revealed by the name of this Covenanter committee? What wonder that such Protestants as these are opposed to the division of the public school funds in the interest of the Catholics! They want it *all* to serve their own purposes; they want to make the common schools, supported by the taxation of all classes of the people, the propagating grounds of their own narrow and intolerant notions. Of a piece with this demand is that of several Protestant lay organizations that only Protestant teachers shall be employed in the State schools. A western newspaper, mouthpiece of one of these sectarian societies, in declaiming against all teachers who are not Protestants, indignantly asks why Catholics should be allowed to teach in Protestant schools. *Protestant*, mind you, not *public* or *common* schools. It has come to this, that the schools of the people are held by one division of the church to be its property now, while the other division holds that they should be *its* private possession as soon as possible; and both agree in demanding that religion of some kind shall be taught therein all the time. All this in plain denial of the letter and spirit of the Constitution and of the law of equal freedom.

Dr. H. H. George was chairman, and of his report the *Christian Reformer* says:—

Dr. H. H. George . . . reported that he had corresponded with three leading school-book publishers; *viz.*: Ginn & Co., Boston; Potter & Co., Philadelphia; and the American Book Company, New York. The first mentioned thought it a grand idea, and would like to have the matter continued, and suggested that some sample manuscripts be prepared and submitted to the company. The second, or representative of the Potter & Co. firm, could see no objection to it, and would be quite willing to consider it further. The American Book Company did not know that it would be expedient. They were aiming to meet any public demand in the line of school books, but had not known of any demand in the direction of Sabbath literature for such books. The committee deems it advisable to take further steps to prepare some discussion of the subject of the Sabbath in a graded series to suit the different school readers, and also a more analytic discussion of the subject for the textbook on physiology, and have them submitted to these and other book firms.

This is a monstrous proposition. Mr. George and his confrères would be horrified at the idea of turning the common schools over to the Catholics, even where papists are in the majority; but they deliberately plan to seize the schools in the interests of their Sunday propaganda. School books have quite enough of the errors of so-called orthodoxy in them now without making them vehicles for conveying into every home the claims of the false Sabbath.

Theological Discussion.

“We don’t play the piano at our house on Sunday,” said the first little girl, “and you folks do. We ain’t heathens.”

“Neither are we,” said the second little girl, “but we don’t believe in usin up all

our religion on Sunday, so’s there won’t be none left through the week, like some folks does.”—*Indianapolis Journal*.

A PROMINENT French writer, in an article upon the capacity of the new rifles for destruction, says that a battlefield at the end of a general engagement between two such armies as European governments would be likely to put into the field would be covered with two or three hundred thousand corpses, crushed and mangled. There would be none left to bury the dead and pestilence would break out in the surrounding country. In such a state of affairs he declares War would be regarded as a monster in history, and that he would be sure to bring annihilation upon his own people.—*Exchange*.

WHILE the Holy Scriptures command us to be subject to “rulers” and to “the higher powers,” they in no wise require us to surrender our freedom of conscience or to obey the State in preference to God. Christ clearly distinguished between the things that are God’s and the things that are Cæsar’s. And while he always obeyed the civil law, he submitted to civil crucifixion rather than to surrender his claim as Messiah. Just so Peter and the other apostles when required by the Jewish clergy, vested with civil authorities, to abstain from preaching the cutting truths of the gospel, nobly answered: “We ought to obey God rather than men.” Acts 5:29.

No State which strictly adheres to its God-given functions over civil affairs will have any chance to persecute. Persecution is on the part of the Church a sign of apostasy; on the part of the State a prophecy of future political, social and economic ruin.—*John Vulleumier, in The American*.

“THE Dogs and the Fleas,” is a bold and somewhat overdrawn sketch of the present condition of society, wherein the workers are the dogs, and the bankers, bondholders, corporations and capitalists, both domestic and foreign, are the fleas, which are sucking the blood of the dogs and keeping the latter in a state of starvation.

This book tells much truth, but it also omits much. Our sympathies are with the downtrodden and oppressed everywhere, but capital is not alone responsible for the ills of labor. Thrift and Waste, Economy and Extravagance, must not be left out of the calculation. Nor is the assumption warranted that men with money and men without money differ essentially in their nature. The inhumanity of capital to labor is not greater than is the inhumanity of labor toward labor. Trade-unionism is quite as intolerant as capital. The inevitable conclusion is that the evils complained of in the book under discussion are due primarily not to any social or economic system, but to fallen human nature—wrong systems being themselves a result, rather than a cause.

WHEN a religion is good I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one.—*Benjamin Franklin*.

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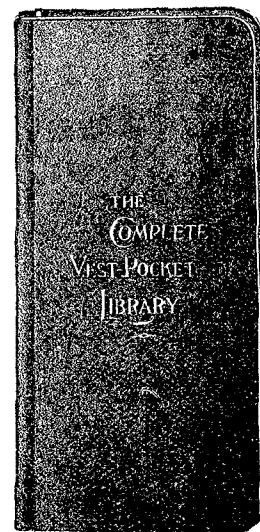
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NEW YORK, JULY 5, 1894.

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

THE *News*, of Paris, Tenn., objects to our criticism of the courts of that State for lending themselves to the persecution of Seventh-day Adventists. The *News* remarks:—

We do not believe the courts have convicted in this case upon the grounds of "religious persecution," but as justice blindfolded and knowing no man, religion or creed.

It makes not a bit of difference what the *News* believes; its unbelief cannot change the facts. In deciding one of these Sunday cases in Tennessee, Judge Hammond said:—

Sectarian freedom of religious belief is guaranteed by the constitution [of Tennessee]; not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practices of his creed.

The courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it.

This grants the very thing that the *News* denies, namely, that Sunday laws are religious, and that they rest upon the religious prejudices of those having control of legislation. The *News* should remember that it is better to be right than to be popular; better to stand for principle than for dollars and cents.

Another point(?) made by the *News* is this:—

We are a firm believer in religious freedom and the rights of every man being untrammled when it comes to divine worship, provided he does not practice and preach a religion that is detrimental to the public welfare. In this case we have no fight to make on the religious principles held by the believers of the Adventist Church, but as Sunday is regarded as the day of rest by all the States of the Union, and by the majority of the people, we do object to the practice of some in publicly going about their work on the day that is recognized and most generally held as being the Sabbath, or day of rest.

There are tens of thousands of just such firm believers in religious freedom. But of what value is it to any man to have the right to believe what he pleases if he is denied the right to practice as he believes? The Adventists believe that they ought not only to rest on the Sabbath day, but to habitually devote Sunday to secular pursuits. Of what avail is it for them to do the one if they neglect the other?

Some people have a religion so flexible that it can be readily adapted to their convenience; but not so the Adventists; with them the observance of the Sabbath and the secularization of Sunday is a sacred duty. They regard the Sabbath as the memorial of God's creative power, and as the pledge of his power to recreate, to make new, and to sanctify. On the other hand they regard the Sunday as a false Sabbath, a counterfeit of God's holy day, the mark or badge of the "mystery of iniquity," the "man of sin," "who opposeth and exalteth himself above all that is called God, so that he as God sitteth in the temple of God, showing himself that he is God." But those who have little or no conscience themselves, but have long been accustomed to follow the multitude, settle themselves down in a sort of satisfied self-righteousness and cannot understand why others should dare to displease the multitude—as though the multitude were God. Such forget, if they ever knew, that the Christian rule is: "We ought to obey God rather than men."

MOB law has run wild in Colorado, and the Adjutant-General of the State has been seized by a mob, and tarred and feathered. But it is not alone by mobs that the law is violated, and the rights of the people outraged. At Atlantic City, N. J., June 27, Mrs. Justus R. Rice, the evangelist, while preaching on the street, was arrested and taken before Recorder Goulden, charged with disorderly conduct. Before the beginning of the hearing she asked for time to secure witnesses, but the Recorder met her request with the reply: "I'll give you a dose of Jersey justice," and then he sentenced her to thirty days in the county jail, and to pay a fine of \$50. The matter was finally laid before Attorney Clarence Cole, who declared the woman's arrest and trial illegal and proceeded to draw up the papers necessary for her release. When magistrates themselves commit such things what wonder that the people make and execute laws when occasion seems to them to demand it.

THE world was startled on Sunday evening, June 24, by the assassination of President Carnot of France. As usual the assassin was an anarchist, but whether acting alone or as the tool of others is not known.

Only a few days prior to the assassination of President Carnot, a plot to blow up the czar's special train was discovered; and about the same time an attempt was made on the life of Premier Crispi of Italy.

Whether the anarchists designed to terrify the world by the assassination of several of the rulers of Christendom within a few days of each other may never be known, but whatever the intention there is probably not a crowned head, or indeed a very prominent man, anywhere, who has

not felt a degree of alarm bordering on apprehension of impending evil.

Ex-President Harrison has also received some unpleasant attention from a woman who proposes to assist him to "save the country," and this has caused Mr. Harrison's friends some uneasiness. An Indianapolis dispatch of the 26th ult. says:—

Her appearance at Harrison's house caused many of the friends of the ex-president to be solicitous for his safety, and to-day the superintendent of police was requested to instruct the patrolman on the Delaware Street beat to be specially vigilant and to bring to the station all loiterers found near the Harrison residence. Harrison himself, it is said, does not feel any concern for his safety, but friends believe that *social conditions are such that any man of special prominence is in danger from cranks.*

Truly "men's hearts are failing them for fear, and for looking after those things that are coming on the earth."

THIS note from the *Christian Cynosure* on the International Sunday-school Lesson for June 3, is a fair sample of the nonsense by which Sunday sacredness is sustained:

1. *The Passover instituted.*—Ex. 12:4. "This shall be to you the beginning of months." Their year had hitherto begun on the seventh of September. This change to the middle of March was to typify their new national life. The winter of their bondage was over; it was therefore fitting that they should date time from a fresh starting point. So the Sabbath was changed from the seventh to the first day of the week, and all Christendom reckons time from what is called "the Christian era." "They shall take to them every man a lamb." This was an entirely new ordinance.

Does the writer of this note mean to imply that the Sabbath was changed at the exodus? or does he mean simply that the change of the beginning of the year and the change of the Sabbath are parallel? If the latter, the folly of the proposition is but little less plainly marked than it would be in the former. A very essential element is lacking to make the cases at all parallel. In the case of the change of the beginning of the year the fact is plainly stated in the inspired record; while in the pretended change of the Sabbath the Scriptures are as silent as the grave, and do not so much as hint at any change by divine authority.

THE *Loyal American* says: "The A. P. A. should waste no time in a vain attempt to convert Romanists, but should labor without ceasing to transform some so-called Protestants into good Americans." And this missionary work which the *Loyal American* suggests should, like charity, begin at home.

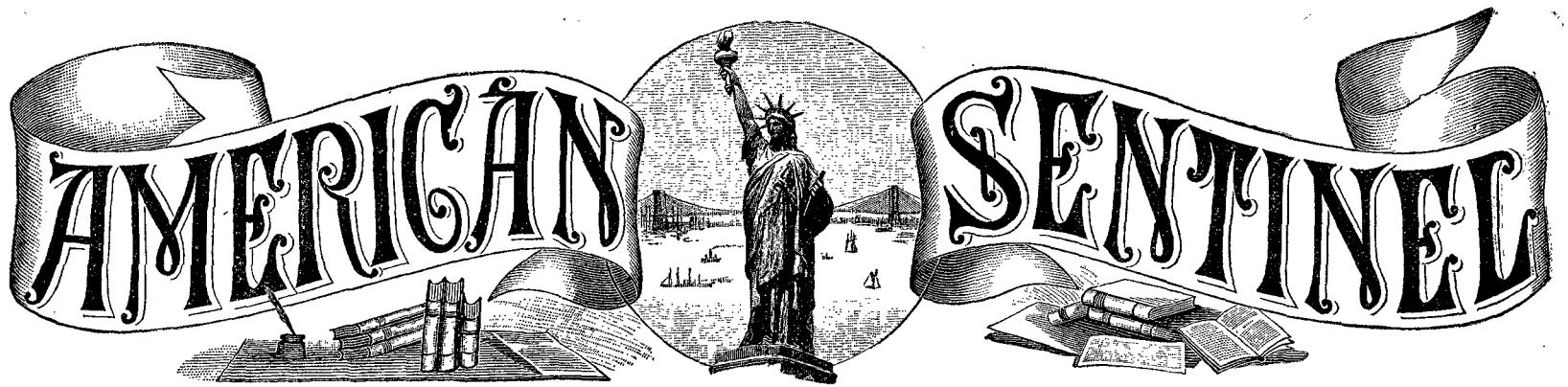
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 9.

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American Sentinel.

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ALONZO T. JONES, } EDITORS.
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A. F. BALLENGER, } ASSISTANT EDITOR.

As shown last week, there had come as early as the latter part of the third century of the Christian era, a falling away from the gospel of the Lord Jesus Christ, so that the way was fully prepared for the setting up of the papacy; but the perfect development of that power was not yet complete.

IN order to its perfect development the papacy must have the aid of the State. Before the bishop of Rome could be exalted to the place he was to occupy and be recognized by all the world as the head of the Church, other bishops must be forced into submission to him by the strong arm of civil power, and the forces were at work that were to accomplish this.

ONE very important factor in the setting up of the papacy was the Emperor Constantine. Coming to the throne, Constantine found Christianity a growing religious power in the empire, and after a time he conceived the idea of turning this new religion which seemed to be displacing paganism, to his own account; likewise the bishops, as we have seen, were grasping for civil power. As Draper says: "It was the aim of Constantine to make theology a branch of politics; it was the aim of the bishops to make politics a branch of theology." Both were in a measure successful.

OF the state of the Church at that time, Eusebius bears this testimony:—

When by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost, as it were, on the point of taking up arms against each other, and were assailing each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity, then the divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were yet crowding into the church, with gentle and

mild visitations began to afflict its episcopacy; the persecution having begun with those brethren that were in the army. But, as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some, indeed, like atheists, regarding our situation as unheeded and unobserved by a providence, we added one wickedness and misery to another. But some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.*

The persecution had caused all these divisions and disputes to be laid aside. Every other interest was forgotten in the one all-absorbing question of the rights of conscience against pagan despotism. Thus there was created at least an outward unity among all the sects of whatever name, professing the Christian religion in any form. Thus was molded a compact power which permeated every part of the empire, and which was at the same time estranged from every material interest of the empire as it then stood. Here was power which if it could be secured and used, would assure success to him who would gain it, as certainly as he could make the alliance. This condition of affairs was clearly discerned at the time. Constantine "understood the signs of the times, and acted accordingly."

"To Constantine, who had fled from the treacherous custody of Galerius, it naturally occurred that if he should ally himself to the Christian party, conspicuous advantages must forthwith accrue to him. It would give him in every corner of the empire men and women ready to encounter fire and sword; it would give him partisans not only animated by the traditions of their fathers, but—for human nature will even in the religious assert itself—demanding retribution for the horrible barbarities and injustice that had been inflicted on themselves; it would give him, and this was the most important of all, unwavering adherents in every legion in the army. He took his course. The events of war crowned him with success. He could not be otherwise than outwardly true to those who had given him power, and who continued to maintain him on the throne." †

* "Ecclesiastical History," book viii, chap. i.

† Draper's "Intellectual Development of Europe," chap. ix, par. 22.

CONSTANTINE was not the only one who saw this opportunity, but he being an accomplished politician, succeeded, while others failed. In addition to the advantages which offered themselves in this asserted unity of the churches, there was a movement among the bishops, which made it an additional incentive to Constantine to form the alliance which he did with the Church. Although it is true that all the differences and disputes and strifes among the bishops and sects had been forgotten in the supreme conflict between paganism and freedom of thought, there is one thing mentioned by Eusebius that still remained. That was the ambition of the bishops "to assert the government as a kind of sovereignty for themselves." Nor was it alone government in the Church which they were anxious to assert; but *government in the State as well, to be used in the interests of the Church.* For, as Neander testifies, "There had in fact arisen in the Church . . . a false theocratical theory, originating, not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments." ‡

This theocratical theory of the bishops is the key to the whole history of Constantine and the Church of his time, and through all the dreary period that followed. It led the bishops into the wildest extravagance in their worship of the imperial influence, and coincided precisely with Constantine's idea of an absolute monarchy.

THE idea of the theocracy that the bishops hoped to establish appears more clearly and fully in Eusebius's "Life of Constantine" than in any other one production of the time. There the whole scheme appears just as they had created it, and it was applied in the history of the time. The Church was a second Israel in Egyptian bondage. Maxentius was a second Pharaoh, Constantine was a second Moses. As the original Moses had grown up in the palace of the Pharaohs, so likewise this new Moses had grown up in the very society of the new Pharaohs. Thus runs the story as told by Eusebius:—

Ancient history relates that a cruel race of tyrants

‡ "History of the Christian Religion and Church," Vol. ii, Section Second, part i, div. i, par. 2.

oppressed the Hebrew nation; and the God who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when he had arrived at the age of manhood, and the time was come for divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from those by whom he had been brought up, openly preferred the society of his true brethren and kinsfolk. And in due time God exalted him to be the leader of the whole nation; and, after delivering the Hebrews from the bondage of their enemies, inflicted divine vengeance through his means upon the tyrant race. This ancient story, though regarded by too many as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the supreme God, and have sorely afflicted his Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as God's servant Moses had done, in the very home of the tyrants. Young, however, as he was, he shared not in the pursuits of the impious: for from that early period his noble nature (under the leading of the Divine Spirit), inclined him to a life of piety and acceptable service to God.*

Galerius sought to prevent Constantine's joining his father in Britain, but Constantine succeeded in eluding his vigilance. By the theocratical bishops this was made to be the flight of the new Moses from the wrath of the new Pharaohs. Thus the story continues:—

The emperors then in power, who observed his manly and vigorous figure and superior mind with feelings of jealousy and fear, carefully watched for an opportunity of inflicting some brand of disgrace on his character. But he, being aware of their designs (the details of which, through the providence of God, were more than once laid open to his view), sought safety in flight, and in this respect his conduct still affords a parallel to that of the great prophet Moses. †

As the original Moses, without the interposition of any human agency, had been called to the work to which the Lord had appointed him, so the theocratical bishops had the new Moses likewise appointed directly by the authority of God:—

Thus, then, the God of all, the supreme Governor of the world, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed. ‡

Eusebius knew as well as any other man in the empire that the legions in Britain had proclaimed Constantine emperor, precisely as the armies had been doing in like instances for more than a hundred years. He knew full well that Constantine held his title to the imperial power by the same tenure precisely as had all the emperors before him from the accession of Claudius. In short, when the bishop Eusebius wrote this statement, he knew that he was writing a downright falsehood.

WHEN Constantine marched against Maxentius, it was the new Moses on his way to deliver Israel. When the army of Maxentius was defeated and multitudes were drowned in the river, it was the Red Sea swallowing up the hosts of Pharaoh. When Maxentius was crowded off the bridge and by the weight of his armor sank instantly to the bottom of the river, it was the new Pharaoh and "the horse and his rider" being thrown into the sea and sinking to the bottom like a stone.

Then was Israel delivered, and a song of deliverance was sung by the new Israel as by the original Israel at their deliverance. In describing this, Eusebius uses these words:—

"Let us sing unto the Lord, for he has been glorified exceedingly: the horse and rider has he thrown into the sea. He is become my helper and my shield unto salvation." And again, "Who is like to thee, O Lord, among the gods? who is like thee, glorious in holiness, marvelous in praises, doing wonders?" §

Such adulation was not without response on the part of Constantine. He united himself closely with the bishops, of whom Eusebius was but one, and, in his turn, flattered them. Eusebius says:—

The emperor was also accustomed personally to invite the society of God's ministers, whom he distinguished with the highest possible respect and honor, treating them in every sense as persons consecrated to the service of God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he judged not of their exterior as seen by the vulgar eye, but thought he discerned in them somewhat of the character of God himself. ||

This worked charmingly. Throughout the empire the courtly bishops worked in Constantine's interest; and as Licinius only now remained between Constantine and his longed-for position as sole emperor and absolute ruler, the bishops and their political church-followers prayed against Licinius and for Constantine. As these "worldly-minded bishops, says Neander, instead of caring for the salvation of their flocks, were often but too much inclined to travel about and entangle themselves in worldly concerns,"* Licinius attempted to check it. To stop their meddling with the political affairs of his dominions, he forbade the bishops to assemble together or to pass from their own dioceses to others. This only tended to make the bishops more active, as the acts of Licinius could be counted as persecution. Licinius next went so far as to remove from all public office whoever would not sacrifice to the gods, and the line was quickly drawn once more in his dominion in favor of paganism. This caused Constantine's party to put on a bolder face, and they not only prayed for Constantine against Licinius, but they began to invent visions in which they pretended to see the "legions of Constantine, says Neander, marching victoriously through the streets at midday." †

These enactments on the part of Licinius furnished the new Moses with an opportunity to conquer the heathen in the wilderness, and to go on to the possession of the promised land and the full establishment of the new theocracy. War was declared, and Constantine, with the labarum at the head of his army, took up his march toward the dominions of Licinius.

ANOTHER step was now taken in furtherance of the theocratical idea, and in imitation of the original Moses. It will be remembered that, after the passage of the Red Sea, Moses erected a tabernacle, and pitched it afar off from the camp, where he went to consult the Lord and to receive what the Lord had to give in commandment to Israel. Constantine, to sustain his part in this scheme of a new theocracy, and as far as possible to conform to the theocratical plans of the bishops, likewise erected a tabernacle, and pitched

it a considerable distance from his camp. To this tabernacle he would repair and pretend to have visions and communications from the Lord, and to receive directions in regard to his expected battles with Licinius.

He soon carried this matter somewhat farther, and provided a tabernacle in each legion, with attendant priests and deacons, and also another which was constructed in the form of a church, "so that in case he or his army might be led into the desert, says Sozomen, they might have a sacred edifice in which to praise and worship God, and participate in the mysteries. Priests and deacons followed the tent for the purpose of officiating therein, according to the law and regulations of the Church." ‡

Such was the original establishment of State chaplaincies. And it is but proper to remark that the system, wherever copied, has always been worthy of the original imposture.

The outcome of the war between Constantine and Licinius was the defeat and subsequent murder of the latter. And when, in violation of his solemn oath to his sister Constantia, Constantine caused Licinius to be executed, the courtier-bishop, Eusebius, justified the wicked transaction as being the lawful execution of the will of God upon the enemy of God.

WHEN Constantine went to take his seat as presiding officer in the Council of Nice, his theocratical flatterers pretended to be dazzled by his splendor, as though an angel of God had descended straight from heaven, and Eusebius, who sat at Constantine's right hand that day, thus testifies:—

And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God. §

Constantine, to sustain his part in the farce, declared openly in the council that "the crimes of priests ought not to be made known to the multitude, lest they should become an occasion of offense or of sin;" and that if he should detect "a bishop in the very act of committing adultery," he would, as Theodoret relates, throw "his imperial robe over the unlawful deed, lest any should witness the scene," and be injured by the bad example. || And when the council was closed and the creed for which they had come together was established, he sent a letter to the "Catholic Church of the Alexandrians," in which he announced that the conclusions reached by the council were inspired by the Holy Spirit, and could be none other than the divine will concerning the doctrine of God.

AFTER the council was over, he gave a banquet in honor of the twentieth year of his reign, to which he invited the bishops and clergy who had attended the council. The bishops responded by pretending that it seemed to be the very likeness of the kingdom of Christ itself. At the banquet "the emperor himself presided, and as the feast went on, called to himself one bishop after another, and loaded each with gifts in proportion to his deserts." This so delighted the bishops that one of them—James of Nisibis, a member of that monk-

§ *Id.*, chap. xxxviii. || *Id.*, chap. xlii.

* "History of the Christian Religion and Church," Vol. ii, Section First, part i, div. A, par. 26.

† *Id.*, Section First, part i, div. A, par. 27.

‡ "Ecclesiastical History," book i, chap. viii.

§ *Id.*, book iii, chap. x.

|| "Ecclesiastical History," book i, chap. xi.

* "Life of Constantine," book i, chap. xii.

† *Id.*, chap. xx. ‡ *Id.*, chap. xxiv.

ish tribe who habitually lived on grass, browsing like oxen, was wrought up to such a height that he declared he saw angels standing round the emperor. Constantine, not to be outdone, saw angels standing around James, and pronounced him one of the three pillars of the world. He said, "There are three pillars of the world: Antony in Egypt, Nicolas of Myra, James in Assyria."*

Other instances of this mutual cajolery might be given, but space forbids. It was thus that the Church played the harlot with the world in the early part of the fourth century. And thus it was by proving recreant to the Lord and by courting the favor of corrupt princes, that the bishop of Rome was at last exalted to that place where he is described as sitting "in the temple of God, showing himself that he is God."

Christ or the State?

SOPHISTRY has force and is dangerous until brought face to face with truth.

In the *June Forum*, '94, the Right Rev. J. M. Farley, Vicar-General of the Diocese of New York, gave a rather orthodox view of the question of taxation of church property. He said:—

The citizen and resident, in return for protection, give their proper tax to the government and sometimes render it personal service. They have been personally benefited in a hundred ways by the orderly civil society which a good government has secured for them. They have made money, enjoyed all the relations of social life in perfect liberty, and are in debt to the government even when they have paid their taxes. But the churches also have made their return for the protection accorded them. They have paid no taxes, but they have labored night and day to secure to the State the best sort of citizens. They have preached at all hours and seasons the duty of loyalty to the State, and have spent more hours than the State could pay for in looking after the poor and helpless, in preventing sin and disorder, in keeping pure and wholesome the very elements which go to make a decent State.

This writer is treating the State as a responsible institution, aside from the members of society that go to make up the State, and the Church as an independent agent employed by the State, and looking to it for protection and reward. The fact is ignored that State and Church both have distinct fields. The State to protect the temporal interests of its subjects and the Church to promote the spiritual kingdom of Christ.

If the man serves the State as a citizen and then is required in church capacity to render additional service because of the protection given his church, he is under twofold obligation. If the State protects him as a citizen and then as a church member also, he gets a superfluity of protection. Absurdity.

But there is a point worthy our careful consideration as to the office work of the Church urged in this article. It is argued that the Church is working for the State and looking to the State for its pay. Now the question is, Is the Church working for the State or is she working for Christ? This is the central issue; and it is a mixed one now, for some are clearly serving the world while others are true to Christ. But let this be borne in mind that none are serving both. Christ said, "No man can serve two masters."

When a bribe is accepted, is not the acceptance itself a tacit agreement to work for the object asked in the giving of the bribe? Is not the receipt of wages itself

an agreement to do the work understood? The acceptance of the price is at once a sale acknowledged by the receiver. Thus, for the Church to receive the remittance of taxes as a stipulated price for services rendered, or to be rendered, is but to sell herself to the service of the State.

When the Church is so blind that she cannot see a glory in her calling that carries her beyond the acceptance of worldly gain in recognition of service rendered, there is great need of a reformation.

"Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4. The great stumbling-stone which seems to divert the minds of many in treating this subject is the inborn idea that the Church has duties to the State outside of and beyond those of the individual citizens which constitute the membership of the Church.

Suppose a case in which the members of a community discharge all their duties as citizens of the Government and the Government guarantees to those citizens all that is due to them from it by the protection of persons and property, in the peaceful pursuit of happiness.

Let this community organize itself into a church and put some of its property into church buildings. Has the relation of that people to the State changed? Has the relation of the State to that people changed? Not a particle. The idea that the Church as such is doing a work for which the State became indebted to it is superstitious folly.

Let it be ever borne in mind that when a citizen has discharged his duties to the State as a law-abiding patriot, if he should become a church member, he would owe the State no more, and when the State accords to him the protection of person and property in the full enjoyment of his natural rights, its work is done, whether he is or is not a church member.

When a citizen is faithful as such to the State, he enters the Church not to work for the State, but to work for Christ. The theocratical idea is that the citizen who is a church member owes more of service to the State, and that the State is in debt to him for such service; that is to say, that the church member has more claims on the State or that he is a special favorite of the State. In other words, this plan puts a premium on church membership and church organization.

H. E. GIDDINGS.

Gunn City, Mo.

A "Dangerous" Sect.

RUSSIAN papers just to hand announce the appearance in the government of Ekaterinoslav of another of those religious sects that, while exciting the fear and disgust of the Orthodox Church, draw down upon themselves the vigorous hostility of the civil authorities. The new body is the result of a split in the Mennonite sect, mainly made up of Germans, and has established itself at Kotlarevka, under the title of "The New Mennonites." The pastor of the flock, one Edward Friedrich, recently applied to the governor of Ekaterinoslav for permission to erect a chapel, and in the investigation which followed several peculiarities in the creed of the sect were disclosed. The new Mennonites, for example, forbid the taking of oaths in legal proceedings; they are bound to refrain from hostilities and the shedding of blood, even in times of war; and they are pledged by the articles of their belief to

take no part in condemning criminals to death. The governor of the province, with the sanction of the local bishop, found the sect to be "exceedingly injurious to the welfare of the empire," and refused to authorize the erection of a new Mennonite chapel. It further transpiring that the sect had been active in snatching into its fold simple and unsuspecting members of the Orthodox Church, the civil authorities sent one of the "perverts" to prison, and would have treated Rev. Friedrich in like manner had he not taken train to the frontier. In view of these eloquent facts, the Russian press proclaims, with a unanimous voice, the need of immigrant missionaries who will struggle, with all the power of the Orthodox Church, against heresies so wicked as those of the new Mennonites. Yes, it is the old story. The great pillar of autocracy in Russia to-day is the Orthodox Church, and to the autocratic party religious freedom is "Nihilism" in the domain of faith. You have only to bring rationalism into the belief of the Russian peasant, and his superstition in favor of despotism will go by the board. That is why new sects are found to be so "injurious to the welfare of the empire."—*Free Russia*.

The Woman's Christian Temperance Union on Church and State.

IN Leaflet No. 31, published by the National Woman's Christian Temperance Union for the Sabbath Observance Department, is found the following:—

Question. Does not a Sunday law favor a union of Church and State?

Answer. How can two things be united that have nothing in common? You cannot unite an organization with a principle. The organized State must unite with an organized Church, as in England and Scotland. Here no one denomination could gain such precedence. Moreover, we have State Sabbath laws, and they nowhere tend to a union of Church and State, and no more would a national law. Probably no one in the country desires such union in any form and it is rendered impossible by our Constitution. This is a veritable "man of straw."

The best way to determine whether this gentleman is made of straw is to pull off his mask and dissect him. We suspect that his looks are deceiving. We think that upon examination there will be found between his appearance and his real character about the same difference that exists between a lamb and a dragon. See Rev. 13:11.

Let us approach this personage (the Bible calls him a "beast," the very image of his father, Rev. 13th chapter) with caution, for he is very nervous, and does not like to be examined. The writer of the leaflet asks, "How can two things be united that have nothing in common?" Answer. By changing one or both of the things so they will have something in common. The true Church of Christ and a properly constituted State will never have any interests in common; but when the Church loses her hold upon God and appeals to the State for power to accomplish her aims; and when the State responds to the appeal, and espouses the cause of the Church, then the two are united in their interests and methods.

This is the condition of affairs in the United States to-day. Congress is besieged with "Christian(!) lobbyists," and flooded with petitions from churches; representatives from the National Woman's Christian Temperance Union are found in the committee rooms of the capitol. Why are they there if the Church

*Stanley's "History of the Eastern Church," Lecture v, par. 34.

and the State have nothing in common? And why do they maintain a department of legislation if they have nothing in common with the Government? Why was the statement made at the Elgin Sunday convention, that "the interests of the Church and the State are united"? And why does Mrs. Bateham say in Leaflet No. 15 "that Christianity is part of the law of the land"? If Christianity is part of the law, then isn't the State trying to uphold Christianity and to advance its interests? And isn't that just what the Church is endeavoring to do? It is true then that they have something in common; but it is just as true that they ought not to have anything in common. It is only an apostate church and a ruined State that are united. They should neither be united nor opposed, but simply let each other alone.

"But," says the writer of the leaflet, "you cannot unite an organization with a principle." Isn't the Woman's Christian Temperance Union united to the principle of temperance, and prohibition, and Sunday legislation, as well as to many other principles? If an organization cannot unite with a principle, it can at least adopt the principle which amounts to the same thing. It is not necessary that an organized State should, by express terms, be united to an organized church in order to have a union of Church and State. A comparison of three cases will illustrate this point.

Case one: Suppose the organized State of Illinois should adopt the organized Presbyterian Church, as a State church. No one will deny that this would be a union of Church and State. Now, what would follow from such a union? Would the State pay the grocery bills of the members of this church? Would it buy their clothing? or furnish them with any of the necessities of this life?—No, nothing of the kind; that is not the purpose of such a union. The object is to secure the coöperation and assistance of the State in matters pertaining to the church. What, then, is the purpose of the Presbyterian Church? How came this organization to have an existence? There is but one answer to these questions. There were certain doctrines which some people believed should be taught and obeyed in the world. The sum of one's religious belief constitutes a religious creed; and a creed which is held by a number of individuals is a common creed. From some of its characteristics, this common creed was named "Presbyterianism," and the people who organized themselves together for the purpose of promulgating this creed constitute the Presbyterian Church. No church, as such, cares for anything except its creed; no church would ever have had an existence but for its creed. And when any church unites itself with the State, it is for the express purpose of having the State use its power and influence to secure the general adoption of its creed. The creed becomes a part of the law of the land, and the enforcement of that part of the law is religious persecution.

Case two: Let us imagine that Michigan is afraid of a union of Church and State. The people have resolved never to allow the State to be joined to any church. "But surely," they say, "it can do no harm for the State to adopt a religious creed, provided, that in the arrangement, no mention is made of a church. And as a majority of the citizens are in favor of Presbyterianism, we will have the State

adopt the principles of that creed." And then they exclaim triumphantly, "No union of Church and State here; you cannot unite an organization with a principle!" But any one can see that under such an arrangement Michigan would be united to the Presbyterian Church, just as certainly as would Illinois. In both States Presbyterianism would be a part of the law of the land, and in both cases the enforcement of that part of the law would be religious persecution. Let any State adopt the Roman Catholic creed, without saying anything about the church, and see if the Woman's Christian Temperance Union would not cry, "Church and State"!

Case three: Now suppose that the State of Pennsylvania simply adopts Christianity. Would not that be a union of Church and State? If not, why not? If adopting the Presbyterian creed creates a union with the Presbyterian Church, why does not the adoption of Christianity create a union with the Christian Church? Most certainly it does. As there is but one way to benefit the Presbyterian Church, and that by the advancement of its creed, so there is but one way to help the Christian Church, and that is by propagating and sustaining its creed. Whatever is done for Presbyterianism is done for the Presbyterian Church, and the same is true of Christianity and the Christian Church. When we advance the interests of a man we benefit the man; and when we advance the interests of a church, we benefit the church.

"But," says one, "Christianity is not a persecuting religion." Of course not; hence we know that when a religious body seeks for legislation to enforce its creed, it is not a Christian organization at all, no matter how much it may claim to be such, and its creed is not Christianity. It is only a counterfeit Christianity which seeks to become a "part of the law of the land," and only a counterfeit Christian that tries to make it such.

But if the State adopts Christianity, without reference to any sect, and every one is allowed to interpret the Bible for himself, will there be persecution then? Such a thing never was done and never will be. Christianity must be defined or it cannot be enforced. You cannot call everything Christianity. If a State should profess to adopt Christianity, without definition, the courts would soon begin to define it, thus interpreting the Bible for the people. The creeds of the different so-called Christian denominations are simply so many different definitions of Christianity. The definition given to Christianity by any State constitutes the State creed, and those who accept the State creed, together constitute the State Church. Pennsylvania has adopted Christianity, as a State religion, and she has begun to define it. The State tries to enforce the observance of Sunday, as the Christian Sabbath; but this cannot be done without interpreting the Bible, and wrongly interpreting it, too.

The writer of the leaflet says, that "we have State Sabbath laws, and they nowhere tend to a union of Church and State," but she avoids giving a reason for her statement. The fact is, Sunday laws are the chief step in a union of Church and State. Perhaps the writer will ask, "Why is there no persecution from Sunday laws?" We reply, There is; a Sunday law was never enforced without persecution. And if there is a place where

such laws do not persecute, it is because they are not enforced. The leaflet under review argues that because the State Sunday laws do not persecute when not enforced, therefore a national law will not persecute when it is enforced. Still air never blows anybody away, therefore how can a cyclone be dangerous?

One thing more we wish to examine in this so-called "man of straw." The writer claims that a union of Church and State "is rendered impossible by our Constitution." How is it rendered impossible? Why, the Constitution says, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Hence the National Woman's Christian Temperance Union acknowledges that an establishment of religion in the law of the land would constitute a union of Church and State. But if this is made impossible by the Constitution, as they say, why do they boast that this is a Christian nation, and that "Christianity is a part of the law of the land"?

This is not a "man of straw." He is a beast, and the organization that espouses him, will never be able to conceal his pedigree. A. DELOS WESTCOTT.

Leo XIII.'s Triumph.

Rome, June 9.

WHEN Leo XIII. began to try to bring about an understanding between Prince Bismarck and the Vatican, it was said to him: "Holy father, don't you remember that Bismarck declared he would never go to Canossa?" To this the pontiff replied: "We don't want him to go to Canossa, but he may come to Rome!" And this was brought about; and the *Kulturkampf* in Germany ceased; and a minister from Prussia—the late Dr. Von Schloezer—was sent to Rome to represent his government at the Vatican. This was, perhaps, one of the great triumphs of the pontiff's ability and gentle persuasiveness.

A triumph, probably still greater than even this, has just been achieved by the same pontiff. Russia, the natural enemy of Rome, the government particularly prominent amongst the governments of Europe for its persistent persecution of its Catholic subjects, has listened at length to the voice of reason, and admitted the right of the pope to seek every means of protecting his children in the faith. Diplomatic relations have been re-established between Russia and the Vatican, after a rupture that has lasted twenty-eight years! Since the time when such relations ceased between the two powers—the moral power of Rome and the material power of Russia—disagreements with other European nations arose, such as those of Prussia and Belgium with the church. These have been removed, and with great advantage to the peace of these nations. Now is the moment when another victory of Leo XIII. has to be recorded, and one which cannot be more complete. A journal hostile to Catholics, but of considerable influence, the *Corriere di Napoli*, says: "At the office of the Secretary of State in the Vatican, they may well be proud of having brought to a satisfactory conclusion a question which was frequently threatened with shipwreck."

This re-establishment of the Russian legation to the holy see is described as a

grand political and international act. The Emperor Alexander III. has comprehended fully the importance and the efficacious force of this act of reparation. In spite of its subjection to a hostile power, the papacy has regained a position to which nothing in the history of this moral power can be compared. The re-establishment of the Russian legation, says the *Moniteur de Rome*, proves what weight the pope has in the destiny of States. The voice of the public, besides, has hailed this event as a triumph of Leo XIII. Friends, and even enemies, admit this. "When a sovereign, such as Alexander III.," continues the *Moniteur*, "this silent and hesitating man, who weighs all things with the sentiment of peace, and the desire of making Russia great and powerful,—when such an emperor decides, after long negotiations, for such an initiative, it is because he has confidence in the loyalty of the pope, and that the moral ministry of the holy see is an unequalled force and help. This genius must have been attractive, and this collaboration be highly desirable, to conquer mountains of prejudices, and to cut down the granite of historic traditions."—*Special Correspondence from Rome to the Boston Pilot.*

Lynching by Wholesale.

[This article, by Bishop Atticus G. Haygood, in the *New York Independent*, affords much food for reflection.]

A STATE of civil war exists in seven or eight States of the Union. There are disturbances that destroy the peace and utterly subvert the social order of many communities. Municipal and county authorities find themselves helpless in the presence of overwhelming mobs. In at least six States troops are under arms and orders.

There are several "storm centers," most of them in that part of the United States we call the North—a section of our country claiming to be governed by peculiar reverence for law and the sacred rights of man.

These evil-freighted movements, inspired by discontent and directed by revenge, have barely touched that part of the country known as "the South"—a section that is not, by many good people, considered as a pattern of the civil virtues. But for the labor outrages North it is almost certain that none would have occurred South. The exceptions prove and illustrate the statement. There are very few foreigners in the Southern States; the law-defying strikers in Alabama and Tennessee are not Americans.

Few people seem to have the least idea of the gravity of the situation. Was the bombardment of Fort Sumter more significant of danger to the most sacred things in American institutions? If, as the Northern view states the case, the attack on Fort Sumter was a shot at the Constitution, these labor riots attack the rights of men that undergird the Constitution itself.

The industries of the entire nation are disturbed. Some forms of industry are paralyzed; others are being destroyed. Trade suffers at every point. The whole people are losers in the upsetting of values and in the general maleficent influence, diffusing itself like malaria out of Mississippi swamps—throughout every sphere of honest human activity and every department of legitimate trade.

But the disturbances in trade and the

upsetting of values are the least evils growing out of the present unparalleled state of things. Strikes that involve the living of several millions of the people are troubles of a very grave and portentous sort. But when strikes are attended with violence money gauges do not measure the losses that society suffers or the perils that overhang society.

When men—whether two workers or ten thousand—whose contracts are filled out, quit work they do only what they have absolute right to do. This right is complete and sacred. It is a right centered in the very heart of our institutions. So long as men simply refuse to work—meantime molesting no others in their rights—they may or may not be foolish; they are not criminal. But the moment men who have thrown down a job threaten with any form of hurt, to say nothing of death, others who wish to take it up, that moment they pass into the criminal class. They commit treason against mankind; they are in rebellion against the social order and the civil law.

They can no longer demand the protection of law; they defy law and merit its penalties; they despise in others the rights they claim for themselves. Society cannot exist if confederated men who will not work prevent, by violence, men from working who wish to work. The right to work is certainly as sacred as the right to quit work.

The continuance of such a state of things will bring anarchy complete and despotism absolute. The government that tolerates such a state of things is foolish; the government that condones it is blind; the government that winks at it is wicked; the government that cannot prevent or suppress it is weak and worthy of contempt.

That wage-earners may, or may not, have just ground of complaint against mine owners and other great corporations that employ them, plays no part in discussing their right to beat and kill other laborers for daily bread willing to do the work they refuse. That in many cases the workers, as well as those who buy the output of their labor, have grounds for complaint, few people will question for a moment.

But nothing that any mine owner, or other large employer, ever did to his employes is so bad as what some strikers do to men who—albeit they labor for bread—wish to work at jobs that strikers have thrown down. Nothing can be less justifiable than the mistreatment and killing of one set of men because we fall out with another, no matter what the objects of revenge have done or are capable of doing.

The employer may fix a scale of prices that makes living hard—even impossible; but he cannot beat and kill men to force them to work for him. But the violent striker says to his brother wage-earner: "I won't work for such prices; you shall not. If you do, I will burn down your house or break your head."

Despotism and cruel wrong cannot further go.

The strikes under consideration assert, and upon occasion practice, the right to kill those who do not agree with their views concerning economic questions; otherwise work and wages, investments and profits. By and by they will kill those who differ from them on other subjects. There is as much natural and civil right for killing people for their opinions about religion as for their notions of labor

and its rewards. If one may not work today because another says he shall not, tomorrow he may not vote or pray. When personal liberty is dead there are no free institutions.

The strikers who terrorize or kill workers for bread when "strikes are on" are lynchers by wholesale.

Lynch law is an abomination, whether in the punishment of crime, or in the suppression of free opinion, free speech, or free action. Lynch law—savagery and diabolism always—is least excusable when invoked to control the free opinions or the legitimate actions of men. He who kills another because he works for bread, is an unspeakably worse man than he who kills to punish rape. The miners, as are all others who use these savage methods, are rebels against government and the social order. They should; all of them, be put down and brought into obedience to law.

A Chicago paper says of Governor Matthews that he "tells the strikers that he will quench their outbreak if it requires all the muscle and steel in Indiana for a week or a year."

This man seems to remember his oath of office and to have forgotten, for the time at least, future elections involving his political fortunes.

Oxford, Ga.

Rome's New Policy.

FATHER NUGENT, a Des Moines priest, in courting Protestant favor and adoration for the Catholic Church, has a word to say about the law of God. He says: "If she is against the law of God you ought to know it and oppose her on moral grounds."

Who shall tell us whether she is against the law of God or not? In Dan. 7:25 we find a power described that would "think to change times and laws;" and it is further declared that "they shall be given into his hand." He could "think" to change the law, but it remained just the same, for his work did not change it at all. Self-deceived and deceiving others he would flatter himself that he had changed the immutable law of Jehovah. For a time fixed, and permitted by God, he would stand thus before the universe. But he finally stands forth in his true character.

Paul also tells of a "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He shows himself to be God, for no other being sees or thinks that he is God, till after he claims it, and then he is worshiped as God. And again, against this same power God gives the most fearful warning in these words: "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, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

But before we go farther, let us consider the claim of the Catholic Church which she makes for herself, that justifies us in saying that these scriptures apply to her and her work. In the Decretals, esteemed as the highest ecclesiastical law in the Roman Church, it is said of the pope: "He can pronounce sentence and judgment in contradiction to the right of

nations, to the law of God and man." How then does she regard the law of God? At her pleasure she can contradict and change the law of God, so she says. And she also says she has done it. God says in his law, "The seventh day is the Sabbath of the Lord thy God." In the "Catholic Catechism of the Christian Religion" we find these words: "The Church . . . has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day." And she declares this to be the special badge and sign of her power and authority, it is the "mark of the beast." But Daniel said this attempt to alter the law of God would be given into her hands for a set time: so Protestants ought to look into this question and morally oppose her in this usurpation, yes, self-exaltation, setting herself above all that is called God, or that is worshipped.

Father Nugent's sentence next to the one just noticed, is in regard to their attitude toward the State. He says: "If she is against the State you ought to know it and oppose her on civil grounds." Alas! the State is now standing on Catholic principles, hence she is not against the State, for the State is under her, even in civil things, and she controls about everything in her own chosen way. But is this after the order of our forefathers? Did they design that the State should be ruled by ecclesiastical power? Did they design that the Church should dictate to the State in things civil? No indeed. Eternal separation was the only thing they had in mind. The complete success of each depended upon this very condition of things. A Church and State union had ruined every nation of the past, and they designed to try a new order of things. We have enjoyed a century's marvelous growth and prosperity; but now, through the action of professed Protestantism, the whole order of events is turned backward to the Dark Ages for ruin, for Church and State are now united. This union of Church and State makes an image to the papal power.

Protestantism is so divided against itself that it cannot hold anything against the solid body of the Roman Church, and hence Rome stands squarely in the lead, and she knows it too. Already she has boldly challenged the whole body of Protestantism to give their reason for protesting against the Church and her decrees, and yet accepting the Sunday Sabbath with no other basis whatsoever than the authority of the Catholic Church; the church against which Protestantism is professedly protesting. And so confident is she that they will not lift up their voice and give a reason for their position that she says, "Their policy now is to 'lay low,' and they are sure to adopt it." Professed Protestantism is sure to cease protesting, too, for it well knows that if in the greater matter there is an agreement with Rome, it can ill afford to disagree in matters of no moment.

But to cap the whole matter, this Des Moines priest alleges that the Catholic Church is on trial, and too, that her trial is paralleled in Christ's experience before Pilate. He wants her tried "according to the law of evidence as laid down by Greenleaf and other reliable authors." Why not take the laws of evidence laid down by Daniel, Paul, Moses, Isaiah, John, and other writers of the Bible? Are they not reliable? Do they not state laws of evidence even superior to Greenleaf and all other "reliable authors"?

Let each Protestant answer this question for himself. "We must all appear before the judgment seat of Christ," and it is important that we try all things now by that rule, or else we shall be found wanting. "Judge not according to the appearance, but judge righteous judgment." This can only be done by following another Bible rule, which says, "To the law and to the testimony." God's law and his testimony through the prophets of all time are the only evidence that man can take with safety; hence, look not to the smooth words and gentle conduct of any church or body of men, for their words may be "smoother than butter," but have war hidden behind them: their words may be "softer than oil," and still they may be "drawn swords."

Is it true that the Catholic Church is the martyr church? Listen to these words: "There is a striking resemblance between the trial of the church in Des Moines and the trial of Christ in Pilate's hall. . . . It was apparent from the start that, guilt or no guilt, Christ had to be convicted, and he was." Are Protestants acquainted with the history of the church that wants us to think her so misjudged? Do the centuries declare her innocent of the blood of martyred millions? Is hers a history of spotless white? Has there been no guile in her mouth? Does she revere the Word of God as did the One with whom she would compare herself to win sympathy? Let the history to which she herself refers, give answer, and let all the world listen attentively. Let the sleeping saints who have given up their lives for the testimony of Jesus give response; and again, let all the world listen attentively.

Protestants, Beware! Beware!! There is poison in the cup that Rome offers you. Rest assured that when Rome defends free speech, it is not the free speech of our forefathers. When she exalts intelligence and speaks in behalf of education, it is not of that sort that makes Protestant martyrs who will die for their faith. And when she is willing that her enemies shall utter all the hard truths they can about her, rest assured that it is because she can win more from other quarters by thus meekly submitting; only, however, to change her cloak when it shall be policy for her to do so. When she talks so honestly about "if" she is against the law of God, turn to the law and see what it says; then turn and see what the church says about her authority and right to change any and every law of God or man, and judge then between the two.

When she says "if" she is against the State, where she and the State are agreed, then know that the State has turned away from the Constitution of the United States at least; and know also, that it is not a State after the order approved of God. God's plan for Church and State is that they be entirely separate and distinct, yet each free and perfect in its own sphere. Be sure also, when Rome invites you to investigate her system of religion, and decide by human wisdom of its worth, and you do so, that then you are sure to be snared and taken in the net spread for your feet.

With malice toward none I write these words. With good will toward all, I say, *Beware of the PRINCIPLES of Rome!* Honesty will never save any one; but, if acted upon, will lead all true hearts out from the Catholic Church, and from the fallen churches of Protestantism, to join

hands with the remnant church who "keep the commandments of God and the faith of Jesus." All these will be spared when the seven last plagues fall upon the shelterless heads of the despisers of God's holy law, and especially those who have rejected his holy day, the seventh day, the Sabbath of the Lord, the "sign" and "seal" of his authority and power, both in creation and in redemption. There are honest souls in the Catholic Church, and in every other denomination and body of people, and the Word of God is to them at this time: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Accept principles laid down in God's holy word and law, and have no controversy with men, deal with principle only. In the words of Christ we say, "Beware of men." And especially are we to fear those who will so far yield every principle of justice and truth that they cannot see the dangers threatening every individual of this nation, and of the world, from the principles of the papacy, when at the same time they profess to be Protestants themselves. Fear greatly those men who mold public opinion through their editorial columns, and who yet say that, "The people, . . . both Protestants, Catholic, and those neither Protestant nor Catholic are to be congratulated in refusing to be stirred up," by warnings against the inroads upon our freedom and rights by designing men who would take away all that is dear to us through the blood-bought victories of our forefathers, and bequeathed to us as a sacred legacy.

C. F. WILCOX.

Charging God Foolishly.

SUNDAY, July 1, Dr. MacArthur, pastor of the Calvary Baptist Church, this city, preached from the text, Psalms 7:9; "Oh, let the wickedness of the wicked come to an end, but establish the just." Referring to the numerous disasters of the previous Sunday and to the assassination of President Carnot, Dr. MacArthur said:—

Last Sunday will go down into history as an epoch-making day. The whole world mourns the work of a vile anarchist. His act was as cruel as it was senseless. Had Carnot been a tyrant king, a harsh czar, or an autocratic sultan, his assassination wouldn't have been a matter of so much surprise.

Referring to the loss of forty lives just outside of New York harbor from the capsizing of a tug with a fishing party on board, the preacher denounced the average Sunday excursion as a drunken brawl. And of the time of Carnot's assassination he said:—

Carnot's assassination was sad. It was sadder still that it happened on Sunday, and the saddest because he was on his way to a theatre.

It is thus that every calamity is turned to account in the interests of Sunday sacredness. Every minister knows that God does not require a single soul to keep Sunday, that he has nowhere in his Word intimated that it is a sacred day, and yet no opportunity is lost to impress the people with the idea that sooner or later God's vengeance will overtake all who do not reverence this counterfeit of the true Sabbath. But the Lord hath declared: "Judgment also will I lay to the line, and righteousnessness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." For the Sunday Sabbath "bed is shorter than that a man can stretch him-

self on it: and the covering narrower than that he can wrap himself in it." Surely this "turning of things upside down" in the interests of Sunday sacredness "shall be esteemed as the potter's clay; for shall the work say to him that made it, He made me not? or shall the thing that is framed say of him that framed it, He had no understanding?" That is virtually what those do say who advocate the claims of the false Sabbath.

But it may be insisted that more accidents occur on Sunday than on other days and that this fact can be accounted for only on the supposition that God sends his judgments upon those who dishonor that day. But it is by no means certain that more disasters take place on Sunday than on other days when an equal number of people are idle, and when so many unskilled persons are engaged in handling boats, etc. But even if it were demonstrated that out of an equal number of pleasure seekers more were injured on Sunday than on other days, it would not prove that it was the judgments of God against those who refuse to honor the day. From the first chapter of Job we learn that Satan has a limited power over the elements and that when permitted he can use them in the destruction of life and property. Then why not account for Sunday disasters by saying that Satan the more securely to fasten his deceptions on the world and the more completely to root out God's Sabbath, the memorial of his creative power and the pledge of his power to re-create, causes the disasters which are seized upon by the friends of Sunday as evidences of God's special care for that day? Certainly God is not using his power to degrade his own day and to exalt its rival and counterfeit.

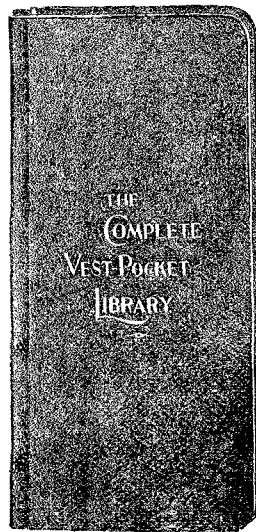
Must but Can't.

THE Des Moines Register remarks that "the national Government must at the earliest date possible withdraw all support from sectarian Indian schools. This complication between the Government and the various church denominations still exists and is still a menace to the spirit of our country, which is against all connection between Church and State."

Well, the earliest possible moment in which the Government can stop this thing is the present; but it will not stop; and yet the Register says it must. Why then does not the Government do at once that which it must do at the earliest possible moment? It does not do it simply because Congress, a part of the Government, won't let it; and Congress won't let it because so many members of that body know that if they offend Rome they will have to retire from politics; in short, they could not "come back" to Washington again; and that this threat is potent with the average congressman was amply demonstrated in the matter of the World's Fair legislation. Congressmen confessed it openly. And now the nation is well nigh helpless in the grasp of Rome because of the recreancy of so-called Protestants to Protestant and American principles.

If you exempt the property of any church organization, to that extent you impose a tax upon the whole community. —James A. Garfield.

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

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The Roman Catholic Church in the United States,

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NEW YORK, JULY 12, 1894.

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

JULY 4, California militia, called out to clear the depot at Sacramento of a mob of strikers, mutinied, and when the order to charge was given, the soldiers as one man, instead of obeying, removed the cartridges from their guns. They were wildly cheered by the mob. The incident is significant.

PRESIDENT DEBS of the American Railway Union declared July 4: "The first shot fired by the regular soldiers at the mobs here [Chicago] will be the signal for civil war." What will be the immediate outcome of this railroad boycott cannot be told at this writing (July 6), but bloodshed and destruction of property seem to be inevitable in the near future.

WE print on another page a letter from Rome, to the Boston *Pilot*, which should afford food for reflection to those who think that we have nothing to fear from Romish aggressions. The scripture is being fulfilled: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." The only security against Romish domination is to be enrolled among the followers of Jesus Christ, and that not simply in a church book, but in the books of heaven.

ONE of the most significant object lessons of this very eventful year is the boycott and strike of the American Railway Union against the Pullman Company and the railroads handling the company's cars. The right of men to quit work whenever for any cause they see fit to do so cannot be denied without destroying liberty. But the right of men to combine to paralyze the business of the country, as has been done in this boycott, cannot be admitted without inviting anarchy and ruin.

To begin with, this boycott is utterly without justification. The Pullman Company found that, owing to hard times, its business was not paying and so to avoid shutting down and throwing its thousands of employes out of work its managers proposed to continue at reduced wages. This proposition the men refused. The company very naturally closed its shops. The boycott was declared by the American Railway Union to compel the Pullman Company to resume the manufacture of cars for which there is practically no demand, and that at a rate of wages dictated by the employes of the company.

To make this boycott effective the rail-

roads must stop running Pullman cars; but this they refuse to do: hence the extensive strike of railway employes. As we said before, the employes have a right to quit work if they so desire, even for no better reason than because the Pullmans will not manufacture cars at a loss simply to keep a lot of men employed who are not willing to share the losses as well as the profits of the business in which they are employed. But the wickedness of it is in not only stopping work themselves but in insisting that others shall stop also and in inflicting every sort of hardship possible on all who refuse to curse those whom they curse.

IN this boycott thousands of dollars' worth of perishable freight, fruit, ice, etc., have been sidetracked, and left to go to ruin; cars of live stock have been sidetracked and the helpless beasts left to perish for want of water. And worse yet, whole car-loads of men, women, and children, some of them invalids, have by the strikers been denied a supply of water because they happened to be occupying Pullman cars. Such atrocities very properly alienate from the strikers the sympathy that they otherwise might receive from those who recognize the fact that labor has grievances (though not in this case), and that capital is soulless, and generally without sympathy and without remorse.

THE present boycott justifies a remark made in these columns last week, namely, that "capital is not alone responsible for the ills of labor. Thrift and Waste, Economy and Extravagance, must not be left out of the calculation. Nor is the assumption warranted that men with money and men without money differ essentially in their nature. The inhumanity of capital to labor is not greater than is the inhumanity of labor toward labor. Trades-unionism is quite as intolerant as capital. The inevitable conclusion is that the evils complained of are due primarily, not to any social or economic system, but to fallen human nature—wrong systems being themselves a result, rather than a cause." The truth of this has been amply demonstrated already in the great railroad boycott, and the end is not yet.

BUT the suffering entailed upon thousands by this boycott is not the whole of the evil, nor is it the greatest evil connected with this boycott. Local authorities have found themselves powerless to cope with this conspiracy against life and property, and the strong arm of Federal power has been invoked. This, though in a sense justified by the circumstances, is an evil to be sincerely regretted by every lover of liberty. "The domain that government invades it dominates; the jurisdiction it takes it keeps." Too late, misguided workingmen may find that instead of meeting citizen soldiers taken

simply for the occasion from among the people, and so more or less in sympathy with labor, they will henceforth be called to look into the muzzles of guns in the hands of men whose trade is war, and who are so far removed from the people as to have practically no sympathy with them. But it only hastens that end of which what we see is the beginning.

W. B. CAPPS, the Weakley County, Tennessee, Adventist, whose case was recently decided by the Supreme Court of that State, is now in jail, where he will have to remain, it is stated, eight months for the crime of doing ordinary farm labor on Sunday. A great many other people in Tennessee work on Sunday, railroads do business as usual, livery stables reap a harvest on that day, the judge who sentenced Mr. Capps and the attorney who prosecuted him both travel by rail on Sunday when it suits their convenience so to do, thus becoming *particeps criminus* with the railroads in their violation of the law, but only the Adventists are really prosecuted, for the reason that while they are prosecuted ostensibly for Sunday work they are really persecuted for Sabbath-keeping; their real offense is not in working on Sunday, but in resting on the Sabbath.

IN Butte, Mont., July 4, two saloon-keepers adorned their saloons with the letters, "A. P. A." formed with bunting. A mob attacked one of the buildings with the avowed purpose of tearing it down. Shooting resulted, in which one man was killed and two were wounded. The United Press dispatch describes the trouble as "An A. P. A. Riot." Suppose it had been the other way about and members of the A. P. A. had been the aggressors, would it then have been a Roman Catholic riot?

THE *Christian Statesman* says that "the Presbyterian Presbytery of Washington City, at its late meeting unanimously adopted a resolution disapproving of any legislation by Congress having for its object the opening of public buildings on the Sabbath." "Dr. Byron Sunderland preached a powerful sermon against the bill on June 10," continues the *Statesman*, and adds, "other pastors are ready to do so if there is any danger of the bill becoming a law."

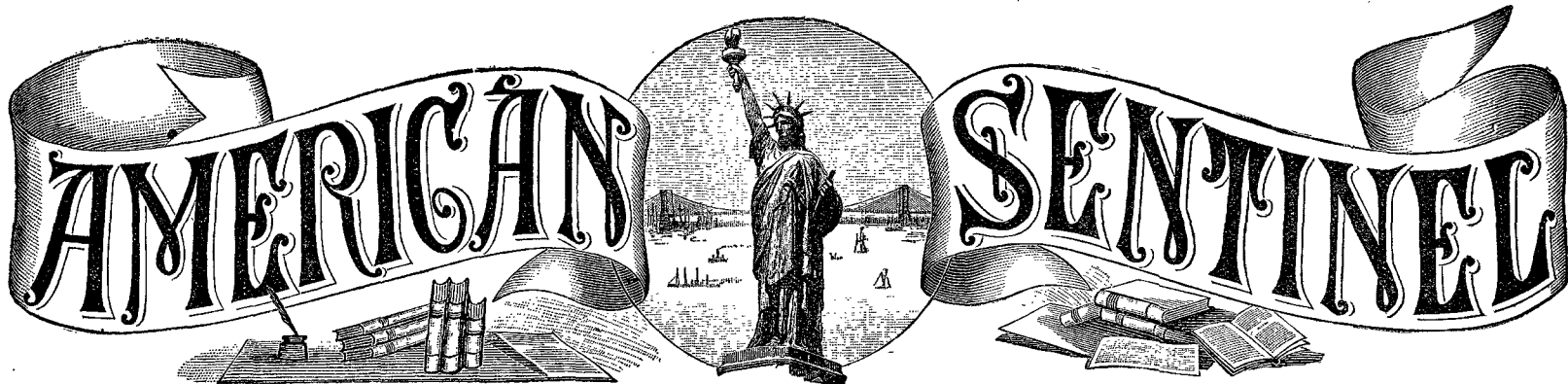
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ALONZO T. JONES, }
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SINCE Easter Sunday last, the attention of the people of the United States has been stirred, watching the armies of the "Industrials," the strikers and their consequent violence, and the calling out of armed troops because of the troubles in a connected line of States reaching from the Pacific to the Atlantic,—California, Oregon, Washington, Idaho, Montana, Wyoming, Colorado, Kansas, Iowa, Illinois, Indiana, Ohio, and Pennsylvania. Seeing these things carried on so continuously, every man is asking his neighbor, "What does this mean?" "What is to be the end of this matter?"

THESE things are not meaningless; they are full of meaning in many more senses than one, but there is one meaning that they have above all others. And, seeing these things that everybody sees, let us inquire at the source of all truth, what they really do mean; for if the Word of God has spoken on these things and told us anything as to what they mean, then we may be certain of that meaning, whatever other meaning may be in it all. And the Scriptures have spoken in more than one place, describing the condition of things which is now before the eyes of all people, not only of the United States, but of all the world.

Turning first to James, fifth chapter, there is the description of a time, and a condition of affairs, in which the rich are afraid of what is coming, and hold together their treasure in heaps in which the gold and silver is cankered; while on the other hand, there is a cry of the laborers against the rich, and of real distress, indeed, because their wages are kept back; and while these are in distress and are crying out because of it, these same rich ones are nourishing their hearts and living in pleasure and wantonness.

Now any one can see plainly enough

that this exactly describes the situation as it is all over the United States to-day; and every one knows that this situation has been brought about by precisely the methods here described. There is certainly no room for any difference of opinion in this. The strife between the laborers and the rich, between "capital and labor," has been brought on by the insatiable desire of those who are already rich, to gather together all that was possible. Men whose income has been a million a year, when there was any sign that that income might be lessened a little, would cut down the wages of the laboring men a few cents more or less all around, while in most cases these wages were already so low that they would no more than supply the necessities of life.

Now it is hardly too much to suppose that a man with an income of a million could subsist on a half or three quarters of a million a year, or such a part of a year as might tide over a period of business depression, thus allowing the balance of the million income to remain in payment of the wages of laborers. If all the wealthy men of the country had done this from the beginning, there would to-day be no more of a contest between capital and labor, no more of a cry of the laborers against the rich, than there would be a cry of the earth against the rain.

FOR more than a year there has been all over this land a continuous cry of "hard times," caused by the scarcity of money, while, as a matter of fact, all this time there has been more money in this country than ever before. In the summer of 1893, when so many banks were closed, and when there was the greatest "scarcity of money," there were hundreds of millions of dollars simply on deposit in the banks of New York City alone, to say nothing of the other great cities of the country. The trouble is not that money is scarce in itself, but what there is is hoarded, and it is this hoarding of the money that makes the scarcity.

And being so hoarded, the money is cankered. In the month of May, 1894, some workingmen in a money vault, employed in recounting the money there, were in danger of being drowned in a flood of silver of which the canker had eaten

up the strong sacks in which it was stored. Money that can have a chance to circulate will never canker; but to-day, although there is so much money, it is hoarded and held so closely together it can only canker. And this Word says that the cankering of it will be a witness against those who have so hoarded it and held it back from circulation while the cries of distress are heard throughout the land.

AND those who have the money so hoarded, even as this Word also says, are living in pleasure and even wantonness. And when a woman will give a grand reception, costing hundreds of dollars, *in honor of a dog*,* while almost within hearing from her doors are the cries of hungry people, certainly such a course is fitly described as "wanton." This may be an extreme case; but admitting that it is, it is only an extreme case in a long series of like though perhaps not identical wantonness on the part of the over rich.

And yet it is said that "capital is shy" and will not venture forth when there is so much disturbance and such an unsettled state of public affairs generally. But if this capital would only venture forth in legitimate investments, instead of venturing so much in selfish pleasure, and such wantonness as giving grand receptions in honor of dogs, there would be no such unsettled condition of affairs as would cause capital to be afraid to venture in legitimate and beneficial enterprises. This is not, however, in any way to sanction or excuse the violence that so largely attends the laborers' side of the controversy, any more than it is to sanction or excuse the wantonness of the rich.

HOWEVER, we are not discussing the question of capital and labor, or their relations or antagonisms, we are simply inquiring of the Scriptures, What is the meaning of the present condition and course of things? And every one knows that the foregoing statements exactly describe the situation as it is. Well, then, this being the situation as described in this scripture, what does the scripture say as to the time when this shall be? This same scripture answers plainly that this was to be in the "last days." And every-

* This was actually done in the winter of 1893-94, in this city.

body sees now the very things that are set forth in this scripture. Then every person has before his eyes, and held irresistibly upon his attention, the positive proofs that we are in the last days.

The Scriptures having spoken of the rich and of the poor; of the hoarding of wealth and the keeping back of the wages; of the fear of the rich and the cries of the laborers—having spoken of these two classes, it now speaks of a third, or rather, to a third, thus, "Be patient, therefore, brethren." These are the Lord's people who are now spoken to, for he said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50. So in the times described in the previous verses, in the last days, the Lord gives a word of counsel to his own people, and he gives this counsel *because* of the times that are here described; so he says, "Be patient, therefore, brethren." And what further?—"Be patient, therefore, brethren, unto the coming of the Lord."

Then the great meaning, above all other meanings, which all these things bear to the people of the world to-day is, that the Lord is coming. These are signs, evidences, clear and plain, of the coming of the Lord, that are being held before the eyes and upon the attention of all the people, so that it is impossible that they should not see them. Whether the people will believe that these are signs of his coming, or not, is for the people themselves to decide. The Lord has fixed upon these things in his Word, and says that that is what they are. And those who would be the brethren and the people of the Lord, must see in all these things that meaning which the Lord says is there; namely, that the Lord is coming.

The scripture continues: "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain." As certainly as the sowing of the seed by the farmer means a certain result, and the farmer certainly expects that result, so certainly these things which are described in this chapter, and which all the people now see, mean a certain result, and mean that the people seeing these things can as certainly expect that result as the farmer may expect the result from his sowing. Then, just as the farmer, when he has planted his grain, waiteth patiently for the harvest, so the Lord would have his people wait patiently for that harvest, which is to be the end of this sowing, and "the harvest is the end of the world." Matt. 13:39.

Consequently the scripture continues to counsel of God, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." Then the coming of the Lord is so near, and the Judge, standing before the door, is so nearly ready to open that door and call all men to account, that it is too late to indulge grievances, complaints, and grudges against others. Of course, there is never time for any such thing as that, but now, of all times that there have ever been in the world, there is the least time for such things and the greatest risk in indulging them. "The coming of the Lord draweth nigh," "the Judge standeth before the door," and as "every one of us" is to "give account of himself to God," and as that account is about to be

called for, the thing to do is for every one to have his account so squared up each day and each hour, that if the Judge should open the door and call for the account, it can be rendered with joy and not with grief.

The State and the Ten Commandments.

THE Lord made the earth, and as Creator he is Proprietor. He has not given any man or nation a monopoly of the world, but has created all men free and equal, and holds all responsible for doing his will. Those that do his will are given eternal life, while those that do not, perish. God's will is expressed in the ten commandments, hence it is every man's right to keep these commandments.

If a community of men associated together in a State forbids its citizens to keep these commandments, or makes laws which render it impossible to keep them without loss in fines or imprisonment, it then becomes a question with the individual of obeying God or man. Under such circumstances, the man that is true in obedience to God is compelled by the State to stand in society as a transgressor, and is punished as such. By making laws that produce such conditions, the State exceeds its province in that it takes from man a right that God has bestowed upon all alike.

According to the Scriptures, the province of the State is to punish *evil doers*, and not those that do well. Rom. 13:1-3. By keeping God's commandments one is doing well, not evil, and should have praise of the State instead of punishment. In making laws that hinder its citizens from keeping the commandments, the State sets itself up in direct opposition to God. It forbids and punishes as *evil* what God pronounces *good* and the duty of all men.

This is precisely what is brought about by Sunday laws. Such laws make it impossible to keep the ten commandments without suffering under the pious-gloved hand of the State as an evil-doer, for God's law requires men to keep the *seventh* day (Saturday) and work the other six days. Men may say that Sunday-keeping is meant to fulfill this Sabbath law; but it does not. God's law plainly says the seventh day, and what right have we to make such wholesale changes in the divine law? To assume the right to change the law is to claim to be above the law giver. The papacy claims the right to change God's law; and for this reason the Bible represents the papacy as exalting itself above God. 2 Thess. 2:1-4. Any power, civil or ecclesiastical, that takes the same course is guilty of the same sin; and God solemnly warns men against doing it.

In civil courts the judge holds to the letter of the law; he will not allow one word to be changed, and is careful to get at the true meaning of every word. If man is thus particular with his own law, should he be less so with God's? Or, if while he is so exact with his own law, he allows, and even advises, wholesale changes in God's law without God's sanction, does he not show much more regard for his own law than God's? And if Christians consent to such a course, are they not equally guilty? God's law is binding on all men, whether they acknowledge it or not; all will be judged by

it, and eternal life depends on standing in this judgment. Can we hope to stand if we knowingly change this law, and live according to our change in preference to God's plain requirement?

In proportion as one values eternal life, he will jealously cling to the letter of this law. If men make laws which require him to depart from the explicit command of God, he is called upon to choose between obeying God or men. To obey men under such circumstances is to do it at the peril of eternal life. By clinging to the letter of God's law the individual does not endanger the interests of the State; on the contrary, his course is for the good of the State. It is possible for the State to make such laws as would lead to its own ruin, and it is the duty of every true friend of the State to oppose such laws. If he does so by refusing to obey in order to keep God's commandments, and suffers punishment in consequence, he becomes a martyr to protect the true interests of the State.

All laws enacted by the State infringing one's right to keep God's law according to his word are against the interests of the State and should be opposed by every true citizen for two reasons. First, because he cannot endanger his eternal interests by not exercising his right to keep God's commandments; and second, because he desires the good and the preservation of the State. H. P. HOLSER.

Basle, Switzerland.

The Mark of the Beast.

THE Bible says that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever." Deut. 29:29. The last book in the Bible is called a Revelation, something revealed, hence it is intended to be studied and understood by the people of this world and their children. And a blessing is pronounced upon all who study it. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Chap. 1:verse 3.

In the thirteenth chapter of Revelation, two great powers are brought to view, which, as the agents of Satan, are to complete the drama of this world in its rebellion against God. These two powers are represented by two distinct symbols in the form of beasts. They are to exist at the same time, although the career of the second power is to be short as compared with that of the first. The second beast is to perform miracles in the sight of the first beast (verse 14), which it could not do unless it existed at the same time. It is to form a partnership with the first beast for the purpose of enforcing the worship of that beast. Both are persecuting powers.

The characteristics of the first beast, together with the fact that he received his power and authority from the dragon (verses 1, 2), show that this power is a persecutor by nature; hence it is no surprise that it should "make war with the saints." But that the second power should persecute is a matter of greatest astonishment. For the symbol represents it as having the appearance of a lamb, and it is contrary to the nature of a lamb to persecute. Who could make one believe that a lamb would do him harm? Yet the Scriptures say that this power, so lamb-like in appearance, will speak as a dragon.

Of course, it will be as hard work to make the people realize and believe this as it would be to make them believe that an innocent lamb possessed the blood-thirsty nature of a dragon. See Rev. 12:17. In this way the people's own ideas of things will stand directly in the way of their understanding the prophecy. They will insist that this power has so many characteristics of the lamb that persecution would be impossible.

That the first beast represents papal Rome is the truth. It alone has fulfilled all the specifications of the prophecy. Concerning this symbol, Dr. Adam Clarke says: "The beast here described is the Latin Empire, which supported the Romish or Latin Church; for it has upon its horns ten crowns, *i. e.*, is an empire composed of ten distinct monarchies in the interest of the Latin Church." Dr. Scott says of this power: "In process of time, it (Rome) was divided into ten kingdoms. These are indeed reckoned up in several ways by different writers, according to the date assigned to the enumeration; but in general it is clear that the principal kingdoms in Europe, at this day, sprang from them and comprised them." And many of these kingdoms continue to support the Romish Church and to enforce her decrees upon their subjects.

Pagan Rome was a terrible persecutor. But when Rome professed to be Christianized, and the government adopted Christianity (so-called) as the national religion, it became the most frightful persecutor the world has ever known. When the church had grown corrupt enough to ask for civil power, and the government had grown reckless enough to give her this power, then followed the death-knell of liberty all over the empire.

That what was done by the first beast was to be done over again by the second beast, we shall learn by reading the description of that beast:—Rev. 13:11-17— "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And 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 in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

It is not our present purpose to prove the identity of this power, which is the United States of America; nor to discuss the formation of the "image," which can be nothing else than the establishment of Christianity as a national religion; we desire simply to call attention to "the mark of the beast," showing what it is, and what its enforcement means.

The second beast is to force all the peo-

ple under its jurisdiction to worship the first beast; hence it is the worship and the mark of the first beast that is to be enforced (compare Rev. 13:12; 15:2; 19:20). What, then, does the papacy set forth as its mark or sign? Let us first consider what is the leading characteristic of this power. In the New Testament we find the papacy described as "that man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Now, let us read Dan. 7:25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." The Douay Bible reads: "He shall think himself able to change times and laws." Dr. Clarke says: "Among Protestant writers this is considered to be the popedom."

To show that the statements of that church agree with the predictions of prophecy, we quote from a standard Catholic authority, the "Roman Decretalia," as follows:—

The pope's will stands for reason. He can dispense above the law, and of wrong make right by correcting and changing laws.—*Pope Nicholas, Dist. 96.*

The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgments in contradiction to the right of nations and to the law of God and man.—*Decretal de Translat. Episcop. Cap.*

We have found that, according to the Scriptures, as well as the teachings of the church, the leading principle of the papacy is self-exaltation. This principle is carried so far that they even claim the power and the right to change the law of God. Of course they want everybody to acknowledge the authority which they claim. They want the people to admit that the Catholic Church not only has the power to make laws which it is sin to disobey, but that she has the right to require obedience to her laws in preference to the laws of God. To this end the church exhibits to the world a sign or mark of her law-making and law-changing power. The "Doctrinal Catechism," page 174, has the following:—

Question. Have you any other way of proving that the church has power to institute festivals of precept? Answer. Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no scriptural authority.

Again, we read in a book entitled, "Plain Talk for Protestants," page 213:—

The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) church.

Probably the organ of Cardinal Gibbons, the *Catholic Mirror*, is the most representative Catholic paper in America. The editorial columns of a recent issue contained the following:—

The Catholic Church, for over 1,000 years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.

The Protestant world, at its birth, found the Christian Sabbath too strongly entrenched, to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over 300 years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

The Reformers, Luther, Melancthon, and others, speak of the Catholic Church, thus:—

They allege the Sabbath changed into Sunday, the

Lord's day, contrary to the Decalogue, as it appears neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments.—*Augsburg Confession, Art. 28.*

Much more testimony could be given upon this point, but this should suffice. The fact is, that the Romish Church has for centuries set forth the Sunday institution as the chiefest evidence of her power. It is the great monument, the sign, the mark, the symbol, the test of her pretended authority to change the times and laws of God.

That the majority of professed Protestants have adopted the mark, and thus acknowledged the power of the beast, is proven every Sunday by their observance of the day. And they regard it as the chief institution of their religion. This is proven by the fact that they make greater efforts to secure its recognition than they do to secure the recognition of any other part of their creed. Archbishop Ireland styles Sunday "the sacred symbol of our Christianity," and professed Protestants vie with him in applying to it similar titles. Witness the following:—

This day is set apart for divine worship and preparation for another life. It is the test of all religion.—*Dr. W. W. Everts, in Elgin Sunday Convention.*

The Sabbath (Sunday) is the corner-stone of Christ's kingdom. Let us recognize each recurring Sabbath as the sign of God's covenant. By this sign the world largely judges the depth of our Christian character, and by this sign God judges us.—*Mrs. J. C. Bateham, Sabbath Leaflet, No. 33.*

When the people, through their representative, legalize the first day of the week as a day of rest and of worship for those who choose so to observe it, it is the sign of the Christian nation.—*From a sermon reported in the Christian Oracle, January 12, 1893.*

For nothing were the noble men who planted true Christianity and an Evangelical Church in the wilderness, now constituting the United States, more distinguished than for their reverence for the Sabbath. It was quite a prominent feature in their character—a sign between them and the heathen world around—and, to a large extent, it has continued to be a mark of American religion to the present day.—*Rev. J. G. Lorimer, in the Christian Treasury.*

Yes, Sunday is the "mark of American religion," "the sign of the Christian nation." The mark of the beast has become the mark of the image to the beast. The Roman government, by recognizing Christianity as a national religion, developed the "beast," the so-called "Christian nation." The United States Government, by recognizing Christianity through the action of its Supreme Court, developed the image to the beast. And they call it a "Christian nation." And just as Sunday became the sign of that "Christian nation," so it has become the sign of this Christian nation. The action of the Roman government created a union of Church and State, and the action of the United States Government likewise created a union of Church and State. And just as the first beast persecuted those who refused to adopt the governmental interpretation of the Bible and to observe Sunday, so the second beast will become a persecuting power. The Scriptures say, "He exerciseth all the power of the first beast before him."

That the Sunday managers intend to do the very things pointed out in prophecy is proven by their declarations everywhere. Hear what Dr. McAllister said at Lakeside, Ohio, July, 1887: "Let a man be what he may,—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath,—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath,

the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the Government, or by private citizen, high or low, rich or poor." With this compare Rev. 13:16: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads."

The civil power in this nation will be exerted to the utmost to cause all to recognize the Sunday; but there will be a few who will refuse to worship the beast or his image, or to receive his mark. Compare the following scriptures, and then "choose you this day whom ye will serve:"—"And the third angel followed them, saying with a loud voice, 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, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

A. DELOS WESTCOTT.

As He Is, So Are We in This World.

THE commandment is a lamp and the law is light. Prov. 6:23. Christ was the true light. John 1:9. His life was the light of men—that is, the light or law that was in his heart (Ps. 40:8) was manifested through his life. Now our Saviour says to us, he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12), or the law in our hearts. How is this?

Love is the fulfilling of the law. Rom. 13:10. Love cannot fail to render entire obedience just as far as the law is understood. But the natural, carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Rom. 8:7. In order to keep God's holy, just and good law, the carnal heart must be changed; right here we begin to realize our helplessness, for when we would do good evil is present with us, and we cry out: O wretched man that I am, who shall deliver me from this body of death? With Paul, it is our blessed privilege to thank God for victory through our Lord Jesus Christ. Rom. 7:12, 21, 24, 25. He it is who says to us, Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments (laws), and do them. Eze. 36:25-27.

The love of God is then shed abroad in our hearts by the Holy Ghost which is given us. Rom. 5:5. The Lord puts his laws into our minds and writes them in our hearts. Heb. 8:10. And the love which is in our hearts makes the law a great delight, we exclaim with David: "Oh, how love I thy law!"

Does the Lord do all this without our coöperation? Oh no; by grace are ye saved through faith. Eph. 2:8. The grace, unmerited favor, of God, does the work; but our faith first sees and accepts his promise to do it. We shall receive no more than our faith grasps. Having been sanctified by the very God of peace, he preserves us blameless, actually keeping his whole law unto the coming of our Lord Jesus Christ. 1 Thess. 5:23. This is true *Christian liberty*—freedom from sin. If we do the will of God we have the precious privilege of committing the keeping of our souls to him *in well-doing* (that is, keeping his royal law), as unto a faithful Creator. 1 Peter 4:19. Peter does not call him merely a Preserver; God *creates* the souls of those who trust him in well-doing, more and more into his own divine image. M. E. STEWARD.

In the Midst of Alarms.

JUST now we are beset with a host of alarming manifestations, in our own population. Through a variety of causes a condition of our industrial forces has been superinduced, which threatens to convert a peaceful army of bread-winners, scattered through our cities and hamlets, into an army of maddened and persistent petitioners congregated at the nation's capitol, whose demand must be patiently considered, or blood will flow as the consequence. From nearly every point of the compass an industrial army with increasing force, is marching upon Washington, intent upon demanding that the Government shall do something to furnish employment to the now unemployed thousands of the land. Will these men content themselves with peacefully petitioning the Government authorities, or will they resort to violence? Herein is the alarming feature of the case.

Anarchists keep Europe in a continual state of alarm, especially the republic of France, and break out in deeds of violence occasionally here, to remind us of their presence.

Another source of anxiety to us now is the wide-spread strikes prevailing in our land. The Great Northern, and the miners' strike, as well as the threatened street car strike, not only throw vast numbers of men out of employment who, together with those dependent upon them, greatly need their earnings, but promise to breed greater mischief in the future, as the feeling of bitterness they engender becomes more intense.

In the midst of these alarms, nothing so becomes us as American citizens, as loyalty to the Government. It must be upheld at all hazards. There must be no compromise with open violence or rebellion. But the right of all to petition for redress of supposed grievances must be kept intact. We should know no difference between the poor laborer who comes any way he can come from west or east to petition the Government concerning his supposed wrongs, and the millionaire who comes in his sumptuous private car, to lobby with congressmen or the officers of the general Government respecting some scheme from which he hopes to realize a few million dollars. If one is received and listened to, the other should be and must be.

The critical character of the approaching crisis is now becoming apparent to all. The press that treated Coxey's Army as a huge joke, now takes on a tone of serious

contemplation of an event which nearly all acknowledge may become a turning point in the nation's history. It is well that it should be soberly treated. It demands the most careful consideration and the most careful manipulation.—*The Independent Patriot*.

State Aid to Religion.

IT is a matter which must cause sorrow and shame to every true Protestant that the Protestantism of to-day is going back on the noble stand made by the reformers in the sixteenth century, which gave birth to Protestantism itself. The protest of those noble men at the Diet of Spire in 1529 contained the very essence of Protestantism, and gave to the reformed church its name.

But this protest was a disavowal of the theory that the State should have supervision of religion or anything to do with religion. They said, "In matters of conscience, the majority [the State] has no power." And this is yet true Protestant principle. But it is a matter of deep regret to see many of those churches which claim to be Protestant repudiating this principle, and advocating the enforcement of certain religious customs, such as Sunday observance, by law; the teaching of religion by the State, and the appropriation of government funds to religious and sectarian purposes. This is a virtual repudiation of Protestantism, and the adoption of the papal theory bodily.

True Protestantism is not simply a protesting against the Romish Church having anything to say about governmental affairs or receiving governmental aid, but at the same time attempting to dictate to the government, and doing all in its power to receive State aid itself. No: this is not genuine Protestantism in any sense of the word, but simply another papacy under another name. True Protestantism repudiates the *principle* of any Church and State union whatever, irrespective of what government or what church it may be. It says that the consciences of men are above the State, and that the religion of Jesus Christ is not in need of State aid.

To say that there should be no connection between the Romish Church and the State, but that Protestantism should be the favored religion, is not a repudiation of Church and State union. It is simply to argue that the State should decide between the various religions in the world as to which is true and false, and champion the one selected as the true. But this is simply the idea of the bigot, and not of the man who esteems the religion he professes as too sacred to become connected with the State, or to be submitted to any such test in determining whether it be the genuine or not. It is the same style of reasoning that Macaulay refers to in his essay on "Sir James Mackintosh." He says:—

The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error.

But the doctrine of the reformer is that the State is ordained for the government and protection of *all the people*, irrespective of their attitude toward religion; and that all religions should stand upon an equal

footing as regards the State, none favored, none suppressed, but all free to be propagated and believed or disbelieved by the people as they may see fit. This is the only sure antidote to Church and State union with all its evil results. It is neither tolerance nor a doctrine born of indifference to religion, but one born from a sense of equality and true liberty.—*Bible Echo, Melbourne, Aus.*

How They Will Talk.

In the formation of a union of Church and State, little by little the Church encroaches upon the domain of the State, until she finally obtains and usurps full control. The demands are mild at first. A law touching only one point is all that is asked, and this in a very mild form, and perhaps for ostensibly humanitarian reasons. But this *one*, though small in appearance, is big with results. By it the precedent for religious legislation is established. This furnishes a foundation for all the like legislation that may follow. By and by another law is wanted, or the first one to be made a little more stringent.

This was indicated in the report of the hearing granted by the Premier of New South Wales, February 16, to the deputation from the Council of the Churches which waited upon him, to ask for the enforcement of the law prohibiting admissions being charged at Sunday concerts and amusements. The Rev. Dill Macky said, "By and by they would want the law a little more stringent." Yes; by and by, after a few concessions have been granted them, they will *demand* that the law shall be made more stringent. Seeing that they have gained control of the legislature, they will cease to petition and pray for what they desire; they will threaten and command.

This compulsory attitude which these religio-political organizations take on after they have become successful in their plans is well illustrated in a speech recently made by the field secretary of the American Sabbath Union. He said:—

All denominations of any note are now united in this movement, Catholic and all, and we have succeeded in getting the coöperation of all labor unions, temperance associations, and other societies, political and ecclesiastical, to unite in one solid move on Congress to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to give up the battle now, after gaining the victory over Congress in the World's Fair movement. We must have a Sabbath day as we want it. The States have Sunday laws, but this is not enough. We are going to have a national law, and I think, I am sure, we shall have it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representative men from every organized body in the land, and they will not dare refuse us. The Church should use the power of Congress to control the sins of the nation, and if she does not do so, blood will be upon her garments.—*Review and Herald, Jan. 16, 1894.*

This is plain enough. One victory was gained in the World's Fair movement, and now they propose to *force* Congress to pass such a law as they want. And under such a mighty combination they expect Congress to bend; "they will not dare refuse us," say they.

A union of Church and State is said to exist "where the Church usurps control over the State, as on the Romish theory, or where the State assumes to establish and control the Church, as in England." The union involved in such movements as are now on in the United States and Australia is evidently of the Romish kind.

The victory in the World's Fair matter was not a victory of Congress, but a victory "over Congress." The plan proposed is that "the Church should use the power of Congress" to control affairs and do her work. Plainly enough this is Church domination that is intended. It is the papacy over again; a veritable likeness, or image, of what that was in the days of its supremacy. And as men would shrink from seeing the days of proscription and persecution revived, and the Dark Ages lived over again, so should they shrink from giving countenance or support to this thing. Like causes cannot fail to produce like results. This law is still inexorable. Where are the wise men to foresee the evil and act with discretion? Who with pen and voice will sound the alarm? W. A. COLCORD.

Sunday Not the Christian Sabbath.

Manley, Iowa, March, 1894.

AMERICAN SENTINEL: I was prompted to write this from reading the article of Thomas Hodge in the SENTINEL some weeks ago. He claims that the first day of the week, or Sunday, is the true Christian Sabbath because of the resurrection of Christ on that day.

I have always believed, until recently, that a person or community might observe any day they chose, so it was the seventh day after six consecutive days of labor. But as Sunday, being the universally observed day by all Christians, it was more convenient to keep that day than any other. But I am now led to believe otherwise, and from the very arguments advanced to sustain the Sunday theory.

I was reading, a few days ago, in "The Life of Christ," by Geikie, page 805, wherein the author says, "A whole week elapsed before the next appearance [of Christ] recorded. On Sunday, known henceforth as the 'first day of the week,' in contrast to the Jewish Sabbath, the seventh day, and as, especially, 'the Lord's day,'—the eleven, having once more assembled, as they had done daily through the week and continued to do, Jesus, honoring his resurrection day, once more stood in the midst of them. But Thomas, not having been present on the Sunday before, had doubted. But now, 'on this first Lord's day after the resurrection, however, his doubts were forever dispelled.'"

Now, thought I, this is conclusive evidence that Sunday is the true Christian Sabbath. But just then it occurred to me that it was a wrong construction, and that the facts disproved the theory, even though it was against my inclination to believe it, and that I had better investigate further before deciding. Hence I find in Gen. 2:1, 2: "Thus the heavens and the earth were *finished*, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he *had* made."

Now I infer from the foregoing that God was at perfect rest on that day. But it does not prove that his labors were ended, or that he did not resume them on the eighth day, or the first of another series of six days' labor.

Now I find a parallel in John 19:30, "When Jesus therefore had received the vinegar, he said, It is *finished*: and he bowed his head, and gave up the ghost." Now as God rested on the seventh day

after *finishing* the creation, and so established the Sabbath, so Christ rested on the same Sabbath, or seventh day, after *finishing* his labors for the purpose for which he came on the earth. And on the first day of the week he arose to commence his second life and resume his labors incident thereto.

Christ was crucified on the sixth day of the week. His life and necessary labors up to that time were *finished* and he rested on the seventh day or Sabbath. Was it by chance that he was crucified on the sixth day, or by design, that he might rest on the Sabbath, and so the day become doubly consecrated thereby? The people who were Jesus' companions before the crucifixion kept that Sabbath in the usual manner, Luke 23:25, 26. "And the women also, which came with him from Galilee, followed after and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day, according to the commandment." But the next day, the first day of the week, they resumed their ordinary duties and labors. And that same day as Cleopas and another were going to Emmaus, Jesus walked with them and conversed with them, and they, then, knew him not, and he sat at meat and did break bread with them. And after that, the same day, he appeared to the eleven at Jerusalem. And after eight days he appeared unto them again at Jerusalem. And again he showed himself to the disciples at the Sea of Galilee.

Now there is no record of anything happening at any of these meetings to justify any one in changing the Sabbath, or to indicate that Jesus especially designed to honor his resurrection day more than any other. His other life and labors were closed, finished, at the crucifixion on the sixth day of the week and on the seventh, or Sabbath, he lay in the sepulchre at rest. But early in the morning on the first day of the week, he arose to take up a new life, as it were, on the earth for a while, and a work that he could not do in the other life, before the crucifixion; the work of impressing upon his disciples the very fact of the resurrection. He could not do that until after the crucifixion and the resurrection *had* taken place. And it took place very early on Sunday, first day of the week, and he immediately commenced the work necessary to accomplish his purpose.

Would it not be more appropriate for Christians to keep the seventh day, or Sabbath, as a holy day because of the fact that Christ kept it in the manner he did? Or if we *must* keep Sunday, would it not be more appropriate to keep it as a holiday with feasting and rejoicing, because of Christ having risen from the dead on that day to resume his life and work attending it? D. P. KISNER.

Foolish Protestants.

THE convent can be made so entrancingly lovely to the rich girl, during the period in which influences so easily become powerful, that in after years when fortune is in her hand, it is simple work to secure large gifts. Miss Caldwell gives a quarter of a million dollars to start the great Catholic University at Washington. But who is Miss Caldwell? She is a relative of Congressman Breckinridge of Kentucky, and belongs to an old Presbyterian family. When a child, on the death of

one of her parents, influence was exerted to place her in a convent. That was all that was necessary. The convent did the rest. Miss Drexel bestows what is represented as a million and a half upon a Catholic institution. Who is Miss Drexel? She comes from a Methodist ancestry on one side, and a Baptist on the other. Protestant parents who send their girls to convent schools are placing them in the power of the best organized evil ever uncovered by history. It is a crime against their own offspring. How intelligent fathers can commit such a stupidity is little less than a marvel.—*S. F. Hershey, in St. Louis Presbyterian.*

More Religious Persecution in Tennessee.

THE following statement of facts is from the appendix to No. 16 of the *Religious Liberty Library*, recently issued:—

Religious Persecution in Tennessee.

PLOWING A TURNIP PATCH ON SUNDAY IN THE MIDDLE OF A FIELD OF FULL-GROWN CORN SENDS AN INOFFENSIVE CITIZEN TO JAIL FOR OVER A YEAR.

On June 26, 1894, W. B. Capps was locked up in the county jail at Dresden, Weakley County, Tenn., for performing common labor on his farm on the first day of the week, commonly called Sunday.

The first time he was seen at work, he was cutting corn stalks in his own field. The witness's farm is adjoining, and he could see Mr. Capps at work from his house a few hundred yards away. This was on a Sunday, in May, 1892.

In the fall of the same year the same witness went to Mr. Capps's house on Sunday to see him about a note on which he was surety, and found him plowing a piece of uncultivated land in the middle of a field of grown corn, in which he designed to sow turnips. The witness informed Mr. Capps that his father, the payee, expected him to send the money, though in his testimony the witness denied that he went to see the defendant about the note. This secluded spot in which Mr. Capps was quietly following the leadings of his conscience by tilling the soil on the first day of the week, was not only shut in by full-grown corn, but was three quarters of a mile from any public road.

At another time Mr. Capps was seen on Sunday splitting rails. Before the day was over, two of his neighbors came along, took up the maul and ax, and assisted him for a time. The neighbors were not interfered with in their liberty.

Mr. Capps was arrested June 8, 1893, and at his trial before the Circuit Court of Weakley County, June 27, 1893, he was fined \$10 and costs, amounting in all to \$51.80. His case was appealed to the Supreme Court of Tennessee, which affirmed the judgment of the lower court, May 24, 1894, at Jackson, fixing the costs at \$58.63; making as a grand total the outrageous sum of \$110.45, to be served out by the criminal (?) at the paltry rate of twenty-five cents per day. This will necessitate the confinement of the prisoner 442 days, or one year and nearly three months.

The Supreme Court did not write any opinion, but simply said: "There is no controversy as to the facts in this case [as of course there was not], and we find no error in the record; therefore the judgment of the court below will be affirmed." It gave no reasons, and did not attempt to meet the convincing arguments raised by the defense. Plainly the principles contended for by the defense are correct, and cannot be controverted.

Mr. Capps has a wife twenty-four years of age, and four children, the eldest being only six years old, and one of them sick at the time of his father's imprisonment. His family is left all alone in the woods a quarter of a mile from any house. He is a poor man and unable to support his family during his confinement. He does not deny working on Sunday, but did so because he had rested the day before according to the Bible; because he recognized his God-given right to labor six days in the week, beginning on the first, as did his Creator; and because in acceding to the demands of the State to rest on Sunday, he would be denying his Lord.

Hence he refuses to pay the fine and costs, regarding them unjust, since the State is attempting to enforce upon him a dogma of religion, with which it can of right have nothing whatever to do. Therefore he has gone to jail, though a physician stated that he could never live in that unhealthy place the time required by the enormity of the State's assessment.

Where is a clearer case of religious persecution?

The facts stated in this leaflet should be

known by everybody. It is indeed a clear case of religious persecution; but the fact that the work done by Mr. Capps was at a distance from any public road and not in a place likely to be observed really cuts no figure in the matter. Mr. Capps, or anybody else for that matter, whether an observer of the seventh day or not, has just as much right to work on Sunday as anybody else has to work on any other day. Of course, everybody should at all times do as they would be done by, and this Mr. Capps does: he works when he pleases and is willing that others should do the same. But as Mr. Capps' neighbors want him to refrain from work when they do, they ought likewise to rest whenever Mr. Capps does. Mr. Capps does not work on Saturday, the seventh day, the Sabbath of the Lord. Now, if he must rest on Sunday because his neighbors do, why should not they also rest on the Sabbath because he does? And as long as his Sunday work does not interfere with them what right have they to say that he shall not work on that day?—Clearly no right at all, except the right of brute force.

Christianity Legally Defined in Rome.

IF the mutual flattery of Constantine and the bishops, described briefly in these columns last week, had concerned only themselves, it would have been a matter of very slight importance indeed; but this was not so. Each side represented an important interest. Constantine merely represented the State, and the bishops the Church; and their mutual flattery was only the covering of a deep laid and far reaching scheme which each party was determined to work to the utmost, for its own interests. "It was," as Draper remarks, "the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology." Consequently, in their mutual toadyism were involved the interests of both the Church and the State, and the welfare of human society for ages to come.

Therefore, to the reign of Constantine the Great must be referred the first union of Christianity and the State and the commencement of those dark and dismal times which oppressed Europe for a thousand years.

When the alliance was formed between Constantine and what was represented to him as Christianity, it was with the idea on his part that this religion formed a united body throughout the empire. As has been shown, this was true in a certain sense, because the persecution as carried on by Galerius under the edicts of Diocletian, was against Christianity as a profession, without any distinction whatever as to its phases, and this caused all the different sects to stand together as one in defense of the principles that were common to all. Therefore the essential unity of all the professions of Christianity he supposed to be a fact; and from all his actions and writings afterward it is certain that representations had been made to him by the bishops in a stronger measure than was true, and in an infinitely stronger measure than he found it in practice to be.

The alliance with Christianity on Constantine's part was wholly political, and merely a part of the political machinery by which he designed to bring together again the divided elements of the empire

into one harmonious whole. It being represented to him by the bishops who met him in Gaul in A. D. 311, that Christianity was a united body which, if he would support it, would in turn be a powerful support to him, he accepted their representations as the truth, and formed the alliance solely as a part of his political designs, and to help him to forward his declared "mission to unite the world under one head."

But, although the alliance was formed with what was supposed to be Christianity as a whole, without any respect to internal divisions, it was very soon discovered that each particular faction of the Christian profession was ambitious to be recognized as *the one* in which, above all others, Christianity was most certainly represented. The bishops were ready and willing to represent to Constantine that Christianity was one. They did so represent it to him. And although he entered the alliance with that understanding, the alliance had no sooner been well formed than it devolved upon him to decide among the conflicting factions and divisions just where that *one* was to be found.

The Edict of Milan ordered that the church property which had been confiscated by the edicts of Diocletian, should be restored to "the whole body of Christians," without any distinction as to particular sects or names. Thus runs that part of the edict:—

And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which also we formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury, or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value or augmentation, without delay or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have anything to request of our munificence, they may go to the provincial governor, as the judge; that provision may also be made for them by our clemency. All which it will be necessary to be delivered up to the body of Christians, by your care, without any delay.

And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the *right of the whole body of Christians*, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is, to their body, and to each conventicle respectively. The aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to exhibit your exertions as much as possible to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favor with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times.

But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all. That this act of our liberality and kindness may remain unknown to none.*

This was proper enough in itself. But Constantine and the bishops had formed an alliance for *political purposes*. The bishops had lent to Constantine their support, the fruit of which he was enjoying; and now they demanded that the expected return should be rendered. Accordingly, the restoration of the property of the Christians, under the Edict of Milan, had no sooner begun, than the contentions which had been raised before the late per-

*Eusebius's "Ecclesiastical History," book x, chap. v.

secution, between the Church of Rome and the churches of Africa, were not only made to assume new and political significance, but were made an issue upon which to secure the imperial recognition and the legal establishment of the Catholic Church. As the rule had already been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics, and not Christians, it was now claimed by the Catholic Church that therefore none such could be partakers of the benefits of the edict restoring property to the Christians. The Catholic Church disputed the right of heretics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. This forced an imperial decision upon the question as to who were Christians. The dispute was raised in Africa. Anulinus was proconsul in that province, and to settle this question, Constantine wrote thus to him:—

It is our will, that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right.*

Thus it was made evident that the imperial favors were only for the Catholic Church. But was it enough that Constantine should decide that all his favors were for the Catholic Church; he must next decide which was the Catholic Church. This he did in 313 in another letter to Anulinus, thus:—

It is my will that these men, within the province intrusted to thee in the Catholic Church, over which Cæcilianus presides, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices, to the end that they may not, by any error or sacrilegious deviation, be drawn away from the service due to the Divinity, but rather may devote themselves to their proper law, without any molestation. So that, whilst they exhibit the greatest possible reverence to the Deity, it appears the greatest good will be conferred on the State.†

Following this two councils were called by the emperor to settle disputes between those claiming to be the proper representatives of the Catholic Church—the first was held October 313, the second, in August of the following year. They both decided in favor of Cæcilianus and the party presided over by him.

The question as to which was the Catholic Church having been decided, Constantine, in his next epistle, could add yet another distinguishing title. As we have seen, the Edict of Milan—March, A. D. 313—ordered that the churches should be restored to the Christians—"the whole body of Christians"—without distinction. When the Catholic Church asserted its sole right to the designation "Christian," and backed its assertion with political reasons, which were then peculiarly cogent, the imperial epistle ran—March, A. D. 313—"to the Catholic Church of the Christians." When the emperor wrote to Melchisedes appointing the first council under the imperial authority, his epistle ran—autumn, A. D. 313—"the holy Catholic Church." When he wrote to Chrestus—summer, A. D. 314—summoning him to the second council under imperial authority, he referred to the doctrine of the Catholic Church as embodying the "most holy religion." When it had been decided which was "the most holy Catholic religion," he addressed an epistle to

Cæcilianus—A. D. 316—announcing imperial favors to "the legitimate and most holy Catholic religion," and empowered Cæcilianus to assist the imperial officers in preventing any diversion from the most holy Catholic Church.

It was thus that that which on its face appeared only innocent and highly proper—indeed a necessary act of justice, restoring to its rightful owners property unjustly confiscated, resulted inside of three years in the establishment of the Roman Catholic Church as the religion of the empire.

They Can Do Nothing Against the Truth.

SOME weeks ago Elders J. O. Johnston and E. W. Webster, two Seventh-day Adventist ministers, pitched a tent at Brushy Creek, N. C., and began a series of meetings. They had continued about four weeks when they were served with the following notice, which we give *verbatim et literatim*:—

Rev. Johnson, Co. We Will give you Wone week to get away if you dont you haft to take what follows wee mean what wee say

Good Bey

The man who left the notice disturbed the meeting by asking questions and making threats, but all went well for a week, and then came a mob to wreck the tent and to drive the Adventists away. But owing to the good offices of the man who owned the lot on which the tent was pitched, and several other of the best citizens, their rage was quieted and no harm was done. As usual in such cases the agitation only increases interest to hear what the Adventists have to say, and they are making friends right in the neighborhood where violence was threatened only a few days before.

A LATE Belfast paper has this item of news under the heading, "A Curious Case":—

Justice Mathew, in the Queen's Bench to-day, tried a case in which Mr. H. Reid, on behalf of the Lord's Day Observance Society, sought to recover penalties, under the Act of George the Third, from Mr. E. Wilson, solicitor to the liquidators of the Leeds Colosseum, and Mr. Ward, ex-mayor of Leeds, the former for allowing lectures at the colosseum, and the latter for presiding at such lectures on the Sabbath day. The defending counsel contended that the lectures were intended to convey instruction in a pleasant and profitable way. The judge suggested to the observance society whether in attempting to protect the Lord's day, they were not aiding in filling rival institutions. The jury found for the plaintiff, but expressed the opinion that this law should be repealed. The judge concurred. Points of law remain over for further consideration.

It is only a few weeks since we printed the particulars of two cases in Australia under an old English statute. Is it not a little strange that such cases are coming up all over the world, and that men are being prosecuted under statutes that have for more than a century slumbered in innocuous desuetude?

It is stated that the Wesleyan minister at Hobart, Mich., has withdrawn from the connection, giving as a reason the position of the Wesleyan Church on the National Reform question. He says that hereafter he is an advocate of religious liberty.

FATHERS OF THE CATHOLIC CHURCH.
BY E. J. WAGGONER.

History repeats itself, because human nature is the same in all ages of the world. Hence, he who would know

HOW TO AVOID ERROR IN THE FUTURE

must know how errors have developed in the past. The "Fathers of the Catholic Church" shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, and shows how the adoption of these principles by prominent men in the Church, and the incautious lowering of the standard of pure Christianity, developed the papacy, which was simply a new form of paganism. The chapter on

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IS THE PAPA CY IN PROPHECY?

BY THE

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

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

The Roman Catholic Church in the United States,

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

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

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* *Id.* † *Id.*, chap. vii.



NEW YORK, JULY 19, 1894.

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

READ "More Religious Persecution in Tennessee," on page 230 of this paper.

A SPIRIT of unrest is upon the people; distrust whispers to every man; stagnation has seized business; want stalks abroad in the land, and on every hand is heard the question: "What will the end be?"

JULY 12, the Orangemen were not permitted to parade in Brooklyn. The reason for this action was, of course, that a disturbance might be occasioned. That is, an Orange parade is very annoying to the feelings of Irish Catholics.

THE hoarded millions of the rich on the one hand and the groans of oppressed labor on the other, speak in thunder tones of the soon coming of the Just One. If you want to know how this is, read the first page article in this paper.

ELDER S. B. HORTON, the Seventh-day Adventist minister, warned to leave Church Hill, Md., by some of his law-abiding(?) neighbors, is still there, and has thus far suffered no violence from the would-be regulators of the religion of the neighborhood.

LET no reader of the SENTINEL forget for a moment that in the State of Tennessee a man is languishing in prison for no other crime than doing ordinary farm labor on Sunday, on his own place; or rather we should say, for no other crime than observing the Sabbath of the Lord, and disregarding the Sunday of the papacy.

THE *Bugle Horn*, "for prohibition and equal suffrage," published at Salamanca, this State, says:—

If a person were to read the AMERICAN SENTINEL, he would be led to conclude that there was only one commandment, and that for the observance of the Sabbath. . . . Are there not other things in the Decalogue? Where are the nine? By what right does the SENTINEL select one, as above the rest?

This is too bad! but we can scarcely blame the editor of the *Bugle Horn*, for he has only judged us by himself. Evidently he has forgotten, at least one of the commandments. Without doubt he has overlooked the commandment which says, "Thou shalt not bear false witness against thy neighbor." Will our contemporary please bear in mind that there are ten commandments?

and that "whosoever shall keep the whole law and yet offend in one point, he is guilty of all"? It is just as wicked to lie as it is to steal. We have never intended to be partial in the law, but have especially emphasized the fourth commandment because it is specially disregarded. Does not the editor of the *Bugle Horn* conduct a prohibition paper for a similar reason?—Certainly. Why then does he "darken counsel without knowledge"?

JULY 9, Mr. Weadock (Dem., Mich.) introduced in the House a bill amending the statutes relative to second-class mail matter so as to read as follows:—

Mailable matter of the second class shall embrace all matter exclusively in print and regularly issued at stated periods from a known office of publication without addition by writing, mark, or sign. Any newspaper 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 the United States are at peace, shall be excluded from the mails.

This is a very far-reaching provision. There are times when disobedience to law becomes a sacred duty. Who now believes that the infamous Fugitive Slave Law ever ought to have been obeyed? Many people disobeyed it as a matter of conscience, and many papers counselled disobedience. Similar cases may arise in the future.

Notwithstanding the ordinance of civil government, God is still the great moral Governor; to him every soul is responsible; to him every free moral agent must give account. There never can be any conflict between a *legitimate* exercise of civil authority and the claims of the divine law. And yet the fact remains that there have been many and serious conflicts. Civil governments have frequently required of their subjects that which the divine law forbids, and have forbidden that which the divine law requires. What then shall the Christian citizen do in case the civil law requires that which the law of God forbids? His invariable answer to all such demands must be, "We ought to obey God rather than men."

Nor is this the expression of religious fanaticism. The principle thus stated is known and recognized by the best and most enlightened thinkers everywhere. In his work on moral philosophy, President Fairchild says:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God rather than men," in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement will be sustained. . . . The second course will, in general, commend itself to considerate and conscientious men. It is a testimony

against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

Apply this principle to the Sunday laws of several of the States. These laws require all to observe Sunday. With some to do this is as veritably to render an act of homage to a heathen deity as it would have been for the three Hebrew worthies to have fallen down before the great image set up in Babylon. To obey is to sacrifice conscience. Suppose that some paper in such a case publishes this extract from President Fairchild's book, what then? Under this proposed amendment to the postal laws such a paper could be excluded from the mails, and even the book itself could be regarded only as incendiary matter, dangerous to the welfare of the State. Is not the amendment too sweeping in its terms? The times are evil, but they demand no such drastic and dangerous measure.

THE *Christian Advocate* of this city says of the second coming of Christ:—

There is not a vestige of evidence that goes to show that He will appear in a thousand years from now, Not even the angels in heaven know when He will come.

But these words are themselves an evidence that the event is near. Says the scripture: "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The *Advocate* confesses total ignorance of the coming of that day, but the Word of God says that sudden destruction shall come upon those who say, "Peace and safety," and adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4. Those who know nothing about it will be destroyed because they don't want to know and willfully turn away from the truth. The Lord says of the signs of the second coming of Christ: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. *Verily I say unto you, this generation shall not pass, till all these things be fulfilled.* Matt. 24:32-34. And yet the *Advocate* says it may be a thousand years distant, and that we can know nothing about it!

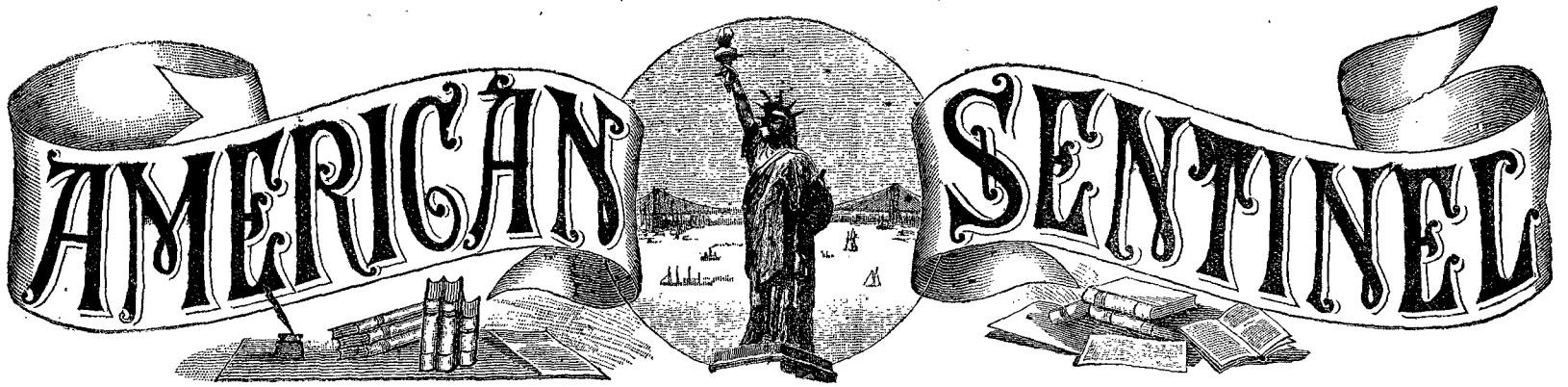
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 9.

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American Sentinel.

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ALONZO T. JONES, } EDITORS.
 CALVIN P. BOLLMAN, }
 A. F. BALLENGER, } ASSISTANT EDITOR.

THERE is another passage of scripture, in the same line of things as that noticed last week, that so fully describes the present situation, in another phase of it, that it is worth noting.

ALL men see the way that things are going, and they know that the times are perilous, and they resort to combinations of different sorts by which, if possible, to save themselves from results which they see must certainly follow, even viewed from the standpoint of the world. The laborers combine in unions, leagues, etc., to save themselves from what seems to them must certainly come. The farmers do the same, and the capitalists do the same.

Now, in the eighth chapter of Isaiah, this course of things is described, and the word says: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying [that is, the Lord says to us], Say ye not, A confederacy, to all them to whom the people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. . . . And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8:9-17.

Thus it is clearly shown that in the time of waiting and watching for the coming of the Lord, there will be this time of general distress and fear, in view

of what is coming; and also this time of association and combination and confederation of many together to save themselves from that which they fear. It shows also that none of these associations, combinations, or confederacies will help those who enter into them. But the word which they speak "shall not stand;" the counsel which they take together will "come to nought;" and the combinations which they make, and even they, themselves, in those confederations, "shall be broken in pieces."

No, no. Confederation or association of men will not save them in this time. Every effort made in that way will only increase the trouble and the danger which they hoped to escape. This also is apparent to every one who looks at these things as they are to-day; for never was there a time in the world when there were such vast combinations of capital, and never was there a time when capital was so insecure. Never were there such vast organizations and combinations of labor, and never was labor in a worse plight. Unions, federations, combinations, will not help matters. These evils will grow worse and worse. Men themselves will grow worse and worse. 2 Tim. 3:1-5, 13. And by no combination or invention can men save themselves from themselves.

NONE but the Lord can save, even temporarily, in this time. Therefore, in the presence of these things, when men are in fear and in dread, their hearts moved as the trees of the wood are moved with the wind, He counsels us, "Stablish your hearts," let your hearts be fixed, so that you shall be safe and unmoved when others are in fear and in dread. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary," that is, for a refuge, a place of safety and security, a dwelling-place, a shelter in the time of storm. For, "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" and in the shadow of his wings can we make our refuge till these calamities be overpast.

ANOTHER scripture in this line, worthy

of note, is in Habakkuk, first and second chapters. There, in the first chapter, is related how that in vision the Lord caused the prophet to see violence and strife, grievances and contentions, injustice and oppression. "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." Verses 2-4. In astonishment the prophet inquired how that the Lord, who is of purer eyes than to behold evil, and cannot look upon iniquity,—how he could look upon such a scene as this and not do something; how he could keep silence while there was such treacherous dealings, and the wicked devouring the man who is more righteous than he. Verses 13-15.

AFTER the prophet had presented thus his earnest inquiry, he says: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." In Hebrews 10:36, 37, this passage of scripture is applied directly to the coming of the Lord in these words: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

In Habakkuk, the counsel of the Lord to the prophet proceeds to describe those men who enlarge their desire as the grave (which is one of the things that never

say, I have enough); and who are as death, that is, will never let go that which they have gained, and cannot be satisfied. He also describes on the other hand, those who are oppressed and robbed by these, and says: "Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

HERE is a description of the very things that are going on. There is a cry against the rich that there must be a more equal distribution of the good things of this world. Already the cry has been often raised, How long shall this continue? Already threats have been made, not secretly, but openly and loudly, not by the lowest of the rabble, but by men in high places, that the wealth that is so abundant and that is hoarded shall be made booty for those who have not. Booty is that which is taken away by violence, and in view of the looting that has occurred in the Chicago strikes, and other places in Illinois, this time seems to have begun.

HERE, also, is the word of a man to that effect, who, to-day, is Secretary of State of one of the States of the Union, and was such when the statement was made:—

I want to make a prediction. It is that there will be no overt act until the next election, then simultaneously with the returns, the flames will shoot up into the air from the Atlantic to the Pacific.

And here is another, not by a man in any official position, but one who spoke for thousands:—

In Massachusetts the workingmen were browbeaten and not heard. If things go on in this way, and the rich and the lawmakers turn their backs upon the poor, refusing to listen to the workingmen, there will follow an epidemic of assassination. Bombs will be exploded, and all the devices known for taking off oppressors will be the fate of our delinquent legislators and capitalists.

In view of what has occurred within the present year in Europe, it would seem that there the epidemic of assassination has even already begun, and with such a stirring up as this in the United States, with what has already appeared, it would seem also that such things could not be far off here.

AND the scripture which we are examining continues to describe this very element: "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Hab. 2:8. If we have not now reached the time when there is violence in the city, and in the land, and amongst all that dwell therein, certainly things cannot go on much longer as they have been going since last Easter day, without bringing the country, and even the civilized world, positively to that condition. And the Lord said more than once, As it was in the days of Noah, "so shall also the coming of the Son of man be." In the days of Noah the earth was "filled with violence," and for these three months and more, continuously, violence has almost covered this land from ocean to ocean.

AND the time when this should be is also made clear by the statement that it is among the "remnant of the people." The remnant of anything is the last portion of

it. The scripture speaks of the remnant of the church and the remnant of God's people, plainly referring to the last stage of the church and the last of God's people who should be upon the earth,—those who shall be delivered at the coming of the Lord. But here is the remnant, not of the church, nor of God's people, but the remnant of all the people, the remnant of the people of the earth, and that is just as clearly the last of the people that should be upon the earth. And these things which are being carried on before the eyes of all the people, this continual strife and violence that is being manifested throughout the land, and throughout the civilized world, this the scripture said would be in the time of "the remnant of the people." Therefore it is certain that the people that are now upon the earth are the remnant, the last of the people who shall be upon the earth. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." "The coming of the Lord draweth nigh."

As He Is, So Are We in This World.

CHRIST was the true light; he let his light shine through his life, his teachings and his works; instance, John 5:2-9, the healing of the impotent man at the pool of Bethesda on the Sabbath. The Sabbath is the memorial of creative power. Ex. 20:11. Christ used that same power in healing the sick; his course was in entire harmony with the spirit of the Sabbath of the Lord, but not with that of the Pharisaical Sabbath. Bearing burdens was violating one of the forty primary works forbidden of the Jews on their Sabbath. That day which God designed should be a blessing and a delight, Isa. 58:13, the Pharisees had made almost unbearable by their heavy burdens and senseless exactions. They must not tread on green grass on the Sabbath, because that "crushed" something; and numberless other things just as absurd must be avoided.

The Jews were aware that their temple had been destroyed and they had been carried captives to Babylon because they had not kept the Sabbath. Lev. 26:31-35; 2 Chron. 36:21. Now they were fearful of a like calamity, and the least semblance of work could not be tolerated; yet here was Jesus disregarding their plainest, most positive, rules of Sabbath-keeping; surely if they let him thus alone all men would believe on him; they would all be guilty of Sabbath breaking, and the Romans would come and take away both their place and nation as Nebuchadnezzar had done before. John 11:48. Jesus kept God's holy Sabbath in God's way. The Sabbath was made for man—to be a blessing to him—and not man for the Sabbath—to be its slave.

"Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5:16. Our Saviour answered them: "My Father worketh hitherto and I work." Verse 17. God had never withdrawn his power from operating through the laws of nature, to keep a single Sabbath since the creation of the world. Should divine power, in the force of cohesion, rest from its work, the ultimate atoms of which every body is composed must fall apart; for by him all things hold together (Col. 1:17, R. V., margin), and he is constantly "upholding all things by the word of his power." Heb. 1:3. Should the law of gravitation, which is

the power of God, be suspended, what an awful chaos of all the worlds would instantaneously follow! The God of love works unceasingly, in numberless ways, great and small, that the Sabbath may be a season of holy joy and refreshing to us. How important that we understand the true purpose of Sabbath-keeping and that we keep the Sabbath in the way to receive the blessing God put into it. Gen. 2:3. The Pharisees had made the Sabbath as well as other commandments of none effect by their tradition. Matt. 15. *Vain* is all worship that is not of God's appointment, verse 9; hence Jesus sought to restore the true character of the Sabbath.

Our Saviour's works not only witness to the unchangeable law of God, which is the light, Prov. 6:23, but the works of Christians must do the same. As Jesus let his light shine by his works so says he, "Let your light so shine before men that they may see your good works." Matt. 5:16. Christ kept his Father's commandments. John 15:10. And we are so to walk even as he walked. 1 John 2:6.

Those who had been with Christ in his earthly ministry and listened to his teachings did this. After he was laid in the tomb they rested the Sabbath day according to the commandment, and upon the first day of the week they were ready for work again. Luke 23:56; 24:1. Jesus, as his custom was, went into the synagogue on the Sabbath day and stood up for to read. Luke 4:16. Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures. Acts 17:2. His manner was the same with both Jews and Gentiles. See Acts 13:14, 42, 44. Wherever Sabbath-keeping is mentioned from Genesis to Revelation, every one of God's children keep the Sabbath of the fourth commandment. The last generation is no exception. See Rev. 14:12.

M. E. STEWARD.

Protestants' Confession to Rome's Challenge on Sunday Keeping.

"FROM a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The challenge of the Roman Catholic Church, from which I quote representative paragraphs, formed the four leading editorials which appeared in the *Catholic Mirror* of Baltimore, Md., September 2, 9, 16, and 23, 1893. The *Catholic Mirror* is the official organ of Cardinal Gibbons, who is at the head of the Catholic Church in this country. The challenge has since been printed in pamphlet form by the *Catholic Mirror*, and republished by the Religious Liberty Association and Pacific Press Publishing Company, and millions of copies have been circulated all over this country, in Europe, in South Africa, and Australia. The title and a few of the most striking paragraphs from the *Mirror* pamphlet, are as follows:—

"The Christian Sabbath, The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church,

His Spouse. The claims of Protestantism to any Part Therein. Proved to be Groundless, Self-Contradictory and Suicidal."

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old, viz.: an inspired record also. He finds that the Bible, his teacher, is consistent in both parts; that the Redeemer, during his mortal life, never kept any other day than Saturday. The Gospels plainly evince to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles and the Apocalypse, not the vestige of an act cancelling the Saturday arrangement can be found. The Adventists, therefore, in common with the Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsing fully by the life and practice of the Redeemer and his Apostles the teaching of the Sacred Word for nearly a century of the Christian era.

As the Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of his church, so too, the Protestant recognizes no teacher but the Bible.

Hence, the conclusion is inevitable: viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists, have the exclusive weight of evidence on their side, while the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

Who can ever forget the virtuous indignation manifested by the biblical preachers through the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided, and who does not know to-day, that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by coming over their Bible carefully, can find their counterpart in a certain class of "unco gude" people in the days of the Redeemer, who haunted him night and day, distressed beyond measure and scandalized beyond forbearance, because he did not keep the Sabbath in as straight-laced manner as themselves. They hated him for using common sense in reference to the day, and he found no epithets expressive enough of his supreme contempt for their Pharisaical pride. And it is very probable that the divine mind has not modified its views to-day, ament the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all the fact that whilst the Pharisees kept the true Sabbath, our modern Pharisees, counting on the credulity and simplicity of their dupes, have never once in their lives kept the true Sabbath which their Divine Master kept to his dying day, and which his apostles kept, after his example, for thirty years afterwards, according to the sacred record.

This most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is the Bible against their Sabbath.

That immense concourse of biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the 20th Article of Religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything "contrary to God's word written." God's written word enjoins his worship to be observed on Saturday, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "Iniquitas mentita est sibi." "Iniquity hath lied to itself." Proposing to follow the Bible only as teacher, yet, before the world, the sole teacher, is ignominiously thrust aside, and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, "Remember to keep holy the Sabbath."

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the Bible Sabbath, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the disjecta membra of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

As Protestants have heretofore, on every other subject wherein they differed from the Roman Catholic Church, been ready and on hand with facts and impregnable scripture argument that would soon satisfy any inquiring mind; and as on this subject wherein they have been challenged by the Church of Rome, ever since the early days of the Reformation,* to be consistent Protestants—follow the Bible alone and complete the Reformation from this as well as from the other unscriptural institutions of the Church of Rome; and as we have found them appealing to the Catholic fathers for evidence for Sunday keeping, and have not seen from them the first attempt to face this challenge of the Catholic Church, and prove it false by the Bible alone; let us turn to their best standard encyclopedias, theological works, and the writings of the most representative living Protestants and inquire if by their admissions on this subject they are compelled to surrender to the Roman Catholic Church.

Do some of the best known orthodox standard theological writers admit that there is not found in the Bible any instruction or command from Christ or his apostles to change the Sabbath from the seventh to the first day of the week?

There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week.—*Encyclopedia of Religious Knowledge*, by B. B. Edwards, Art. Sabbath.

After giving all of the arguments for Sunday keeping, Dr. Buck says:—

These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day.—*Buck's Theological Dictionary*, Art. Sabbath.

The day is now changed from the seventh to the first day; . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church.—*Protestant Episcopal Church, Explanation of Catechism*.

Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week.—*Richard Watson's Theological Dictionary*.

Where there is no testimony there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it.—*Alexander Campbell, in Washington (Pa.) Reporter, Oct. 8, 1821*.

The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament.—*Lyman Abbott, D. D., in the Christian Union, Jan. 19, 1882*.

Do they admit that it cannot be proved by the Bible that Christ or his apostles ever instituted or even actually observed the first day of the week as the Sabbath? Dr. William Smith, LL.D., after examin-

ing the texts supposed to have reference to Sunday keeping, says:—

Taken separately, perhaps, or even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purpose afore-mentioned was a matter of apostolic institution, or even of apostolic practice.—*Smith's Bible Dictionary*, Art. Lord's Day.

The "Encyclopedia Britannica," after calling attention to the usual scriptural arguments for Sunday keeping, says:—

Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day, or even the actual observance of it.—*Art. Sabbath*.

Do they admit that the first day of the week was set apart simply by man, and in later times than those of Christ and his apostles: hence is not a divine ordinance?

Was the first day of the week set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century.—*Alexander Campbell, lecture in Bethany College, 1848, quoted in Proclamation and Reformer, Cincinnati*.

The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place.—*Neander's Church History*, translated by H. J. Rose, p. 168.

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and the woof of scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.—*Christian at Work, Feb. 18, 1886*.

Does the largest Protestant denomination in one of its popular and most widely circulated theological works, admit that upon this most important subject they forsake the Protestant rule of faith—the Bible only—and the discipline of their church (Art. 5), and believe, like the Catholic Church, something that is not recorded in the Bible,—that tradition in the matter of the Sabbath they observe is to be preferred before what is written in the Bible?

It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week. Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week. . . . When Jesus gave instruction for this chance we are not told, but very likely during the time when he spake to his disciples of things pertaining to his kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25.—*Binney's Theological Compend Improved*, by Rev. Amos Binney and Rev. Daniel Steele, D. D., pp. 171, 181.

But let us hear the ablest and most popular living Protestant writers, who have won laurels, writing on this subject; and those who occupy the leading positions in the largest and most influential religious organizations in the country,—those whose time is devoted to the study and work of Sabbath reform: how do they succeed in sustaining Sunday keeping by the Protestant rule of faith—"the Bible and the Bible only"?—are they compelled to submit to this charge of the Catholic Church, and take their stand on Catholic grounds?

Rev. A. E. Waffle, M. A. (Baptist), Professor of Rhetoric and English Literature in Lewisburg (Pa.) University, who won the one thousand dollar prize offered by the American Sunday School Union, for the best essay on the Sunday Question, says in "The Lord's Day," pp. 186, 187:—

Up to the time of Christ's death, no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles. . . . So far as the record shows, they [the apostles] did not, however, give any explicit command

* At the Council of Trent (1545) which the "Encyclopedia Britannica" calls "The watershed of Roman Catholicism and Protestantism," this argument was used to exalt tradition to an equality with the Scriptures:—

"Now the Protestants' claim that they stand upon the written word only, is not true. Their profession of holding the scripture alone as the standard of faith, is false. Proof: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day but reject it. If they do truly hold the Scriptures alone as their standard, they would be observing the seventh day as is enjoined in the Scriptures throughout."

The argument on the authority of the Catholic Church by Dr. Cole, leader of the Catholic party in the Parliament called in 1554 in England by Queen Elizabeth, to have the differences between that church and the present Church of England discussed was this:—

"As for example (to make the matter plain) ye see the express command of Almighty God, touching the observance of the Sabbath day to be changed by the authority of the church (without any word of God written for the same) into Sunday. . . . The change whereof all men may evidently understand the authority of the church, both in this cause and also in other matters to be of great weight and importance, and therein esteemed accordingly."—*Bunnet's History of the Reformation*, book 3, part 3, p. 292.

Luther and Melancthon, speaking of the Roman Catholic Church in their "Ausburg Confession," say:—

"They allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and the authority of the church, since it dispenses with one of the ten commandments."—*Art. 28*.

enjoining the abandonment of the seventh-day Sabbath and its observance upon the first day of the week.

Leaflet No. 3, published by the Sabbath Observance Department of the National Woman's Christian Temperance Union, edited by Mrs. J. C. Bateham, who is superintendent of that department, and is also one of the editors of the *Christian Statesman*, has this:—

Question 6.—If Jesus wished the day changed, why did he not command it? *Answer*—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He (*probably!*) gave his own disciples such direction afterwards, "when speaking of things pertaining to the kingdom."

Rev. Geo. S. Mott, D. D., acting president of the American Sabbath Union (which was organized and is coöperated in by fourteen of the leading denominations of the United States), speaking in the organ of that association (Pearl of Days Leaflet, No. 3), very aptly describes the predicament they all would be in if they followed the Protestant rule, "the Bible only," in the matter of evidence for Sunday keeping: thus giving up the argument to the Catholic Church. He says:—

Our opponents declare, "We are not satisfied with inferences and suppositions: show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament.

Yes, an entangling predicament, indeed, for you all: for if you remained true Protestants, following "the Bible only," and continuing to forsake and protest against the traditions and errors of the Catholic Church, until the Reformation was complete, loyalty to God's word would lead you to forsake that institution of the Catholic Church and keep the only Sabbath commanded in the Bible.

Does not the *Mirror* well say that "reason and common sense demand the acceptance of one or the other of these alternatives; either Protestantism and keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the *tradition* of the *elders*? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the *commandment* of God by your *tradition*? . . . Thus have ye made the commandment of God of none effect by your *tradition*. . . . But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:1-9. ISAAC MORRISON.

Catholic Schools in Nashville.

It has recently been discovered that all of the many Roman Catholic schools in this city have been exempted for more than twenty years from the payment of water taxes, while all the Protestant schools have been required to pay full rates. This is a most astonishing state of affairs, especially in a city which is so thoroughly Protestant as Nashville is. We are glad to see that the Board of Public Works has ordered a change of policy. The true doctrine is that no church ought to ask or receive any favor from the civil government. The church that consents to do so is simply heaping up wrath against the day of wrath. In this same connection we notice the fol-

lowing paragraph: "The authorities in Milwaukee, Wis., have decided that a block of twenty business houses, deeded to the Roman Catholic bishop, must pay taxes like business houses of other people. A similar decision compels the Summerfield Methodist Church, now used as a place of business, to pay taxes. All of which is right."—*Nashville Christian Advocate*.

Historic Facts.

THE following statistics of the inspired and unchangeable Roman Catholic Church were compiled by Rev. E. Cobham Brewer, LL. D., author of the "Historic Note Book:—

Prayers for the dead began in the year A. D. 200.

Paul, the first hermit, 251.

Sunday adopted by Constantine as the Christian Sabbath, 321.

First general council at Nice, in Bithynia, 325.

Celibacy of the clergy recommended, 325.

Saints, martyrs and angels, adoration of, 360.

Christmas day a religious festival, 375.

Bells used in churches, 390.

The Nicene creed introduced (except the word "dead" and "communion of saints"), 391.

Mary called the mother of God, 431.

Sprinkling of ashes in Lent (Felix III.), 487.

Canon of Scripture completed, 494.

Priests began to wear a distinctive dress, 500.

Stone altars enjoined, 506.

Extreme unction introduced by Felix IV., 525.

Lenten fast extended to forty days (council of Orleans), 547.

Prayers addressed to the Virgin Mary, 593.

Worship in an unknown tongue (it was in Latin as far back as 547), 600.

The title of pope first assumed by Boniface III., 606.

All Saints' day introduced, 625.

Holy bread first distributed, 655.

Athanasian creed introduced (Athanasius died 373), 670.

Crucifixes used as talismans, 680.

Holy water introduced, 682.

Kissing the pope's toe introduced, 708.

Veneration of images imposed, 788.

Rogation days established by Leo III., 801.

Assumption festival introduced, 813.

Cardinals created, 817.

The "Trilioxue" dogma introduced, 830.

Baptism of bells introduced, 965.

Canonization of saints introduced by John XVI., 933.

All Saints' Day appointed, 988.

Advent Sunday appointed, 1000.

Celibacy of priests made obligatory, 1000.

Prayers for souls in purgatory introduced, 1000.

Indulgences first bestowed by Ponce, bishop of Arles, 1002.

Interdicts introduced, 1073.

Infallibility of the Roman Church taught, 1076.

Excommunication introduced by Gregory VII., 1077.

Sale of indulgences sanctioned.

Plenary indulgence in this life and in the life to come, authorized by the council of Clermont, 1095.

Office of the Virgin Mary appointed by same, 1095.

Transubstantiation made a church dogma, 1215.

Auricular confession officially imposed, 1215.

Adoration of the host enjoined, 1218.

Inquisition established, 1229.

Cup withheld from the laity, 1263.

Angelus announced by a bell, 1316.

Dogma of purgatory officially recognized, 1419.

Holy oil in chrisam first used, 1540.

Tradition declared authoritative, 1540.

Veneration of relics enjoined by the council of Trident, 1563.

Marriage made a sacrament, 1563.

Confirmation, ditto, 1563.

Festival of the seven sorrows introduced by Benedict XIII., 1725.

Festival of the Sacred Heart introduced, 1732.—*Loyal American*.

Still Maundering of "Divine Rule."

COMMENTING upon the assassination of President Carnot, the *Christian Reformer* pitches savagely into its "dearest foe," secular government. Here is a sample paragraph:—

We have no hesitation in saying that the chief cause of anarchy is secularism in civil government. The nations of the earth set up governments, but not by God. They establish laws and ordinances regardless of, and sometimes in opposition to, the divine law. Civil governments do not appeal to the consciences of their citizens, and call upon them to obey the law in the name of God. Even laws that are good are enforced, not because they are the voice of God, but solely because they are the will of the people. There is no partnership between God and civil government to-day, and, as a consequence, we have reared a generation who fear neither God nor government.

Is it true that there is no union of the religious and civil in government to-day? The president of France was assassinated, and France officially pays annually a vast sum for the support of religion. There are many Freethinkers in France, but France is not yet a secular republic. The "partnership between God and civil government" remains, for "God" can form a partnership with government at second-hand only, the priests being his proxies. Alexander of Russia died by the bomb of the assassin, and in Russia Church and State are one. The partnership aforesaid is complete. What the *Christian Reformer* means is, of course, perfectly clear. It means that there is no avowed partnership between the Covenanters and civil government. Partnership with Catholic or Greek Christians or non-Presbyterian Protestants is no defense against the lightnings of divine wrath. Of course there were no riots, no assassinations of rulers, no revolutions in the ages when all believed that kings, as kings, received their credentials directly from the bureau of God's prime minister, signed by the hand of the Supreme. The *Reformer* is under the necessity of ignoring all history and all current events but such as by the most strained and fanciful interpretation can be forced to adorn its lugubrious tale.

The theocratic organ makes all it can of the fact that Carnot was murdered on Sunday while on his way to the theater, after attending a banquet in his honor. He had also gone to Lyons to visit an exposition which was open on Sunday. Could any thing be plainer? . . . The *Christian Reformer* sticks remorselessly to its text, concluding its jeremiad in these words:—

Is there not a close connection between such an open disregard of the law of the Sabbath, such a pub-

He insult to the government of the Lord Jesus Christ, and the development of the spirit of anarchy? If civil government refuses to acknowledge divine authority and law, if civil magistrates publicly trample upon divine commands, we may expect to produce a race of anarchists who fear neither divine nor human government. What, then, is the remedy? Banish the whole secular idea from political life. Let religion have its proper place in the public schools, and in all national institutions. Let laws be enacted and enforced avowedly in the name and by the authority of Almighty God and the mediatorial ruler, the Lord Jesus Christ. Let the constitutions of civil government be framed in accordance with the revealed principles of government. Then, and only then, will the nations be free from the danger of anarchy and experience the blessedness of the nation whose God is the Lord.

There you have the programme of the theocrats without the slightest attempt to qualify their demands. Church and State are to be one and that one the Church. This scheme enables them to say with apparent respect for the truth that they are opposed to the union of State and Church. They are. It is not union of two equal powers that they wish, but the fusing of them into an indivisible oneness, the State being absorbed by and into the Church and the resulting theocracy taking the place of both the secular civil State and of the churches, the latter hitherto depending largely upon their own resources, but hereafter to be sustained by the political arm of the new amalgamated church.—*Truth Seeker.*

Why They Work on Sunday.

ADVENTISTS work on Sunday not from sheer willfulness nor merely to assert a right which they may or may not exercise at their pleasure, but because they regard it as a sacred duty to habitually devote Sunday to secular purposes; and this because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week is simply to defeat the object of the divine law, and to set up a counterfeit of the memorial which God has ordained to keep in remembrance the fact that he is the Creator of the heavens and the earth. It follows as inevitably as night follows day that W. B. Capps, now in the Weakley County, Tenn., jail, is there for conscience' sake.

Strive to Merit It.

THE Hon. James T. Ringgold, of the Baltimore bar, is well known to our readers, and by them held in high and grateful esteem for his noble defense of the principles of religious freedom and civil equality. Mr. Ringgold has written a book on the "Legal Sunday," which will form a number of the *Religious Liberty Library* very soon to be issued. The author dedicates the forthcoming volume to Seventh-day Adventists in the following highly appreciative language:—

TO MY FRIENDS,

The members of the Seventh-day Adventist Church throughout the world: Those true representatives of the martyrs of old, inheriting their spirit, tasting somewhat of their experiences; persecuted for religion's sake in "free" and "Christian" America, as were their prototypes in despotism and pagan Rome; like them hesitating not in the choice between "Diana and Christ;" yet, when reviled, reviling not again; may they yet, like them, make history; and by their firmness, their patience, above all by the example of their pure and beautiful lives, bring about the abandonment of pagan practices and pagan modes of thought in all Christian lands. To you, Seventh-day Adventists, this work is dedicated with the assurance

that this world can offer no greater reward of endeavor, no higher honor for the writer, than the privilege of calling you, "My Friends."

The expression of such sentiments, and their application to our people, imposes a sacred obligation to fulfill the position thus assigned to us. To appropriate unmerited praise is no credit to any one. To accept such lofty appreciation and make no effort to support the character ascribed to us would be a disgrace. God knows us better than Mr. Ringgold does. He in his providence has called us to stand in the very position outlined. Let us humbly strive with the help of divine grace to merit this eulogy, not only from those who know us among men, but from Him who sees not as man sees.—*Review and Herald, S. D. Adventist Church paper.*

Intolerant as National Reformers.

THE *Ironclad Age*, an atheistic paper, printed in Indianapolis, Ind., has upon its editorial page of its issue of the 14th inst., these two notes:—

At Wilmington, N. C., one man sued another. As the plaintiff arose to testify, objection was made on account of his disbelief in a god. After some consideration by the judge, the man was allowed to testify on condition that he declared his belief in a god. To the great surprise of all present he did so. But as his non-religious views were well known, he prejudiced his case to such an extent that no conviction can be had. And such is our boasted religious liberty.

We trust that the time will come when the cheerful doctrine of eternal torture will no longer be bellowed forth at camp-meetings and other godly assemblages by insane sensational rascals. We trust that the time will come when such work will be interdicted by law.

In view of the second paragraph quoted, what right has the *Ironclad Age* to find fault that a witness is required to avow his belief in God before being permitted to testify?—None whatever. Of course the North Carolina practice is wrong. Every man ought to be permitted to testify in a court of justice under the pains of perjury without any reference to his religious belief, and without any prejudice against him because of his faith or lack of faith; but the state of affairs that the *Ironclad Age* hopes to see would be much worse than the evil complained of. The National Reformers would overthrow the First Amendment to the Constitution in the interests of what they imagine is Christianity; the atheists of the *Ironclad Age* school would equally overthrow it in the interests of the blackest kind of infidelity, the very midnight of unbelief. There is small difference between the intolerance of atheism and the intolerance of so-called Christianity; both are utterly destructive to soul liberty, and both are from the enemy of all righteousness. That this is true is evident from the fact that the *Ironclad Age* takes its stand with the enemies of the Constitution which declares that "Congress shall make no law concerning an establishment of religion or prohibiting the free exercise thereof."

"We Can Put Them in the Stocks."

THE times smack of religious tumult. Two moderators of the Presbyterian Assembly—those of Sydney and Brisbane—have been publicly accused of doctrines hateful to the church. Nearer home a brutal and licentious soldiery have dared to perform "equestrian exercises" on the Lord's day. Finally a judge of the Supreme Court has confessed without shame that he read up the *Speight vs. Syme* case

on the Sunday afternoon. Well may Mr. James Balfour and Professor Rentoul, in the pauses of the Miss Sutherland controversy find time to wonder how it is that earthquakes are smiting Athens when the real offenders are nearer at hand. However, no less pious a monarch than the second Charles has provided against the emergency, and already two Seventh-day Adventists have been sentenced to imprisonment in the stocks. These gentlemen insist on holding their Sabbath on the Saturday, and claim the right, having fulfilled their obligations to Providence, to follow their lawful calling on the Sunday. They must be taught the necessity of observing two Sabbaths in the week.

In the days when Charles the Second ruled the glorious British nation,

It is said, from paths of virtue he habitually swerved;
That he spent his whole existence in repulsive dissipation—
But at least he took precaution that the Sabbath was observed.
He was prone, perhaps, to covet the possessions of his neighbor,
Or his neighbor's wife or daughter, or his servant, or his ox;
But he held decided views upon the point of Sunday labor,
And he punished all transgressors by confinement in the stocks.

Let us cherish the remembrance of a prince so truly pious,
And condone his little pleasures as the follies of a king,
Close our eyelids to his vices, let them pass unheeded by us,
Though in ordinary mortals it would be a different thing.
Let us recognize his claim to take a prominent position in the calendar devoted to the saintly orthodox,
And insert a special heading in the Sunday school petition,
"May God bless Charles the Second, and may Heaven preserve the stocks."

Let us all become detectives, down on Sabbath desecration,
Let us catch the bold offenders in the very act of crime,
That the stocks may never suffer from the lack of occupation,
And the prison and the pillory be going all the time.
And whenever we find a citizen who tries the Sunday watering,
Of his twenty feet of grass plot or his bed of holly-hocks—
Well, we can't resort to hanging, or to drawing, or to quartering,
But all praise to Charles the Second, we can put him in the stocks.

—*The Argus, Melbourne, Australia, May 12.*

Will Congress Rest Under It?

THERE is upon the statute books what is known as the salary docking law, that is a law whereby a congressman absent from his seat without leave, unless on account of sickness, forfeits his salary for the time he is thus absent. July 11, Mr. Powers, of Vermont, reported to the House from the Judiciary Committee his bill repealing this salary docking law. The report ridicules the excuse for absence made by representatives in these words:—

It is apparent that the excuse of sickness is one easily made, and it is suspected that it is sometimes assigned as reason for absence without any diagnosis of ailments by medical experts. In other words, the enforcement of this section practically makes every member a pathologist on the subject of disease, which is not a qualification for service in Congress mentioned in the Constitution, and so for this reason the law is plainly unconstitutional. It is believed that each house of Congress can, by an appropriate rule, better enforce the attendance of members than by a statute operative as a penal statute and evaded by every subterfuge.

How seriously this is intended it is of course impossible to say. The idea that the law in question is unconstitutional on

the ground alledged is utterly absurd. This certainly could not have been meant to be taken seriously. But is the idea that because the law is evaded it ought to be repealed any better? Scarcely. If congressmen ought to be paid for neglecting their business when they should be attending to it, then ought this law to be repealed, but not otherwise. If our law-makers are so dishonest as to demand pay for work they do not do, and so utterly lost to all sense of decency as to falsify in order to get what does not in either justice or law belong to them, then indeed have we become one of the basest of nations and a hissing and a reproach to the world. Will Congress rest under the imputation thus put upon it by Mr. Powers, or will it show itself to be clear in this matter?

Triumph of Faith.

COMMENTING on the fact that England is slowly but surely being converted to the true faith, the London correspondent of the *Drogheda Argus* says: "The truth is that at the present moment Catholicity in England, so far from being banned and scoffed at, is becoming fashionable, and to the Cardinal-Archbishop of Westminster is conceded a rank and a precedence, even in the presence of royalty, which are both striking and gratifying. Then, again, we have the convert Lord Ripon, a member of the queen's cabinet and filling the office of one of the great secretaries of State; and my conviction is that only for the band of bigots at present in the two Houses of Parliament, an act opening the Lord Chancellorship of England to a Catholic would be passed without murmur; and furthermore, that the English people would be well content to see the English woolsack occupied by the eminent Catholic lawyer, Sir Charles Russell."—*The Monitor*.

Sunday Desecration Made Responsible for the Dagger of the Assassin.

THE *Christian Statesman* of July 7, attempts to place the responsibility of the work of the assassin, in the case of President Carnot, upon Sunday desecration in France. But in the attempt it has completely stultified its own position. The *Statesman* says: "For a hundred years the French nation has been in open defiance of the law of God, which commands 'Remember the Sabbath day to keep it holy.' . . . But the Sabbath is the one unyielding, open witness of the Almighty. It is a witness set in the heavens, and when observed, testifies to the authority of Jehovah with the clearness and constancy of the shining sun.

"The French people have been playing the anarchist toward the Almighty for one hundred years. They have stabbed righteousness to the heart every seventh day and defied God to avenge the dishonor of crime." And then, with a wonderful amount of seeming modesty, the *Statesman* continues: We do not like to attempt to interpret Providence, but if the Almighty should desire to testify against this wickedness and defiance of his law and manifest his wrath was there a more opportune time than that in which the blow of the assassin fell?" But how is this? Does the reader see the relation between the fourth commandment and the blow of the assassin? Here it is: "There is one thing in connection with the time and circumstances

of his death which deeply impressed us, but which we have not seen referred to, viz., that he was assassinated on the Sabbath [Sunday] at the close of a day of feasting and public demonstration, and while he was on his way to the theater to witness a performance." All of which is to say that because the French people have not regarded Sunday—of course it means Sunday, although it says seventh day—with that Puritanical strictness that the *Statesman* thinks to be necessary; yet—(and the *Statesman* would be very modest in the interpretation of Providence)—yet Providence(?) directed the matter in such a way so that the blow of the assassin fell at that particular hour on Sunday!! Was ever absurdity more absurd? It is even worse;—it is open blasphemy to thus attribute the work of the assassin to Providence.

But with all due charity I will indulge the fond hope that the *Christian Statesman* did not mean all that the words imply. Yet it is a fact that men are driven in their blindness to a false cause, to make just such mistakes.

H. F. PHELPS.

St. Paul, Minn.

Romanism in Belgium.

THE religious statistics of Belgium for 1890, which were only published towards the close of last year, give the number of conventual institutions and their inmates in the kingdom—229 monasteries, with 4,775 monks, and 1,546 convents, with 25,323 sisters and nuns. These have grown during the decade preceding from 231 monasteries, with 4,120 monks, and 1,346 convents, with 21,242 sisters. The increase was not so great as in the period 1870-80, when many of the religious sects expelled from Prussia settled in Belgium. In the next decade many of these returned, owing to the relaxation of the church laws. But there are still over 30,000 men and women belonging to the various orders, and taking the population of Belgium in 1890 at 6,000,000, we find one "religious"—monk or sister—to every 200 persons.—*American*.

A Nebraska Paper Protests.

EVERY little while there is a threat of returning to the practical union of Church and State in this country. Any one who has even a superficial knowledge of religious history knows that wherever religion and politics have been united, wherever Church and State have been at one, there has been tyranny. There never has been a case in the history of the world where religion had the power to use the arm of the State that it did not use it, and use it against the rights and liberties of those who did not agree with them in their religious opinions. There never has been one single case. Only a little while ago a man in one of the Southern States was in prison. He was a Seventh-day Baptist. He believed in observing the Sabbath as he is ordered to in the Bible. His neighbors believed in keeping the first day; and there is a nefarious law on their statute book making it a crime for a man to work on the first day of the week. This man having kept the seventh day as his Bible told him to, and not feeling under any obligation to keep two days—the same Bible commanding him to labor six days—went about his business on the first day of the

week, and was arrested and imprisoned. The only safety for liberty is the utter separation of Church and State. Yet every little while there is a bill introduced into Congress to attempt to put the name of God into the Constitution, and to declare officially in our fundamental law that we are a Christian people; and this right in the face of the fact that, were the orthodox God and the orthodox interpretation of Christianity to get into the Constitution of the United States, the rights of man would go out in the downfall of pure republican government and the establishment of an hierarchal government, and that it would then be necessary for the freemen to arise in their might, demolish the oligarchy and hurl the traitors into oblivion, at whatever cost.—*The Sentinel, Oakdale, Nebraska*.

Sunday Omnibuses in Toronto.

AFTER the Sunday-car agitation in Toronto, Canada, last summer, a Mr. Kelly started Sunday 'buses. He has about eight at present. It grieves the Sunday people greatly, and it has been all Sunday preachers could endure to see such "desecration" continue. The law was not invoked until recently, but now the matter is in the courts, and the Sunday people are doing all in their power to restrict the movement of the people on the first day of the week. Those who do not own carriages, and are not able to hire them, can go to church or else stay at home.

ALL that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of the civil government, since it has existed and flourished when entirely deprived of this support.—*Rev. Dr. Wayland's Political Economy*.

A CONTEMPORARY remarks that toleration "is certainly a virtue whose spirit is embodied in the American Constitution." Equality is a better word than toleration, and best expresses the real spirit of the Constitution. We do not "tolerate" Presbyterianism or Roman Catholicism in this country. Both have perfect equality before the law. We tolerate what we may disallow if we choose; so Spain tolerates Protestantism. But religious equality is a right not to be gainsaid; and that is the boast of America, as it is a fundamental principle of the Federal Constitution.—*The Christian Work*.

"THE members of the London Teachers' Association," says the London Correspondent of the *New York Sun*, "have refused to comply with the request of the tyrannical school board that they should individually explain why they wish to be excused from giving the form of religious instruction required by the famous circular. It remains to be seen what the board will do in face of the defiance of the teachers."

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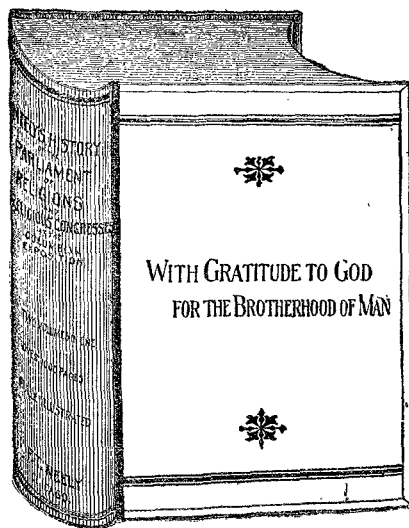
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NEW YORK, JULY 26, 1894.

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

THE pope has decided that burning of the dead "may be allowed under special conditions." Upon this the *Investigator* remarks: "There was a time when popes of Rome decided that burning of the living was perfectly proper. Leo XIII. thinks cremation 'heretical in principle.' How tenderly Romanism handles dead men, but how roughly it has handled live ones."

THE *Catholic Review* of this city suggests that—

Wherever there is a public library, the Catholics of the neighborhood should combine to raise a fund to contribute, say, one hundred first-class Catholic books to it. If they don't do this, they will lose a great chance to spread knowledge of the truth. Is there such an opportunity where you live?

Protestants ought to see to it that every library is likewise supplied with anti-Catholic literature.

SOME of the people of Church Hill, Md., are still threatening violence against the Adventists. Elder Horton, the Adventist minister in charge of the work there, has again been threatened with personal violence; and one night recently a mob attacked the large tent in which meetings are held, and partly demolished it. They also did some damage to the new church building, now nearly ready for dedication. They declare that the building shall never be dedicated. The Adventists are very certain that it will be both dedicated and used after dedication.

ONE of the strangest things in human nature is the tendency to accept from government rights as favors, and to be devoutly thankful to government for them. Thus we find a Fourth of July orator near Lincoln, Neb., saying that notwithstanding the fact that our Government "is not as true to the Constitution as it once was," "we should be thankful for what our country has done for us, and for the privileges still granted us." The connection shows that the "privileges" have reference to rights of conscience, to believe and practice according to the dictates of conscience. The man who can be thankful for such privileges "granted" by government, could be thankful if he were about to be hung.

If we may believe the Declaration of Independence, there are such things as inalienable rights; rights not only not conferred by government, but rights of which government has no right to deprive

a single man, however humble. Among these are rights of conscience. In 1829, Hon. Richard M. Johnson said, in a report to the United States Senate:—

What other nations call religious toleration, we call religious rights. They are exercised not in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens.

This is true, but what then becomes of the idea of being thankful to government "for the privileges still granted us"? In 1827 Lord Stanhope said, in the British House of Lords:—

The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult.

But that time can never come to people who are taught that religious liberty is a privilege granted by government. It is granted by God only, and the government that touches it is a tyranny, whatever its form or by whatever name it may be called.

THE Boston *Investigator* has this to say about the failure of the National Reformers to interest Congress in their raid on the Constitution:—

The God-in-the-Constitution fanatics are waking up to the fact that they were sat down upon when the Judiciary Committees of both Houses refused to submit the proposed amendment to the Constitution to Congress. After all the flourish of Christian trumpets and grand boasts of the National Reform Association that the nation was to be made a Christian nation, Congress would not even listen to the petitions asking to have the preamble of the national Constitution amended to suit Joseph Cook, Wilbur F. Crafts, Rev. Dr. George, and a few other fossilized ministers. Good-bye, God-in-the-Constitution party.

As all are aware, we have not the slightest sympathy with the so-called National Reform movement; but it is bound to succeed. Whether they will yet secure the proposed amendment, we do not pretend to say; but the churches already dominate the Government; and according to the dictum of the supreme court, that "this is a Christian nation," all that the National Reformers demand can be practically done without the amendment. We shall yet hear much more from the God-in-the-Constitution party, though in just what shape, time must reveal.

THE case of W. B. Capps, the Seventh-day Adventist, now serving a sentence of fifteen months in a Tennessee jail, for doing ordinary labor on Sunday, has revived the question, Why do Adventists work on Sunday? The answer is, Believing the papacy to be antichrist, and holding the Sunday Sabbath to be the badge of its power, with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and their willingness to suffer imprisonment, (as Mr. Capps is doing), the chain-gang, (as several Adventists have done), or even death itself, rather than to so much as appear to regard Sunday as other than a

common working day. It is not therefore, as many seem to regard it, simply a matter of the choice of days, but is with the Adventists a vital question directly affecting their salvation.

THE state of mind of the rulers, in at least a part of Europe, is thus described by a foreign correspondent of the *Sun*, in its issue of July 15:—

The French authorities are in a state of alarm approaching panic over the warnings of fresh anarchist plots. The information has been furnished principally by London and other foreign police, and extraordinary precautions have been taken to prevent the execution of the bloodthirsty designs. These measures are so stringent that all foreigners in France are likely to suffer inconvenience. Merely stopping to admire the architecture of the public buildings is likely to lead to arrest on suspicion, as an innocent Englishman found who gazed curiously for five minutes at the foreign office on Thursday. The customs inspectors have been instructed to investigate the contents of everything larger than a small orange. The bill for the suppression of anarchy, which is almost certain to pass the Chamber next week, is one of the most drastic pieces of legislation in history. It literally fulfills Macaulay's prophecy that it might prove necessary to destroy liberty in order to preserve civilization. It almost forbids people to think anarchy. It certainly forbids them to mention it in a private letter. It tries offenders without a jury, and on conviction sends them to solitary confinement, and possibly to Cayenne.

Macaulay was by many regarded as a pessimist when he predicted such a condition as now exists; but his "pessimism" was simply the result of an intimate acquaintance with human nature. But even had he been less acute than he was he might have drawn his conclusions from the Scriptures of truth. Speaking by inspiration of God, the Apostle Paul wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. And our Saviour foretold a time when men's hearts should be "failing them for fear and for looking after those things which are coming on the earth." Luke 21:26. That time of peril and of fear has come; and the next thing is the coming of the Lord.

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THERE is just one more scripture, in the same line discussed last week, that we will notice in connection with the present order of things in this country and the world.

THIS is the word spoken by the Lord himself, when he was upon the earth, in answer to the question by his disciples as to what should be the sign of his coming and the end of the world. He answered as follows: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

THE signs in the sun, and in the moon, and the stars, have long been in the past. The sun was to be darkened, and the moon to be turned to blood, and the stars were to fall from heaven, before the great and terrible day of the Lord should come. Joel 2:31, 32; Rev. 6:12-17. These signs in the sun and moon were fulfilled in the wonderful dark day of 1780.* In November, 1833, the word was fulfilled which said the stars should fall from heaven, "even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."†

THESE signs are then long in the past, and from them it is evident that we are nearing the coming of the Lord. But there are other signs mentioned which are

* *Dark Day, The*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. The true cause of this remarkable phenomenon is not known.—*Webster's Unabridged Dictionary, in Explanatory and Pronouncing Vocabulary*, art., *Dark Day*.
† The night succeeding that day (May 19, 1780) was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service.—*Stone's History of Beverly (Mass.)*.

† But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface.—*Burritt's Geography of the Heavens*, p. 163, ed. 1856.

nearer to us than those—signs that are even right around us, and so persistently thrust before our eyes and upon our attention that it is impossible not to see them. There is upon the earth to-day such distress of nations with perplexity as never has been before. Nations have been distressed before, but not so greatly distressed, nor with perplexity. An individual of a nation may be distressed and may be able to see and find a way of escape; but when either an individual or a nation is not only distressed but perplexed, then there is no knowing which way to turn. Each thing that is resorted to, to relieve the distress, only increases the perplexity. And this is precisely the condition in which the nations, as nations, and as governments, are to-day—through fear of war, through financial distress, through socialistic threats, and anarchistic explosions.

IN view of all these things, and others which have been mentioned, men's hearts are now, as never before, failing them for fear, and for looking after those things which are coming upon the earth. All these things are before us and around us. They have all come to pass and are here, and the very next thing that the Saviour mentions is this, "The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27. So that after these there is no other sign given us of the coming of the Lord. For the shaking of the powers of heaven occurs in immediate connection with the coming of the Lord, so that this is not, in itself, a sign of the coming of the Lord, but is the convulsion of nature itself at the coming of the Lord. So that it is a literal truth that every sign which the Saviour gave in this list of signs of his coming, is either far in the past or is now passing before the eyes of all the people upon the earth. The next thing is the coming of the Lord himself.

THE Saviour comments upon this and says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. "So likewise ye when ye shall see all these things, know that it [margin "he"] is near, even at the

doors." Matt. 24:33. So that when the signs in the sun, and in the moon, and stars began to appear, then redemption drew nigh. Now, when we see not only that the signs in the sun, moon, and stars are all long in the past, but that the distress of nations with perplexity, the sea and waves roaring, and men's hearts failing them for fear and for looking after those things that are coming upon the earth, are passing in the presence of all the people—now, we know that *he is near, even at the doors.*

AND this is the answer which the Lord has given to that question which every man is asking his neighbor,—What do these things mean? The word of God says that these things mean that the harvest is ripe, that the end is near, that the coming of the Lord draweth nigh. And his counsel to all the people is, therefore, "Get ready! get ready! get ready!" "Stablish your hearts," "Sanctify the Lord of hosts himself; . . . and he shall be for a sanctuary;" "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh, and knocketh, they may open unto him *immediately.*" Luke 12:35, 36.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH." Mark 13:34-37.

NOR does the Lord leave men to themselves in this all-important matter of getting ready for his coming. He himself will fully prepare every soul for this great and glorious event, who will surrender himself to the Lord and to the working of his divine will. He has predestinated man to be conformed to the image of his Son. To this end he has called all men.

Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just

God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45:22.

What does he say to do in order to be saved? "Look unto me and be ye saved." "Look"!

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life.

When Moses lifted up the serpent in the wilderness, the word was, "Look and live." And whosoever looked was cured of the poisonous bites of the serpents. So he says to-day:—

Look unto me, and be ye saved, all the ends of the earth.

If you are blind and cannot see, and therefore unable to look, then he comes to you and says:—

Hear, and your soul shall live. Isa. 55:3.

If you are both blind and deaf, and can neither see nor hear, then he says:—

Speak ye unto the Rock, . . . and it shall give forth his water. And that Rock was Christ. Num. 20:8; 1 Cor. 10:4.

If you are blind, and deaf, and dumb, and can neither see, nor hear, nor speak, then he says:—

O taste and see that the Lord is good." Ps. 34:8.

If you are blind, and deaf, and dumb, and have lost all sense of taste, and there is only one single faculty remaining, he says use that, and

Feel after him, and find him. Acts 17:27.

Thus the God of Israel, the Lord Jesus Christ, has brought his glorious salvation, his eternal salvation, within the reach of every individual in this world who can either see, or hear, or speak, or feel. And that is all he asks of you. That is God's way of salvation. Will you accept this salvation and so be justified by the Lord, and thus by him be prepared to be glorified at his glorious appearing which is now so near, and of which there are so many signs?

"Wiser if Sadder Men than Now."

Christian Work, of July 12, has a couple of paragraphs in reference to Seventh-day observers, in which it refers to their prosecution at the present time in Maryland, and expresses itself thus:—

They chose to go to prison rather than to pay the fine imposed by the court, because they believed that thus they could make the most impressive protest against any legal interference with a doctrine of their faith. It is not the first time that believers in their form of Adventism have suffered under the Sunday laws of Maryland. We believe that the convicted parties have always preferred imprisonment to the payment of a fine, and have felt proud that they could thus "give their testimony." On the other hand a discrimination should be made. Our Adventist friends are not called upon to work on Saturday, but only not to work on Sunday. Now their action in going to jail will undoubtedly direct public attention to them and to their denomination. But it is a question if they can claim any of the honors of martyrdom. In point of fact they insist upon breaking the Sunday law. If they can break it, so can others; and if they can transact business on Sunday why should not every one—including the proprietors of theaters and dance-houses? and then what would become of our rest day? In taking this course our Adventist friends are acting very foolishly, for it is no part of their faith that they must work on Sunday; if they were forced to work on Saturday that would be another matter; but they are not. When the decision of the Supreme Court is delivered these brethren will probably be wiser if sadder men than now.

Of course *Christian Work* does not uphold the propriety of "legal interference with a doctrine of faith." Presumably the observance of Sunday is a doctrine of

faith with *Christian Work*, and consequently,—and very properly,—it would not tolerate for a moment any legal interference with its observance of that day. But suppose *Christian Work* had God's Word on its side, and the commandment to which it appealed read, "The first day is the Sabbath of the Lord thy God,"—and it also read as it does now, "Six days shalt thou labor and do all thy work," where would *Christian Work* find six days in which to labor and two to observe as rest days? The power of the press is great,—but not even the religious press is equal to the task of turning the wheels of time backward to creation week and there so remodeling that important epoch that it shall have eight days instead of seven, so men may keep the commandment,—observe six days as secular time, one day as sacred time, and still have an extra day, unclaimed and unnoticed by the Almighty, with which to play at their game of civil and religious shuttlecock and battledore, untrammelled by any divine behest.

The week is an arbitrary division of time,—it was established at creation by the fiat of Jehovah,—it consists of but seven days, six are set apart for secular uses, and one hallowed for sacred observance, therefore it inevitably follows that either the seventh day or the first day,—Sabbath or Sunday,—is divinely appointed sacred time, hallowed and set apart especially as a religious memorial of creation and the Creator. It is certainly one or the other of these days, it cannot be both. If it cannot be both it necessarily follows that both cannot be religiously observed in obedience to the commandment. God hallowed but one day. God is a jealous God and will not permit with impunity the worship of a god other than himself, and the observance of another rest day, set up as the sign of a rival authority. The whole matter then resolves itself into the injunction: "Choose ye . . . whom ye will serve." To make this choice is the individual right of every man. Although it is a question of obedience to God, yet omnipotent power itself will not intervene to exercise any coercion whatever,—if, then, God himself will not compel his rightful subjects,—the children of his hand,—to submission and obedience, how much less should man think to compel his fellows, over whom in this regard he has no ground of authority whatever?

Those who have suffered persecution for conscience' sake, of late, in Maryland, in Tennessee, and in Georgia, have made answer to just such strictures as these in this paragraph from *Christian Work*. Notice how their thought, sentiment, and expression, contrasts with that of their critics, when they say:—

If the law which now requires us to observe Sunday were a law requiring that we repudiate the worship of the Lord Jesus Christ, and fall down and worship some heathen idol, the principle at stake would be plain to all; and yet the position in which we are placed in these States, involves this very principle.

After we have observed the "Sabbath day according to the commandment" (Luke 23:56; 24:1), our persecutors attempt to compel us to observe the following day, Sunday, which is another day, not the Sabbath, and which stands for a power hostile to the God whom we worship. To the suggestion that we observe both days, we reply, It is written, "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other." Matt. 6:24.

Through hallowing the Sabbath, the seventh day, we manifest our allegiance to the only true God and Jesus Christ whom he has sent; and rather than compromise this allegiance in which eternal life is involved, we can afford to suffer not only imprisonment

and the confiscation of goods, but the loss of even life itself.

That by observing Sunday we compromise this allegiance, and acknowledge another master hostile to the one we serve, will appear from a study of the origin of Sunday observance and the power for which it now stands as the mark or sign.

Thus it is seen that the conflict between the Sabbath, the seventh day of the week, and Sunday, the first day of the week, is not a conflict between days as such, but between institutions; between the "commandments of God" and the "commandments of men;" between the "God of heaven" and the "god of this world;" between the "Son of God" and the "son of perdition;" between the "mystery of God" and the "mystery of iniquity." And it will finally be settled in a decisive battle between the armies of heaven (Rev. 19:14), and "the beast and the kings of the earth and their armies." Rev. 19:16.

Against those responsible for our persecution we bring no railing accusation. Against the honorable judges of the courts before whom our cases have been or may be tried, we speak no evil word. Against prosecuting attorneys and prosecuting witnesses we harbor no resentment. Against grand jurors who have found indictments, and trial-jurors who have returned the verdict "Guilty," we speak no word of condemnation; and for those professed Christians who have instigated these persecutions by making complaint against us, and who in most cases have been ashamed to allow their names to be known, we have only thoughts of pity. To these we say that by our labor on Sunday, we have not infringed the natural or constitutional right, civil or religious, of any man. "We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. 7:2. And to all concerned we say with terrible earnestness, Count well the cost before taking upon yourselves the awful responsibility of attempting to force upon us, by pains and penalties, the sign of allegiance to Rome and the mark of her power. Beware, "lest haply ye be found even to fight against God." Acts 5:39.

As to the civil duties which we owe to each other and to the State, we have rendered and will "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7); submitting ourselves "to every ordinance of man for the Lord's sake" (1 Peter 2:13); but when civil government oversteps its rightful jurisdiction, and attempts to force upon us the ordinance of the church, we, with Peter and John, Paul and Silas, Daniel and the three Hebrews, and the martyrs in all ages, answer, in the words of inspiration, "We ought to obey God rather than men." Acts 5:29.*

Will *Christian Work* and all those who are consenting to these persecutions accept the responsibility? If they do, it may be that when the decision of the Supreme Court of heaven is rendered it will be they who will be "Wiser if sadder men than now." W. H. McKEE.

There Are "Protestants" and Protestants.

NOT everything that is called Protestant is such in reality. There are Protestants so-called, who are, unintentionally though it be, constantly strengthening the hands of Rome by their advocacy of popish methods in the interests of their religion. How this is, appears in the following, from the *Catholic Review*, of July 14:—

The Rev. Mr. Buffum, of the Third Baptist Church, Greenville, Norwich, Conn., unintentionally supplies an unanswerable argument why there should be public Catholic schools. In a sermon preached in his church a few evenings ago before the anti-Catholic organization called the Order of United American Mechanics, he said concerning our public schools: "These are Protestant schools, for the nation is Protestant. These schools were made by the Bible and with the Bible. They suit seven out of eight of our people. Are they not good enough for the eighth man? Will you pull out the prop from beneath this magnificent structure simply to suit a foreign taste for the Romanesque? Why not bring in an element the Romanist cannot contend against—the Word of God? No teacher dominated by priests should teach in any public school. Catholics should not be elected to school boards. There should be no compromise. The battle will be fought to a finish." If the present public schools are Protestant, why not then have enough public Catholic schools to educate the Catholic children? There are Protestant teachers in our common schools, Protestant preachers as superintendents, Prot-

* From a tract entitled, "Our Answer: Why do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday."

stant preachers in the boards of education, the Protestant edition of the Bible is read in many of them, Protestant histories are taught in them, Protestant hymns are sung and the Protestant version of the Lord's Prayer is recited in some of them. These are facts. The public schools in many places are, as the Rev. Mr. Buffum says, Protestant schools. We will not object to that if, as an offset, we have public Catholic schools. Be just. Give us what you have. No inequality should be tolerated. No union of the State with the Protestant Church any more than with the Catholic Church, should be allowed. Let us have similar rights, similar privileges, similar duties—justice all around.

What can "Protestants" of the Buffum school answer to this papal challenge? If our public schools are indeed Protestant, does not justice demand that they be made at once purely secular, or else that there be established also Catholic, Jewish and Agnostic public schools? To ask such a question is to answer it: our public schools should be secular and nothing else.

Whither Are We Drifting?

[This article from the *Christian Statesman*, of July 14, is significant, for it shows something of the course the National Reformers will pursue in their agitation: every calamity, and all perplexities and difficulties will be by them represented as evidences of God's displeasure because Sunday is disregarded. A recognition of Christ as King, and of the Sunday as the Christian Sabbath, will be set forth as the only possible salvation for the country. The wickedness and presumption of this can be plainly realized only by those who know that Sunday, instead of being the Sabbath, is a rival of the Sabbath, the badge of the man of sin, the mystery of iniquity. But hear the *Statesman*, it says:—]

ONE year ago our country was in the first stage of a great commercial and industrial depression. The activities of business were beginning to yield to the tightening cords of financial stringency. Money was scarce. Banks were becoming distrustful and cautious. Accommodations were given, even on best securities, with reluctance, and in small measures. A wave of distrust was sweeping over the land and paralyzing its industries. The financial stringency passed, but the depression continued and increased. The tariff-tinkering scare came in on the heels of the departing financial difficulty, and the slowly moving wheels of business and enterprise began to move still more slowly and gradually to cease entirely. And before the autumn, with its harvests still in the garners without a market, had given place to the rigors of winter, the business activities of the country had virtually ceased. Nearly every wheel, hammer, and loom were at rest. The tide of business had frozen in its channels.

During the long weary months of the winter and spring hundreds of thousands of workmen were left without work, and with their families were cast upon the charities of the communities. And while the industrial and commercial condition has at length in some measure improved, still the business life of the country is at a low ebb, and its pulse is beating feebly. There has as yet been no return to the conditions of two or three years ago. And but little ground to hope for an early resumption of former business activities yet appears. The outlook, even in a material point of view, is not assuring. In its moral aspects, the situation is still less encouraging. The evils which have been threatening the welfare, and the very life of the nation for many years past, have not abated, during the period of our national distress, but have rather increased. The hard times have not brought repentance to the people. The national chastisement has not worked the peaceable fruits of righteousness.

The conditions of distress and trouble

which ought to have humbled the nation, and brought it to penitence and reformation, have simply aggravated the existing evils and furnished the occasion and opportunity for a more formidable display of their power and malignity. The hosts of unemployed workmen, loosened from all the restraints of daily toil, have been left to drift in the current of their own tastes and appetites. They have been permitted to act out to the full the principles of life which they have accepted. And while there are multitudes of them who have acquitted themselves nobly, in this exigency of their lives, there are others, and the number is far greater than we were wont to think, who have exhibited a spirit of unrest, of lawlessness, of hatred to all that is good, of disregard for the rights and even the lives of their fellow-men which bodes no good to the country. The spectacle of armed bodies of workmen, in sullen and angry conclave, or surrounding the mills and factories, preventing by force their fellow-workmen from engaging in labor, mobbing and maltreating any who dare to disobey their lawless mandates, and this, too, in the very midst of our most populous, enterprising, and prosperous communities, is certainly a very alarming one. The utter disregard for life and property, and the bold defiance of civil authority, both State and national, the wild disorders, and the wholesale destructions, which are at this very moment making the skies of Chicago, and other cities, lurid with the flames of the incendiary, and are holding large portions of the country under a reign of terror, constitute a state of things which no intelligent patriot can contemplate with complacency.

And the worst feature of the situation lies in the fact, that while this lawlessness, and these disorders are utterly without excuse, they are the natural and inevitable outcome of the spirit of godlessness and lawlessness, which has for many years prevailed in the high places of the land. When our national Government, in its tremendous mail service, with its hundreds of thousands of employes, tramples under foot the laws of almost every State in the Union every Sabbath in the year, pursuing its purely secular business, which neither necessity nor mercy requires, in the very face of the State laws which forbid it, and in violation of God's moral law, teaching men that when divine and civil law stands in the way of its supposed interests, they may be disregarded, is it any wonder that laboring men, when they think their rights are interfered with, and that there is no other way to secure them than by disregarding the claims of law, accept the teachings of the Government and follow its example in this matter? And when our great railway corporations not only do the same, but in every possible way, by cheap Sabbath excursions, etc., not only deliberately break the Sabbath themselves for gain, but require their servants to do the same, and present every possible inducement to the thoughtless and godless to join them in their evil-doing, is it strange that they find at length that they have been successful in their teachings, and have eliminated from their workmen all sense of moral obligation? And when the public press, the great teacher of the communities, is itself the chief law-breaker, openly, willfully, and without any excuse, except that of the gain there is in it, prosecute their secular business on the Lord's day, and defiantly

trample the civil and divine law under its feet, is it not a natural and legitimate sequence of its teachings and example, that it is now supplying the communities with a daily recital of lawlessness, vice, and crime?

The truth is, these terrible riots, and outbursts of lawlessness, are no worse in principle, in fact, and in their results than are those lawless practices of our national Government, our railroads, and the Sunday newspapers. And herein lies the terrible danger that threatens the land. If this lawlessness were confined to the aggrieved workmen, it could soon be abated. A few regiments of State or national infantry would soon put a stop to it. But the root of the evil lies not with them. It is where the soldiery are not permitted to disturb it. And rooted where it is, it is sending forth its baneful shoots, charged with a strong vitality, into all the elements of our national life. And it is growing. It meets with less and less resistance year by year. The communities become accustomed to its presence, tolerate it at first, then accept, then follow the example. And as we look out upon the present situation, with lawlessness and godlessness in the ascendancy, and look back along the way by which they have reached their present supremacy, we may well inquire, "Whither are we drifting?"

Senator Gallinger's Plea for the Separation of Church and State.

THE Indian appropriation bill occupied the attention of the Senate July 18. It was considered for five hours and then went over without final action. It appropriates about \$9,500,000 an increase over the amount appropriated last year of \$1,500,000.

The bill gave rise to no discussion except when the paragraph appropriating \$1,000,000 for the Indian schools was reached. Mr. Quay then presented a large number of papers, printed in uniform style and language, numerously signed by citizens of various counties in Pennsylvania, and headed, "A petition concerning appropriations for Indian education at sectarian schools."

The paper protests "against the violation of the American principle of separation of Church and State" involved in the pending bill. He said that the petitions came from the Patriotic Sons of America, and he moved that the further consideration of the bill be postponed for two weeks, so that the patriotic orders of the country might be heard from. The motion was rejected, and the consideration of the bill was proceeded with.

Mr. Gallinger, of New Hampshire, referred to what he called the remarkable fact that within the last eight years the Catholic Church received \$2,366,000 for the education of Indian children, while fifteen other churches had received only a little more than half of that amount. It was not to be wondered at, therefore, he said, that the other churches had come to the conclusion that it was time to come back to the principle that Church and State ought to be divorced.

Mr. Call on behalf of himself and of the committee, concurred in the propriety of a separation between Church and State; but explained that as the matter had come down to the present administration the committee had no discretion in the matter, unless it recommended the entire discon-

tinuance of education of Indian children as now provided for.

Mr. Gallinger expressed the belief that these school appropriations were in contravention of the spirit, if not the letter, of the Constitution. He did not believe that Congress could long stand on the ground which it occupied to-day. There was already a gathering storm against appropriating money for sectarian purposes, and that storm would break before a great while. The principle was wrong and had to be reversed sooner or later—and the sooner the better.

Mr. Call said that the senator from New Hampshire did not differ on that point from the Committee on Appropriations, nor did the committee differ from him. He knew that the public opinion of the country was opposed to sectarian schools. But the question was, what could the Committee on Appropriations do? These contracts had been made and these contract schools established. Ought the children to be taken away from them?

An item of \$1,000 for the repair of the church and building used for school purposes on the San Xavier reservation, in Arizona, led to a statement by Mr. Cockrell, of Missouri, chairman of the Committee on Appropriations, that this was an old Greek Church, probably the oldest church in the United States, not even excepting that at Santa Fe; that it was a work of rare skill in architecture, and that the real object of the appropriation was to preserve it as one of the antiquities of the country.—*Washington Post*.

Let the People Vote on the Question.

THE Albany correspondent of a city paper announces that the Committee on Charities of the Constitutional Convention has changed its opinion regarding the withdrawal of State aid from sectarian charitable institutions. At the beginning it says the majority of the committee believed that none of the State's money should be paid to these institutions. Now the opinion of all the members but one is that the present system should not be changed, because the members have been convinced by personal observation "that the purely State institutions—those that are maintained absolutely at the expense of the State—are the poorest and most incompetently managed, and that the sectarian institutions—those that succeed in deriving a certain stipend per capita from the State—are most commendably controlled."

Assuming this statement to be correct, we submit that it furnishes no reason why State money should continue to go to substantially private asylums over which the State has not any control. If the State's institutions are inferior to the others that is the fault of the State, and it is not a reason for continuing a system of diverting public money to the support of private and sectarian institutions. The machine which has dominated the Democratic party of our State has undoubtedly demoralized the asylums and hospitals which the State conducts. The remedy is not to continue the payment of public money to private institutions, but to elect a governor who will reform the management of these institutions. No other course is logical.

If the committee has concluded that the present system of giving public money to private sectarian institutions is right it

might as well go further and recommend the abandonment of State hospitals and asylums, and turn over the unfortunates to the care of sectarian asylums, protectories, schools and hospitals at public cost, but without public oversight. Why not? If the sectarians do so much better than the State can do with some institutions, would they not do better with all?

A large number of the people of the State desire an opportunity to vote upon a proposition to abolish all sectarian appropriations. If the members of the committee, who have seen some sectarian institutions at their best, and under circumstances that are not normal, think to deny the people this right, they will not perform their duty.—*Mail and Express*.

True of the Sabbath, But Not of Sunday.

[The *Christian Statesman* has the following words, sound and true when applied to the Sabbath, but false as applied to Sunday. Have men no fear of God before their eyes that they can thus pervert the truth and give to a base counterfeit the honor claimed by God for his own rest day?]

OUR complex civilization makes it difficult, we concede, to determine just what is, and what is not, proper to be done on the Sabbath day. But our unwillingness to make sacrifices for conscience' sake adds greatly to that difficulty. There are some kinds of work one cannot do if he would live a loyal Christian life. Because our complex civilization calls for the operation of the telephone, for example, does not prove that that call is right and should be obeyed by the Christian. It may only be another call to sacrifice for Christ's sake. "The Sabbath will be observed as the Lord of the Sabbath would have it observed only when all men humbly ask God to direct their observance of it, and then go straightway and do what he tells them to do." But how will he direct them? Will it be by some new revelation or by the word of truth? Has God spoken so distinctly and definitely that one may be sure of his mind? If one shall take the fourth commandment as fundamental and then all that is found elsewhere in the Bible on the Sabbath question as complementary, with a sincere desire to know and to do "what he believes the Lord would have him do," will he not be likely to become an enlightened and loyal Sabbath-keeper? Is there any other safe way for one to do in a matter surrounded with so many difficulties? Let us be careful that our instruction is such that those who follow it will build on the bed rock. Nothing else is safe.

What They Mean by the Phrase, "A Christian Nation."

IN a sermon preached in Wilmington, Del., May 20, Rev. T. E. Terry, pastor of St. Paul's Methodist Episcopal Church, thus defined the term, "A Christian Nation":—

There is a decided and growing tendency among the masses of our population toward irreverence for the sacred institutions of Christianity, and toward positive irreligion. No nation can be truly said to be a Christian nation that has not a distinct national type of Christian morality. If this nation is equally given up to the doubts of skepticism, to the denials of agnosticism and infidelity, to a multitude of pagan beliefs and to no belief at all, and to belief in Jesus Christ, then it cannot in truth be said to be a Christian nation. A Christian nation must be a nation acknowledging Jesus Christ, and adopting his religion. This national morality cannot exist without religious principles and religious institutions. Wherever Rome

carried her conquests there she set up her standards and established her laws, and that province became a part of the great Roman Empire. So, wherever Christianity prevails, there she must set up her standards and establish her institutions, and so long as she stays to bless the nation these must remain intact. But what are the facts? Where in all this land is the sanctity of the holy Sabbath not violated? Who does not know that the respect and reverence that men entertain for the Church and for the Christian ministry is sadly waning? With what flippant irreverence do men handle the Word of God! and yet let it ever be borne in mind that without the Christian Sabbath, and the Christian Church, and the Christian's Bible—without all of these sacredly cherished and immovably fixed as the foundations of our civilization, America is not, cannot be in any true sense a Christian nation, and he who in any way, and to any extent impairs the strength and influence of these or either of them, or in any way lessens the respect and veneration men feel for them, to that extent he digs away the foundations of our Republic, and forfeits the protection and goodness of God. Let him who sins against God, and against the Christian conscience of this nation beware!

Notice, "A Christian nation must be a nation acknowledging Jesus Christ and adopting his religion." "Wherever Rome carried her conquests there she set up her standards and established her laws." And this man, who is called a Christian minister, sets this forth as an example of what the Church should do: do as Rome did: conquer by force and promulgate its religion by the sword!

The Sabbath Question in the Dominion Parliament.*

THE honorable gentleman (Mr. Charlton, mover of the bill) says: "The State should protect the rights of conscience." This is a very important principle. I want to know where the honorable gentleman wants to apply it. It is a very true principle applied generally, and I wish it were printed in the honorable gentleman's heart as well as in the hearts of all the people of the Dominion,—the State should protect the rights of conscience. . . . But we are not alone in this Dominion. There are not only Protestants and Catholics in this country; there are some other subjects of Her Majesty; the honorable gentleman knows it. There are some Jews. In England, in France, in Germany, in all the civilized nations of the world, they are a respected set of individuals. They have consciences, too; and though not believing in their faith, I am not ashamed to show their way of thinking. They rely upon the Bible, upon the Old Testament, and what do they find there? They find the words of God himself. The honorable mover of the bill himself believes that what I will read there is the Word of God. Take Genesis—some honorable gentlemen laugh, but perhaps it will do them good to hear again what they learned by heart when young. Take paragraph two, which reads:—

And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.†

There, it is the seventh day which God made holy; and then, if you look to Exodus, paragraph twenty—I am told that in English we should say verses—verse 20, subsection 8, I may be more correct, perhaps, in saying chapter 20, and verses 8, 9, 10, 11:—

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

* Delivered in the House of Commons, Wednesday, May 30, 1894, by Hon. G. Amyot, Member from Bellechasse, P. Q., and printed in the unrevised "Hansard" No. 49, and in the revised edition columns 3503-3507. Published by the International Religious Liberty Association as No. 23 of the *Religious Liberty Library*, and for sale at this office. Price, 1½ cents. Usual discount in quantities.

† Gen. 2: 2, 3.

thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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.

The Jews take those texts among others—there are hundreds of them—and say that the law that God gave to his creatures is to keep holy the seventh day. And they ask by what authority we change the law of God and celebrate the first day instead of the seventh. This is a very important point, and I am sure the honorable mover of the bill (Mr. Charlton) is ready to give his authority.

Now, there is another sect or religion which says: We do not rely upon the Old Testament, but upon the New Testament, and according to the New Testament it is ordered that we should go on celebrating the seventh day and not the first day. These people rely upon the New Testament, and have even suffered death to prove their belief. I hold in my hand a book entitled, "The Faiths of the People," by Malloy, and I will draw the attention of the honorable gentleman to page 209 at the end of the chapter. He will see there the reasons these people give for going on celebrating the seventh day. I shall not trespass upon the time of the House by giving quotations, but I ask the honorable gentleman to show us one word in the New Testament where the Son of God took it upon himself to change the day ordered by his Father to be kept holy. The Seventh-day Baptists or Adventists, who celebrate the seventh day, say to the mover of this bill: To whom do you submit when you keep holy the first day? And they accuse him of submitting to the Catholic Church. They say to him: In celebrating the first day of the week, you admit the authority of the Catholic Church and its right to impose discipline. You admit that the Catholic Church has received from God the power to dictate to the people its law as to the doctrine to be followed. That is the charge which the Seventh-day Adventists make against the honorable gentleman. The honorable gentleman knows, and he will find it in his own authorities, that Sunday is of apostolic tradition. In the first centuries, as shown in the book I have here, in many parts of Christendom, Sabbath was celebrated, but the Catholic Church changed the day by decree, pretending that it had the right so to change it, pretending that it was established by the Son of God and intrusted with all powers. And it is in virtue of that belief that the church changed the day, and that is why the Seventh-day Adventists say to the honorable mover of the bill: You believe, like us, in the New Testament, why do you give up your belief in the Sabbath celebration? Why do you submit to the Romish Church? Why do you admit the traditions of the apostles? If you admit one, you admit them all. You admit the absolution given by the priest, you admit the sacraments of that church. But they say: We believe in the Word of God the Father in the Old Testament, and in the Word of God the Son in the New Testament, and we stand by that, and will not submit to the dictation of any other church, which is only assuming powers it has not received.

As for us Catholics, Mr. Speaker, we shall celebrate our Sundays as we please, provided we do not interfere with your civil rights, and if we do, go to the prov-

inces and you will receive protection. When we joined Confederation, we joined it as a commercial partnership, and not as a salvation army. We do not believe in this Parliament turning itself into a salvation army, and with drums and fifes trying to force us into heaven. The honorable mover of this bill says he wishes to protect the rights of conscience. Is he doing that when he wants to impose upon the Jews the obligation of keeping the first day instead of the seventh? Does he protect the rights of conscience when he wants to compel the Seventh-day Adventists to celebrate the first day of the creation instead of the seventh? Does he protect the rights of conscience when he seeks to compel a great number of his fellow-citizens to disobey the Word of God and to obey the words of a church of which they do not approve?

(Conclusion next week.)

Religion and the Public Schools.

THE Committee on Education of the Constitutional Convention of Albany proposes an amendment to the constitution absolutely forbidding any sort of State aid, direct or indirect, of schools "wholly or partly under the control of any religious denomination, or in which any denominational tenet or doctrine is taught."

This makes complete the secularization of the system of public education in this State. If such an amendment be adopted by the convention and ratified by the people, all attempts of religious or parochial schools to participate in the distribution of the public school fund will be frustrated permanently by the positive prohibition of the fundamental law. It would, moreover, exclude from the public schools every trace of religious education, prayer, reading of the Bible, or any formal recognition of supernatural religion, for in whatever shape such instruction is introduced it must take on the character of "denominational tenet or doctrine."

Under the English system of State aid to primary education, voluntary and denominational schools are recognized as a part of the public provision for instruction, but these are supplemented by separate schools, especially established by the school boards, which are empowered to make their own arrangements respecting religious teaching, subject to the restriction that it shall not be denominational. Where it is provided, however, it is Christian, and generally, in the Roman Catholic view, Protestant. Of the 2,392 school boards in England and Wales, only 91 have excluded religious instruction altogether, and these are wholly in small villages. In all the rest the Bible is read and careful provision is made for inculcating religion. Birmingham is almost alone among them in going even so far as to require that the Bible shall be read without note or comment. In London the school board has always provided for the reading of the Bible and "such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children;" but last April it went further and laid down a scheme of dogmatic religious teaching, justly described by a writer in the last number of the *Nineteenth Century* magazine as "a creed of its own, designed to serve as a new safeguard of the faith, and to render all Unitarian and other heterodox interpretations of the Bible impossible."

The scheme satisfies neither the teachers nor the public, and, generally, the religious instruction of the board schools satisfies neither believers nor unbelievers. As Lord Salisbury calls it, it is "a patent compressible religion which can be forced into all consciences with a little squeezing." He has also declared with the force of irrefutable truth that "no State necessity ought to allow you to sweep away" a parent's "inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects." That right cannot be guarded except by excluding all religious instruction from schools provided and controlled by the State. The logical outcome of the controversy provoked by the course of the London School Board last spring in laying out a scheme of dogmatic religious instruction will be the complete secularization of the London schools maintained by the board. If the State desires to encourage such teaching, it must do so, after the English plan, by treating every elementary school, voluntary or religious, as a public school. In its own schools, specifically, it must let religion alone, or else it invades an inalienable right of the parent, as Lord Salisbury says.

The proposed amendment to the Constitution of this State would absolutely forbid the adoption of that plan here. All schools which gave religious instruction would be debarred from State aid by its prohibition. The Faribault plan would be unconstitutional in New York. The public money would be expended for purely secular education exclusively.—*New York Sun*.

The Papal Plea for Unity.

THE Roman pontiff has issued an "encyclical" in behalf of Church unity, which is remarkable in that it is addressed to all Christendom,—Protestant, Greek, and Roman Catholic. The fact affords strong evidence of the feeling of confidence which pervades the Roman hierarchy at this stage of their struggle for the recovery of Rome's former supremacy. It is said that the pope was previously in possession of reliable assurances both from Greek and Anglican Church parties that such a plea from himself would be welcomed in their midst; though doubtless the ever increasing flow of the Romeward tide in so-called Protestant churches throughout Christendom, furnished the pontiff with all the evidence needed that his effort would not be in vain.

The papal plea for unity is, of course, nothing more than a plea for union with Rome. No other kind of unity is desired or recognized by the papal church. The pontiff has deliberately invited the Protestant bodies throughout the world to acknowledge the authority of the church of Rome in spiritual things, and to declare that the reformation was wrong and that Wycliffe, Luther, Wesley, and their co-laborers were agents of the devil, instead of servants of God. An Italian, surrounded by others of his kind, brought up in an atmosphere that knows never a ray of gospel light and liberty, invites those who have been reared in the atmosphere of freedom to acknowledge him as their spiritual leader! But on the other hand, the insult has itself been invited by the inconsistent, compromising, and spiritually-lifeless character of the Protestantism which a great part of the Protestant world has now for some years exhibited.

The basis of the desired union is, as stated, an acknowledgment by all other churches of the authority of Rome, of the error of all doctrines which stand in opposition to hers, and of the wickedness of the work of all by whom such doctrines have been taught; for this is what a compliance with the pope's proposition involves. It is not Christian unity for which the pontiff pleads, but for the "unity of Christendom," in that sense of the word which refers more to a profession of Christ than to possession of what he gives. Christian unity is, "the unity of the faith" (Eph. 4:13);—not unity of belief merely, nor unity which men can bring about with respect to the faith, but unity which the faith itself gives to men, as many as will receive it. Faith—Christian faith—is a gift of God, and not an outcome of the will or reason of man (Eph. 2:8); and Christian unity is the result of the faith which they have, and not of any efforts on their part to agree on points of doctrine while in a state of discord. There being but one faith, there must necessarily be unity among all who possess it. All who are united to Christ are by that very bond united to each other. And therefore no anxiety need ever be felt by any one for Christian unity itself, for that must always exist wherever there are Christians; and the very fact that a plea is put forth for the unity of Christendom is itself proof that it is not Christian unity that is called for, but only such unity as can be produced by the will and efforts of man.

The encyclical declares, as stated in the *Catholic Times*, that "the church continues with an ardor that knows no abatement the work of propagating the faith which has lived through nineteen centuries,"—in which assertion there is more of truth stated than is realized by the pope or his defenders; for what he miscalls "faith" has, in its Catholic phase, existed since the days of the Apostle Paul, who saw the beginning of its working nineteen centuries ago (see 2 Thess. 2:7); but the Christian faith is very much older than that, for "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4); and the gospel was preached to Abraham (Gal. 3:8); and to his descendants who came out of Egypt. Heb. 4:1, 2. The Christian faith is as old as the days when God first spoke to man, for faith is belief of God's Word, and we read in the first Epistle of Peter, "the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." The gospel is everlasting (Rev. 14:6): and therefore the Christian faith,—the faith which God gives to man,—is everlasting; it has been prepared from eternity. The doctrines of the papacy are, in principle, older than nineteen centuries, extending back into the darkness of ancient heathenism until they become lost in the mists of time; but in their Christian guise they have existed for nineteen centuries and no more.

The pope offers himself to the Protestant world as an infallible religious guide, since they have, as he informs them, no certain rule of faith nor authority. In other words since the word of the Lord, which by the gospel is preached unto men is not a sure rule of faith nor authority to them, the pope offers them the word of man, preached by the prelates of Rome! Sad indeed it is that the attitude of professed Protestants should invite such a

deliverance from the "man of sin." The root of this terrible evil is neglect of the words of God,—the holy Scriptures. Turning away from them and refusing to accept them in childlike faith, they have indeed no certain rule of faith nor authority left them, but have only the dire remedy for their schisms of going back to Rome. But "nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his." 2 Tim. 2:19.—*Present Truth, London, England.*

He Favors Freedom in Religion.

THE pastor of a Christian Church in Missouri sends us the following excellent letter:—

Nevada, Mo., July 19, 1894.

EDITORS AMERICAN SENTINEL:—I have received a sample copy of your paper with a tract entitled "The Civil Sabbath," by the kindness of some friend.

I have read the copy, and take this method to say to you that I am in sympathy with every move away from religious legislation.

No government has a natural right to dictate religious duty, much less a free government like that of the United States. Christianity is natural government. State government is arbitrary. To unite these must bring persecution and destruction. That the present status of our civilization is precarious, no one abreast of the times can for one moment doubt. God made man free, and he who proposes to arbitrarily rule him is a usurper and claims divine prerogatives.

I am for freedom in religious thought and action. Truth unfettered by human law will triumph in the end, and we can afford to wait the coming of the truth religiously, as well as we have waited for scientific truth.

Yours in the love of truth and freedom.

This letter is encouraging to us, and will be also to the person who sent the paper and tract referred to. They were not sent from this office, and we take this method of letting the friend who sent them know how they were received. We very frequently receive letters of this character from those who have had through others copies of the SENTINEL. Be not weary, friends, in well-doing, even if you get no immediate return.

Success in Destroying Sunday.

THE *Christian Reformer*, Pittsburg, says:—

The persistent and systematic efforts to make the weekly day of rest and worship a day of secular enjoyment, are meeting with remarkable success. On Saturday the daily papers publish the attractions offered in the public parks on the Sabbath, and hold out every form of inducement to the people to forsake the churches and go to the parks for a day or an evening of pleasure. Bands of music are engaged to add to the attractions offered. On Monday the papers tell what multitudes of people spent the Sabbath in the parks, and how they enjoyed themselves and were benefited. It is said that at least 40,000 people were in Schenley Park, Pittsburg, on Sabbath, June 10th. These people who are shut up from morning till night in offices, shops, business houses, and kitchens, certainly need the advantages afforded by the parks. But it is a great wrong done to their own souls to use the Sabbath to obtain that advantage. There are six days for secular, and one day for sacred, employments. It is an outrage on humanity to spend the whole of six days in shops, and mills, and stores, without necessary recreation, and then to rob the soul of its rights that the tired body may be recuperated. Let there be a Saturday half holiday for bodily recreation. "Verily ye shall keep my Sabbaths and reverence my sanctuary."

"Verily ye shall keep my Sabbaths!" How does the *Reformer* do this? By calling God's Sabbath "Saturday," and urging men to give half of it to business, and half to holidayism. The *Reformer* treats God's Sabbath with greater disregard, if possible, than those, of whom it complains, do Sunday, and adds to this profaning of God's day the false claim

that it is justified in so doing because prevailing custom and majority rule are with it in such disregard. It sets an example of godlessness by its treatment of the real Sabbath, and then denounces those who follow its example in general by disregarding both the Sabbath and Sunday. Physician, heal thyself. Cease your disobedience to God, and teach men to revere this law, the authority of which surpasses human custom, as light surpasses darkness, as the mountain peak surpasses the marshy plains. Until such leaders as the *Reformer* are reformed the "remarkable success" which now attends the destruction of Sunday will continue to be increasingly successful.—*Evangel and Sabbath Outlook.*

No Conscience in Sunday Keeping.

THE *Christian Statesman*, of July 7, says: "Men have no conscience, as we understand it, on the Sabbath question without the fourth commandment. It is not an ethical axiom that one day of the seven should be put to sacred uses. Conscience on such a question cannot exist without a 'Thus saith the Lord.'" But what then becomes of conscience in the matter of Sunday observance? It is manifest that there can be no such thing, for there is absolutely no "Thus saith the Lord" for Sunday keeping, and the *Statesman* knows it.

But our contemporary continues: "Missionaries tell us that they find great difficulty in getting converts to observe the Sabbath [Sunday, the *Statesman* means]. Bishop Thoburn says: 'When a man becomes a Christian he knows, without five minutes' teaching, that he must avoid all immoral practices, but he does not know that he must rest one day in seven.' And how should he?" inquires the *Statesman*. "And how will the missionary undertake to strengthen his conscience on that important question? He must do it, of course, by means of the fourth commandment which says, 'Remember the Sabbath day to keep it holy.'"

We want to ask, What, in the face of this statement of fact, becomes of the claim that Sunday is a civil institution, based, so far as the State is concerned, on the physical necessity of a day of rest? It is simply abandoned.

That which the *Statesman* asserts is absolutely true, except that the fourth commandment has nothing to do with Sunday. There is absolutely nothing in nature to give even a hint of one-seventh part of time for rest, much less any particular seventh part. Whole nations have risen, become strong and flourished for centuries without any knowledge of a weekly rest day; and nations exist to-day enjoying just as good health and living just as long without a regular weekly rest day as do those who observe Sunday most strictly. The whole physical necessity argument is a "pious" fraud, invented in this country to bolster up Sunday laws under a system of government in which Church and State is supposed to be absolutely divorced, and in which the highest lawmaking power is inhibited from making any "law respecting an establishment of religion, or prohibiting the free exercise thereof."

Let the *Statesman* never again attempt to justify Sunday laws upon other than strictly religious grounds.

HUMAN morals are finite; righteousness is eternal.

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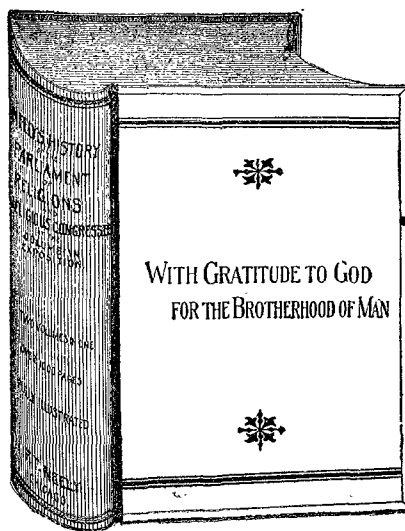
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE Finnish Parliament has passed an act prohibiting railroad traffic, and delivery of mail, on Sunday.

EVERY member of a Harrisburg, Pa., baseball club was recently fined four dollars and costs, for playing ball on Sunday, June 30.

AN order forbidding the sale of soda water in Cambridge, Mass., has resulted in the closing of the drug stores from midnight of Saturday to the same hour of Sunday.

THE Baltimore *Herald* publishes the statement that the respectable people of Church Hill, Md., have no sympathy with the riotous demonstrations against the Seventh-day Adventists.

IN this country we hear much about the "American Sabbath," and we are warned against the "European Sabbath." In Canada they talk of the "Canadian Sabbath," and fear the demoralizing influences of the "American Sabbath."

THE Seventh-day Adventist church building at Church Hill, Md., has been dedicated, notwithstanding the threats of a number of rude fellows of the baser sort, who supposed that they could frighten an Adventist preacher by Whitecap methods.

IT is stated that "the giving of the ballot to the women of Colorado is imparting new life to the Woman's Christian Temperance Union of that State. It has placed them in a position where every blow counts, and they are vigorously improving their opportunity." Not a bit of doubt of it!

ON another page we begin the publication of a speech by Hon. G. Amyot, a member of the House of Commons, Canada, against the passage of a Sunday bill, entitled, "An Act to Secure the Better Observance of the Lord's Day, Commonly Called Sunday." A notable feature of the speech is Mr. Amyot's recognition of the vital question at stake in Sunday observance. He declares that the man who attempts to enforce Sunday observance by law undertakes "to compel a great number of his fellow-citizens to disobey the word of God and to obey the words of the church of which they do not approve." This is the situation in a nutshell; and

rather than thus prove disloyal to their God, Seventh-day Adventists choose to suffer in prisons, in chain-gangs, and in exile.

THE first number of the *Australian Sentinel and Herald of Liberty*, published in Melbourne, has reached our table. The *Australian Sentinel* is, like the AMERICAN SENTINEL, "set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to a union of Church and State, either in name or in fact." Its editors are not unknown to our readers, being A. G. Daniels, W. C. Colcord and J. O. Corliss. We wish this new advocate of soul liberty prosperity in its good work.

THE Committee on Education of the New York State Constitutional Convention having in charge the proposed section designed to prevent sectarian appropriations, has reported ten to three in its favor, to the convention. It reads as follows:—

Neither the State nor any sub-division thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance of schools or other institutions of learning, wholly or partly under the direction or control of any religious denomination, or in which any denominational tenet or doctrine is taught.

It will be seen that this leaves the door wide open for that colorless thing called "unsectarian religious instruction." That which is held in common by a number of denominations is not generally regarded as denominational, though in fact it is so whether held by one denomination or by forty.

THE *Christian Statesman* says that the Government, by its mail contracts, requires "hundreds of thousands to set at naught the law of the Most High," in the Sunday mail service. Will the *Statesman* please to be more definite and point out the divine law which prohibits the carrying of mail on Sunday? Our contemporary must realize that the claims of the Sunday Sabbath are at a great disadvantage because, without the vestige of biblical authority. What would not the whole National Reform outfit give for one "Thus saith the Lord" for Sunday observance! But they have it not. The wealth of the world could not buy it, and so they must continue to steal the livery of heaven in which to serve the pagan Sunday. Oh, the wickedness of applying the fourth commandment to Sunday!

THE National Reform Association has one of its secretaries at Albany trying to secure the adoption of a so-called "Christian" preamble to the new constitution. The present preamble reads thus:—

We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this constitution.

It would seem that this ought to satisfy even a National Reformer, but it don't, and so Mr. Weir, a citizen of Pennsylvania, wants this adopted in its stead:—

We, the people of the State of New York, grateful

to Almighty God for our freedom, in order to secure its blessings, as a Christian people in the name and by the authority of our Lord Jesus Christ, on whose shoulder is the government, do establish this constitution.

This is monstrous. To begin with, the people of this State are not, properly speaking, thankful to God for freedom; they are not, in any proper sense, a "Christian people;" and certainly as long as Tammany bears rule, the government of New York is not on Christ's shoulder. Let no lie be incorporated into our fundamental law. Let the old preamble stand; or better yet, substitute this:—

We, the people of the State of New York, in order to secure to ourselves and our posterity the benefits of good and stable government, do establish this constitution.

AND now let the National Reformers rise up in their wrath and pronounce curses both loud and deep on the nation: the attorney for the District of Columbia has decided that ordinarily the word "daily" would not include Sunday, that being a *dies non*, but that in the matter of removing garbage it means just what it says. "Garbage is accumulated on Sunday as well as on other days," writes Mr. Thomas, "and since its presence is just as objectionable to health on Sundays as on other days, the word 'daily,' it seems to me, must be considered as used in the contract with reference to the service to be performed, and must, therefore, in the nature of things, include Sundays."

Now let Mr. Crafts declare that the nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath while the District of Columbia removes its garbage upon Sunday. Let Dr. George renew his onslaught on Congress, and let Joseph Cook expand his broad palm and closing his fingers one by one, clinch the Sunday argument in this most unhappy and inconclusive way.

"What Do These Things Mean?"

THE leading editorial in this paper, on the signs of the times, has been printed in tract form, together with the two articles on the same subject which immediately preceded it. This tract is No. 24 of the *Religious Liberty Library*, 20 pages; price 2½ cents. Usual discount to dealers. Order of Pacific Press, 43 Bond Street, this city, or of International Religious Liberty Association, Battle Creek, Mich.

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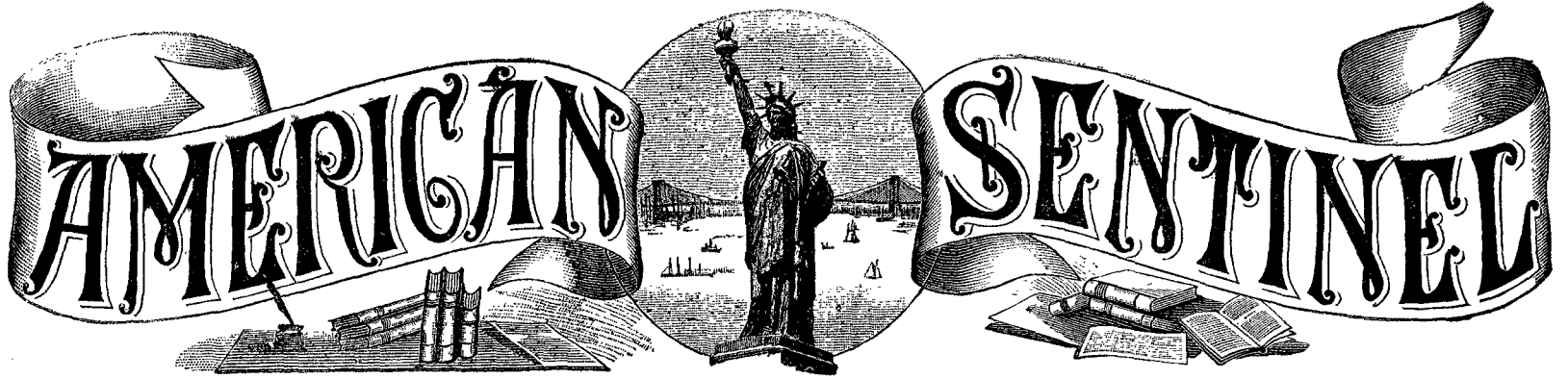
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VOLUME 9.

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NUMBER 32.

American Sentinel.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

MULTITUDES of people in the United States are wondering and perplexed in beholding how widespread and how persistent is the spirit of violence and lawlessness throughout the land.

To those, however, who have been carefully considering public movements in the last two or three years, there is nothing to wonder at nor to be perplexed about in all this, or *even more than this*, that has appeared.

INDEED, to those who have been carefully studying the public movements of the last two or three years, this widespread spirit of violence and lawlessness has been expected; and now, instead of expecting it to end at the limits that it has reached, widespread though it be, it is expected to become universal.

As a matter of fact, in these two or three years just passed, the Government of the United States has been surrendered to the principle of violence and lawlessness. This being so, it is not at all to be wondered at that violence and lawlessness should prevail almost constantly throughout the land and should become universal. Instead of being anything strange, it is the most natural thing in the world.

LET us recite the facts in the case: From 1888 till 1892 the combined churches, Prohibition party, and Woman's Christian Temperance Union, tried their best to get Congress and the whole Government of the United States to do what the leaders of the combination knew to be an unconstitutional thing, and which, being done, they have again declared to be unconstitutional; that is, to espouse the Sunday-Sabbath cause. As Congress did not respond readily enough to suit them, they added threats to their "petitions" and their former efforts. These threats of the

combined "Protestant" religious element of the country, were to the effect that they pledged themselves and each other that they would never again vote for or support for any office or position of trust any member of Congress, either senator or representative, who should refuse to do their bidding to pass the church-instituted provision closing the Columbian Exposition on Sunday—the "Christian Sabbath," the "Lord's Day," etc.

EVERYBODY knows, or at least has had a chance to know, that Congress surrendered to these threats and publicly advertised that it did not "dare" to do otherwise. And when an effort, based upon the Constitution, was made to have Congress undo its unconstitutional action and place itself and the Government once more in harmony with the Constitution, this same religious combination renewed their former threats and added to these such others as suited their purpose best. The result was that the congressional committee that had the matter in charge, and that thus acted for the whole Congress, definitely excluded the Constitution from its consideration and deferred exclusively to the demands of that religious combination. And we have the words of two of the committee to the effect that this was done because this church combine would do more mischief and damage to the Exposition if they did not have their own way than they or anybody else would if they did have their own willful, threatening way. These words are worth setting down again. Here is the statement of Representative Reilly:—

The present agitation, if continued, can only result in injury to the Fair. Attempts to have the law repealed only result in stirring up animosity toward the Fair and creating antagonism on the part of the church people. They can do the Fair much harm if they decide to carry out the threats they have already made, and I think the friends of the Exposition who favor Sunday opening would act wisely in ceasing their efforts.

And Representative George W. Houk wrote a letter on this subject to President Higinbotham, of the Exposition, which was printed in the *Chicago Tribune*, February 5, 1893. After stating his "deliberate conviction that Congress was and is without any constitutional power or authority whatever to impose such a condi-

tion upon the grant of the appropriation," he states the case thus:—

From the nature, extent and character of the opposition, based as I think it is, upon an erroneous though conscientious sentiment, rather than upon a deliberate and rational judgment, it occurs to me that in case it were possible to have the existing law repealed, it might after all ultimately result in serious detriment to the final success of the Exposition.

It is of the first importance, in my judgment, to the final success of the Exposition that there should be a harmonious coöperation on the part of all the people of the United States in its support. If the present law requiring the gates to be closed Sundays to the public, should be repealed by a vote of a majority in both the House and Senate, which does not seem to me at all probable, and the act should receive the sanction of the President, which seems to be equally improbable, it is certain that the religious element of the country, through all its organizations, would be deeply offended and would array itself in antagonism to the Fair.

It is not a question whether such a course would be reasonable or not; and, while such action might be regarded as an exhibition of religious fanaticism, most remarkable under the circumstances, it is nevertheless true that a large number of good, conscientious, Christian people throughout the country, in their excited state of feeling upon this question, would be likely to pursue that course.

I am in a position to have reliable information in regard to this matter, and although I firmly believe that the refusal to permit the Exposition to be opened to the public Sundays under the regulations I have suggested, will be a most deplorable mistake, I am also fully persuaded that the repeal of the existing law closing its gates would array the whole religious element of the United States (Protestant at least) against it.

The question now to be decided by the management is, whether it is advisable further to urge a doubtful contest, upon a matter that is aggravating an already extensive and bitter hostility against Chicago and the Exposition, which even if ultimately successful, would be as likely to be fraught with disaster as benefit to the enterprise.

Now, the Constitution of the United States is the only thing in existence that gives to any member of Congress, either senator or representative, any power or authority. He owes his very existence, as a member of that body, to the Constitution. The Constitution defines his powers and sets the limitations of the exercise thereof. This is his only legitimate guide. To take any other thing as his guide in legislation is to repudiate the Constitution and to put that other thing in its place, and is to rob the people of all the governmental authority which, by the very idea of a written constitution, they have retained in their own hands, and is to make this other thing the governing power

instead of the people. In this case that other thing was the combined churches of the country threatening political ruin and the boycott, if their will was not conformed to in the doing of a confessedly unconstitutional thing. This, therefore, was only to recognize the principle that the caprice and arbitrary will of a clamorous and threatening few shall be the guide in legislation and governmental affairs, instead of the deliberate judgment of the majority as expressed in the Constitution.

NOR is it in Congress alone that this principle has been recognized. It has been given a place in the judicial procedure of the United States courts. In 1891, the United States Circuit Court for the western district of Tennessee, in giving legal sanction to the practice of persecution to secure the recognition of Sunday, said:—

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of Church and State. . . . And the efforts to extirpate the advantage above-mentioned, by judicial decision in favor of a civil right to disregard the change, seem to me quite useless.

The court was composed of Circuit Judge Howell E. Jackson, now a member of the Supreme Court of the United States, and District Judge E. S. Hammond. The opinion was written by Judge Hammond, and was filed August 1, 1891. Then in the *Memphis Appeal-Avalanche* of August 30, there was published a four-column article by Judge Hammond, dated August 12, and entitled "The Sunday Habit," which is little if anything else than a defense of the decision that had been rendered on this subject August 1. In this article the Judge confesses that "the logic of this [his] position may lead to a union of Church and State undoubtedly;" but that the support of Sunday by the civil power, and by persecution, "is a necessity of statesmanship" upon "the policy of securing the public peace." The danger to the public peace, and the source of it, if Sunday laws were disregarded by those who have a "distaste for, or a disbelief in, the custom;" or if they were attacked by a proposal to abolish them, is set forth as follows:—

We have lived so free of it in modern days that we forget the force of religious fanaticism, and he who supposes that its fury cannot be again aroused may be mistaken.

Christians would become alarmed, and they might substitute for the stars and other symbols of civil freedom upon the banners of their armed hosts, the symbol of the cross of Christ, and fight for their religion at the expense of their civil government. They have done this in times that are passed, and they could do it again. And he is not a wise statesman who overlooks a possibility like this, and endangers the public peace.

The civilian, as contradistinguished from the churchman, though united in the same person, may find in the principle of preserving the public order a satisfactory warrant for yielding to religious prejudice and fanaticism the support of those laws, when the demand for such a support may become a force that would disturb the public order. It may be a constantly diminishing force, but if it be yet strong enough to create disturbance, statesmanship takes account of it as a factor in the problem.

This statement and those of representatives Reilly and Houk, are the deliberate opinions of representative men, and officials in official place: men who were in position not only to know, but in which they were obliged to consider the question in all its bearings. And when, having so considered the question, they set forth this as their deliberate conclusion, then noth-

ing more is needed to demonstrate that the church element, that is managing and supporting the Sunday cause in the United States, is one of *the most dangerous elements in the United States*.

THIS thought was so well presented before the House Committee on the Columbian Exposition, January 12, 1893, by Mrs. Marion Foster Washburne, of Chicago, that her earnest and weighty words are worthy to ring in the ears of all the people in the nation. In referring to the speeches and the representations of the clergy before the same committee the day before, she said:—

Moreover, they threatened—and of all things, the boycott! The very tactics they preach against from their pulpits. And one man said that the "religious boycott was justified by the deep prejudices of the people."

I have a profound respect and reverence, as all fair-minded people must have, for the man who believes in his religion and stands upon it against the world; but I have precious little respect for the clergyman, who, when he wants to win a worldly advantage, uses a worldly argument, making the admission that the heavenly one is insufficient for practical purposes. The man who claims to have faith in prayer, and yet descends to the boycott!

I know that we cannot possibly make as good a showing as some church societies, and the reason is that we are not organized as they are. The great mass of liberal and thoughtful people all over the country are not so organized that they can act as one, before such a committee, but their numbers may be—nay are—even greater than those contained in the societies here represented. They are simply quiet and tolerant private citizens, who, for the most part, are rather amused that any one should be intolerant. But while this organization of the evangelical churches gives them an advantage in being able to present petitions and speakers, *it is, gentlemen, a danger!* Our forefathers foresaw the danger of an organized minority coercing an unorganized majority, and forbade this country a standing army; there is as much danger, or, as the history of religious persecution shows, *more danger, in the interference of an organized body of churches in the affairs of the State, than in a standing army.*

Yet in the face of the indubitable evidence that the element that manages the Sunday cause is of such dangerous proclivities that the Government of the United States must be surrendered to it in order "to preserve the public peace," these same ones take great pride in advertising and exalting themselves as "the best people of the land," and the "law-abiding people of the country!"

THE truth is, however, that this claim, like the claim of their Sunday-Sabbath, is absolutely fraudulent. The undeniable fact is that these very ones are of the *least* law-abiding people in the United States. They have demonstrated that they have no respect for any law but such as their own arbitrary will approves. For without the slightest hesitation, yea, rather with open persistence, they have *knowingly* disregarded and overridden the supreme law—the Constitution—of the United States. They have set the example, and established the principle, of absolute lawlessness.

THESE facts demonstrate that instead of their being truly the law-abiding portion of the people, these men are among the chiefest law breakers in the land—the most lawless of all the nation. Nor is this at all to be wondered at. For, in order to accomplish this their bad purpose, they "gladly joined hands" and hearts with the papacy—that power which the Lord designates as the "lawless one" and as the very "mystery of lawlessness" itself. 2 Thess. 2:3, 7 (R. V.).

In view of such an example as this,

should it be thought surprising that lawlessness should be manifested by others throughout the whole country as never before, and that violence should cover the land from ocean to ocean?

In view of such an example as this set by "the best people" of the land, should it be thought strange that the example should be followed by the "Industrials," "Commonwealers," "Coxeyites," the "Debsites," or the "worst" people of the land?

If it is proper for the preachers and churches of the country to threaten Congress till their confessedly unconstitutional demands are complied with, why is it not equally proper for the "Commonwealers," Debs and his followers, and everybody else, also to threaten Congress or anybody else, till *their* demands are complied with?

If Congress can guarantee to the people religion, even on Sunday, why shall it not also guarantee to the people money, or work, or whatever else may be demanded, on every day of the week?

When the principle of petition by threat, and legislation by clamor, and the surrender of governmental prerogative to preserve the public peace, has been once recognized in favor of one class, then why shall not the principle be applied in behalf of any and every other class, on demand?

Why should Coxey, Browne, Kelly, Frye, and company, be denounced, prosecuted, fined, and imprisoned, while simply following the example of Crafts, Cook, Shepard, George, and company, in which these latter were listened to, and honored by the preference of Congress and the United States Circuit Court?

It was because of this evil example of "the best people of the land," this principle of violence and lawlessness, forced upon the Government by the combined churches of the country—it was because of this that we have expected nothing else than that violence and lawlessness would spread through the land, and that we still expect it to become universal. This is not to say that the particular *phases* of lawlessness that have of late been manifested in so many parts of the country, have been carried on by the human actors therein in conscious and intentional pursuance of the example of lawlessness set by the churches; but *it is* to say that *there is a spirit of things* that must ever be taken into account. There is the Spirit of order, and there is the spirit of disorder. And when the Spirit of order has been so outraged, and the spirit of disorder chosen and persistently followed instead, as it has been in this case—and that too by the very ones who profess to be the representatives of the Spirit of order in the earth—then things are given over to the spirit of disorder and lawlessness, and nothing remains but that this spirit shall prevail and increase until it becomes universal. And we have no hesitation in saying that every man and woman who took part in this movement of the church-combine upon the Government is responsible for the consequences, violent and lawless as those consequences may be.

No Longer Astonished.

THE worst phase of the present situation is that nothing surprises any one. Senators are examined as the pupils in a school when a pocket-book is stolen, every one called up and searched! All departments are being investigated and evidences of

corruption are appearing on every side; what would once have set the country on fire with righteous indignation and fear are now stated as matters of everyday occurrence.

"And what will ye do in the end thereof?"—*New York Christian Advocate*.

And worse yet, nobody is righteously indignant. The only reason such things are questioned at all is to make political capital for the party making the exposé.

The Definite Seventh Day.

WHEN God said, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," he designated a definite day to be observed alike by all men. To suppose, as some claim, that the Sabbath of the Lord has not a particular, specified place in the succession of days which make up the months and years of time, but is any one day out of seven which men may chance to select for rest and worship, is to charge God foolishly. "God is not the author of confusion;" nor has he left it to the caprice or self-interest of man to determine the day upon which his Sabbath shall be kept. Of this he has given us abundant evidence in his word.

The Sabbath is God's rest day. It was instituted at creation; 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." From the creation, therefore, each recurring seventh day has been the day upon which God rested, and therefore the Sabbath day; for any day upon which God did not rest could not be his Sabbath. While any day can be one day out of seven, only one day can be the one on which he rested; and that day, as he tells us, is the seventh day.

Notice also the language of the Sabbath commandment: "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 manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." God rested on the first seventh day, and thus pointed out and fixed the seventh day in the calendar of our first parents, Adam and Eve. The children of Adam and Eve did not inaugurate a new reckoning, but learned from them which day was the seventh day, and thus it has been with all the people of God from that day to this, for each parent would, in obeying the Sabbath commandment, be obliged to instruct both son and daughter, manservant and maidservant, in their duty to refrain from work on the Sabbath day. So long as the commandment was observed by parents, there could be no question about which day was the Sabbath in the minds of the children; and had the commandment not been violated, no question of that nature could ever have arisen. But God has always had at least a few faithful followers in all ages of the world, and through these the definite Sabbath day has come down to us, which God pointed out at creation.

During the forty years' wandering of the children of Israel in the wilderness, God designated by miracles the day which was his Sabbath; for on the sixth day he sent a double portion of manna from heaven, and withheld all manna on the seventh day, and preserved what was kept

over from the sixth day to the seventh, so that it was not corrupt, as it would have been on other days. If there had been any disposition on the part of the Israelites to select their own Sabbath day,—to choose any one day in seven, as some people claim the right to do now, it must have been effectually corrected by this emphatic testimony from the Lord. And that testimony has lost none of its force at the present time. If the Sabbath was a particular, definite day then, not left to be determined by the choice of man, it must be so now. God does not change, his law does not change, and the obligation of man to his law does not change with the lapse of years.

The seventh day has never lost its identity from creation down to the present time. The day, marked by the unchanging revolution of the earth, and the week, marked by the six days of creation and the seventh day Sabbath, are divisions of time marked off by God himself; and they have continued unchanged through all the ages. The seventh day of the week in the days of Adam, is the seventh day of the week at the present time, as it ever has been. "The Sabbath day according to the commandment," which followed the "preparation" day and immediately preceded the first day of the week at the time of the crucifixion and resurrection of Christ (Luke 23:54-56; 24:1), is the Sabbath day according to the commandment now. And happy is he who is willing to accept and observe the day God has designated, rather than a day that has been chosen by man.—*Present Truth, London, England*.

Is Man Immortal?

THE following letter demands respectful consideration because of its candid tone:—

"ORTHODOXLY INSANE."

EDITORS AMERICAN SENTINEL:—In an editorial of July 5th, under the above title, you have—unconsciously no doubt—laid yourself liable to the criticisms of many thoughtful readers. In attributing the murder and suicide referred to, to the "orthodoxy" of the demented father, you certainly forgot that a very prominent article in the creed of "orthodoxy" is that "No murderer hath eternal life abiding in him," so that true "orthodoxy," had he possessed it,—or rather, had it possessed him, would have prevented the shocking tragedy you mention.

Your quotations from Ecclesiastes—"The dead know not anything," and from Job—"His sons come to honor and he knoweth it not," and from the Psalms—"In that very day his thoughts perish," come far short of teaching the unconscious condition of man after the body crumbles back to its native dust, even if there were not numerous declarations of the Scriptures positively teaching the opposite view, as Eccl. 12:7—"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Before you reply that the term "spirit" means nothing but the mere "breath" or "air" that, in one sense keeps man alive, please examine Job 15th chapter and 18th verse, compared with the latter part of the 25th verse of the same chapter, where it is plain the speaker refers to the spirit of man as meaning *man himself*, instead of his "breath." Let us read: "Thou turnest thy spirit against God, and lettest such words go out of thy mouth," verse 13. And in verse 25—"He stretcheth out his hand against God, and strengtheneth himself against the Almighty." Here there can be no question as to the identity of "spirit" with *man himself*. Again, Isa. 57:15, "I dwell . . . with him that is of an humble and contrite spirit." Is it possible for mere "air" or the "breath" of men to be spoken of as having *humility* and *contrition*? If your view is tenable, it must be so.

In Prov. 16th chapter, 18th verse, and in Psalms 32:2, and in 51:10, as well as in many other parts of the Word, the "spirit" of man is spoken of in such a manner as to make it absolutely impossible to understand the meaning as limited to the narrow bounds contended for by you. Take any *Concordance*, and look over the various passages referred to under "spirit," and you will see at a glance that very few, if any of them can be properly interpreted as you and your writers are in the habit of doing.

And now as to the meaning of the passages you quoted as to the dead not "knowing anything," etc., I think a careful examination of the several contexts will satisfy any ordinary reader (who is not committed to, and influenced by, some special theory), that the passages in question simply teach this and nothing more, that after death men are so separated from their former surroundings and associations in this life as to know nothing concerning the things with which they were once interested, as in Job: "His sons come to honor, and he knoweth it not." C. W. SWARTZ.

Hillsdale, Mich.

It is true, as Mr. Swartz says, that so-called orthodoxy teaches not only the immortality of the soul, but also that "no murderer hath eternal life abiding him." But this is nullified very largely by the definition given to the term "eternal life." Life and death are not by "orthodoxy" permitted to have their natural and obvious meaning, but are made to mean misery and happiness. In this fact lurks the evil. Clothe a man with eternal life and he will readily take the chances on his condition in eternity. This argument prevailed with our first parents. It was when assured by the serpent that they should not surely die, but should be as gods that they took the forbidden fruit. The Lord says (Ezk. 13:22): "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not turn from his wickedness, by promising him life." "Orthodoxy" departs from the truth far enough to accept as one of its tenets Satan's first great lie. Is it strange that many who accept this tenet go one step further and imagine that life a happy one?

We do not claim that in the Scriptures the term "spirit" always means "breath or air." It sometimes means life; but it does not follow that consciousness attaches to that life. Life—animal life—is often present when there is no consciousness, as in sound sleep, injury to the brain, etc.

When God created man he "breathed into his nostrils the breath of life, and man became a living soul." There was life, or spirit, if you please, in that breath; but the same thing was given to the lower animals for we read in Gen. 7:21, 22: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

Just what this life is nobody knows, but when it leaves the body, whether of men or of beast, it returns to God who gave it. That this is so will appear from a comparison of Ps. 104:24-29 and Job 34:14. The first of these texts asserts what occurs when God gathers to himself the breath of the beast; the second asserts substantially the same thing of man. While Eccl. 3:19 says plainly: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity." And in the twenty-first verse the question is asked: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" (Douay Version.)

Our correspondent is clearly wrong in asserting that "spirit" sometimes means man himself; this is true of soul, but not of spirit. Nor do the verses to which he refers prove that the spirit is man himself any more than they prove that the "hand" is man himself. It is clear that in this case spirit means disposition or will; and

that this is so is evident, for by substituting either of these words the sense is perfectly preserved. God dwells with the man who is of a humble disposition, a submissive will. There is in Isa. 57:15 not the least evidence of immortality. Our correspondent is here beating the air. He has set up a man of straw which he very valiantly knocks down.

The Bible says that "the dead know not anything." Our correspondent says that they "know nothing concerning the things with which they were once interested." We may be excused for believing the words of God rather than our correspondent's interpretation of those words. "The dead know not anything;" for, as the same Word declares (1 Tim. 6:16), God "only hath immortality." We know this because God says so, and we believe his word.

The Sabbath Question in the Dominion Parliament.*

(Concluded.)

THE honorable gentlemen must remember that in proposing his bill he acts not only contrary to the constitution which I read a moment ago,† but also contrary to the general understanding which prevails in this country and which was summed up in a proclamation by Her Majesty the Queen in 1858, which is as follows:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

These are the words not only of the Queen, but of the Parliament of Great Britain. This is the rule which should be recognized in this country. We should not interfere with the religious belief of our neighbors. Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. But the honorable gentleman wants to force those who are not of the same belief with himself to observe as the Sabbath some other day than that which they believe to be the Sabbath, and even to force those who, like himself, desire to observe Sunday, to observe it in the way he believes in, and not in the way they believe in themselves. That is not protection of civil rights; it is interference with civil rights. Mr. Speaker, I do not wish to take up too much of the time of this House, but I have given briefly the reasons why I oppose the bill: First, because the bill is unconstitutional; † second, because it is useless if it were constitutional, because the provinces take charge of these matters; and third, be-

cause the bill is an undue interference with the belief of others.

‡ By this bill we claim jurisdiction in religious matters. I have objected to that already, but being in the minority, I can do nothing but submit for the moment. In the second place, by this bill we assert that Sunday is the Lord's day. I have already given the name of a very respectable religion which holds the contrary view, and I challenge the mover of the bill to show where in the Bible he finds that Sunday is the Lord's day. I quoted the Old and the New Testament against the honorable gentleman's contention. Will he allow this opportunity of answering the challenge to pass—he who is the champion in this House, the athlete, fighting in favor of a principle? Will it be said all over the Dominion and the world, that a member of the legislature in this House could not find in the Bible any text to authorize his assertion that Sunday, or the first day of the week, is the day chosen by our Lord for a day of rest? It is all very well for the honorable gentleman to remain silent, but he thus gives a victory to his adversaries. The Seventh-day Adventists will cast up at him, wherever he may be, that he was not able to defend himself against one who is not a member of his religion. I have proved by the Old Testament that the Sabbath is on Saturday, and not on Sunday, that God did not rest before his work was done but after it was done, and I have challenged him to find any passage in the New Testament where the Son of God gave orders to celebrate the first day of the week instead of the one chosen by his Father. I challenge the honorable gentleman in the name of the Seventh-day Adventists and of the Jews, to reply. Is he impotent? It is all very well for honorable gentlemen to laugh, but there is the weak point, and if he is not able to answer, it must be said that the champion of this House, advocating the keeping of the Lord's day, could not furnish any good ground for his advocacy.

As I have said, by this bill we are assuming to have jurisdiction in religious matters. I contend that it is the provinces, and not the Parliament, which has such jurisdiction. In the second place, while the honorable gentleman asserts that the work on the Lord's day is against the law, by this amendment, § to which he consents, he says: "The law of God is all very well, but we will not follow it whenever we think it is not in our interest to do so. God said: 'You must observe the whole of Sunday.' That is all right, but we will cut the day short, and take from the Sunday the amount of time required for our business; and the governor in council || will have the power, four weeks in advance, to say that three weeks hence there will be such a press of business that we will have to disobey the law of God and let prevail the law of man." For my part, I am against all this legislation. I believe it is not our duty here to occupy ourselves with religious legislation. That

has been left to each individual. Each individual has the right to worship his God as he thinks proper, provided he does not interfere with the liberty of any one else.

Satolli, Sunday Laws, and Salvation.

THE "Delegate Apostolic," Mgr. Satolli, has just rendered a decision which involves the eternal damnation, so far as the Catholic Church controls this deplorable destiny, of all saloon keepers who violate the law forbidding the sale of "liquid damnation" on Sunday. It came about thus: Bishop Watterson, of the diocese of Columbus, Ohio, addressed a letter to the Catholic clergy of his diocese, in which he withdrew his approbation "from any and every Catholic society" "that has a liquor dealer or saloon keeper at its head, or any where among its officers," and refused to approve all new societies or new branches of old societies having saloon keepers either as members or officers.

The letter further says:—

If there are saloon keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguises; in violation of civil law, and to the hurt of order and religion and the scandal of any part of the community, you will refuse them absolution, should they perchance come to receive the sacraments, unless they promise to cease offending in these or other ways and to conduct their business blamelessly if they can, or get out of it and keep out of it altogether.

An appeal was taken from this action of Bishop Watterson to Mgr. Satolli. The ablegate decided in favor of the bishop. The decision sums up as follows:—

Therefore the delegate apostolic sustains Bishop Watterson's action and approves of his circular letter and regulations concerning saloons and the expulsion of saloon keepers from membership in Catholic societies.

The religious press, professedly Protestant, has joined in a chorus of congratulations to the ablegate for this great temperance(?) decision. The *Independent* goes so far as to say that "Archbishop Satolli, the apostolic delegate, has given a decision for which Protestants will thank him as heartily as his warmest Catholic supporters."

Protestants will do no such thing. An examination of the case reveals the fact that the decision favors the legal enforcement of the papal Sunday more strongly than it favors temperance.

According to Bishop Watterson's letter, Catholics may manufacture and sell the soul and body destroying liquor and still belong to the already organized Catholic societies. The Catholic saloon keeper can for six days out of the seven deal out to his fellow-creatures "distilled damnation," rob men and women of their reason, make widows and orphans, rob mothers and children of bread, and still be a member of the Catholic Church and receive absolution from the hand of the priest. All this he can do for six days, but should he continue this death-dealing work on the first of the seven days, and "sell on Sunday, either openly or under any sort of guise or disguise, in violation of civil law," then heaven is to be closed against him,—absolution, the pardon of sins, is to be refused, which means to the Catholic eternal destruction. Therefore it is not the selling of this liquid death to men and women that brings down the severest discipline on the Roman Catholic saloon keeper, but his selling on *Sunday*. The decision exalts the papal Sunday, the mark of papal power, but falls far short of a

* Delivered in the House of Commons, Wednesday, May 30, 1894, by Hon. G. Amyot, Member from Bellechasse, P. Q., and printed in the unrevised "Hansard" No. 49, and in the revised edition columns 3503-3507. Published by the International Religious Liberty Association as No. 23 of the *Religious Liberty Library*, and for sale at this office. Price, 1½ cents. Usual discount in quantities.

† Mr. Amyot contended in the first part of his speech that the proposed legislation was unconstitutional because the British North American Act, clause 92, subsection 13, says:—"Property and civil rights in the provinces will be the exclusive right of the Provincial Legislature." Since the honorable mover of the bill had declared in a speech at the introduction of the bill that the measure was "designed to secure for the people of this country their civil rights," Mr. Amyot argued that, therefore, the Dominion Parliament was forbidden by its constitution to legislate concerning the matter.

‡ Delivered in the House of Commons, 4th of June, 1894, by the Hon. G. Amyot; published in the unrevised "Hansard," No. 53, and in the revised edition, columns 3640 and 3641.

§ No canal belonging to the government of Canada shall be operated for traffic on Sunday, except between the hours of midnight on Saturday, and six o'clock in the morning of Sunday, and from and after the hour of nine o'clock at night on Sunday.

|| In the case of urgent necessity arising from the pressure of business caused by an interruption of traffic, or by the approach of the close of navigation, the foregoing provision may, from time to time, be suspended or varied by order of the governor in council; but such order in council shall only continue in force for four weeks at most, from the making thereof, and may be made applicable to any one or more of the canals.

temperance measure. It is no wonder that professed Protestants who still wear the badge of Rome—the Sunday-Sabbath—should “thank” Rome “heartily” for this decision; but no true Protestant will join in the thanksgiving.

An Interesting Question.

THERE is in Potterville, Mich., an Adventist who is a blacksmith. He was formerly a Methodist. He has not, since becoming an Adventist, done much work in his shop on Sunday, but works if he has anything urgent to do. His shop is one-fourth of a mile from the nearest meeting-house and several rods from any dwelling. He also muffles his anvil on Sunday so that no one can be disturbed by the noise. But recently the village council decided that he must stop Sunday work and he was so notified by the constable, while at work the following Sunday. The work went on, however. We have not yet learned the result, but this man certainly has in Michigan, not only a God-given, but a statutory right to work on Sunday. The statutes of that State provide:—

SECTION 7. No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties provided in this chapter, for performing secular business or labor on the said first day of the week, provided he disturb no other person.

In States where there is no clause exempting from the penalties of the Sunday law observers of the seventh day, the plea of the Sunday people is that “the law must be enforced.” In such cases the law, or that portion of it rather, is most sacred; to disobey it is to become an enemy of Christian civilization and a traitor to his country. But, lo! when the law is the other way and does not serve their bigoted ends they are ready to override all law in the interests of the Sunday idol. This shows that not love for law, but love of power is their ruling passion.

Church and State.

The Law of the Sabbath Interpreted by Mortals.

At a National Reform convention held in 1873, the Rev. Jonathan Edwards, D.D., said: “We want State and religion and we are going to have it.” And Prof. C. A. Blanchard in another convention said: “Congress must establish a standard of religion, or admit anything called religion.” And Rev. D. A. Gault, a district secretary of the association, said: “We propose to incorporate in our national Constitution the moral and religious command ‘in it [the Sabbath] thou shalt do no work,’ except works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.” Here is a clear statement of their intentions. Let these ideas be put into concrete form as they desire, in the law of the land, and anathema would soon follow against all dissenters. They deny any desire for a union of Church and State, but deny as they may, the above is an absolute confession.

But suppose the law of the Sabbath, the fourth commandment, should be incorporated in the law of the land, what would be the result? It would then become civil law; and civil law must be interpreted by the courts, by Congress, by judges, and juries. This would be to pre-

sume that the Creator could not give a law in an intelligent manner, and so must be left to the wisdom of man to decide its meaning. And then not to man in his individuality to recognize or refuse the claims of his Creator; but it would place courts and Congress above individual rights, above individual conscience, above God himself, for God has left these free to all men to exercise each for himself. It would take away the right of private judgment. It would destroy man's individuality, his responsibility to his God. It would make the State supreme. It would destroy man's independence of character, and make him a servile slave to a religio-political despotism. It would revive the terrors of the Inquisition.—*H. F. Phelps, in Renville Star-Farmer, Minn.*

Equal Rights.

Do all men have equal rights? if not, why not? If the great and just Creator of men bestowed inalienable rights, then all men must be equal in this respect; for we read he is no respecter of persons. The right to worship God according to the dictates of one's own conscience, without let or hindrance, by any man or set of men, is an inalienable right of every person in all the world. We have often heard the boast in this land of this privilege. This right is God-given, like the right to live. No man, or set of men, can deprive a person of this right. They may put shackles and hooks on him; they may ignore the principle and trample it under foot, yet the principle still exists; they may destroy the man, but the principle is indestructible. These rights are part and parcel of man's very being, and are necessary in order to his development and accountability. The untrammelled exercise and use of these rights is also necessary to his safety and happiness. The great Creator has so ordered and arranged things that when any one exercises his rights and pursues them in their proper channel, there is no clashing.

The exercise of one man's rights does not necessarily interfere with any other man's. Every man may exercise all of his inalienable rights to the fullest extent without encroaching upon his neighbor. The exercise of any man's right to worship God according to the dictates of his own conscience, or not to worship any god at all, should not, can not, and does not interfere with any other man doing, or not doing, the same thing. The untrammelled exercise of one man's rights does no more interfere with that of another than does the breathing of the free air by one man interfere with that of another. A man is born with the right to breathe, and there is air enough for all. If every person was left to the fullest legitimate exercise of his rights, then truly this would be in truth the “land of the free and home of the brave.” It takes valor of a very high type to practically concede to every man all the rights that one claims for himself. Pure and undefiled Christianity alone does this.

When this Government was established, John Adams said “there was a great point gained in favor of the rights of mankind.” From a Christian and constitutional standpoint, no man can be deprived of the exercise of his indefeasible rights. And the fact that there are good citizens that are deprived of their inalienable rights or the exercise of them rather, is because the principles of Christianity

and of the Constitution of the United States are disregarded. We make this query: Are there any persons in this country thus treated? We have only to refer to the States of Maryland, Tennessee and Georgia. Do these persons have equal rights with the rest of the people? They do constitutionally, but seem not to have judicially. To worship God as we please is an inborn right. These persons have been arrested, fined, imprisoned, and worked in the chain-gang for no other reason than because they have done that very thing, and which is perfectly harmless and innocent in itself.

Any law that would forbid the doing any innocent and harmless thing, certainly is based upon unsound principles. For the State or national Government to make it a misdemeanor to work on Sunday, certainly gives one religious denomination the advantage over another. To debar a man from work or any other civil pursuit on Sunday or any other day of the week, by civil law, is assuming that he is not capable of self-government. If it is done for a moral reason, it implies that morals or religion can be propagated by civil law. The Sunday law idea annihilates individual rights of conscience; and when that is done all acceptable worship or service is destroyed.

There is no way for civil government to settle the question, Which day is the Sabbath? Congress, while discussing the bill to close the World's Fair on Sunday, said, the first day of the week, commonly called Sunday, is the Sabbath of the fourth commandment. But the commandment says the seventh day is the Sabbath. Congress certainly read between the lines, and so read into the commandment something that God never put there.

The Constitution says Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Most of the States have followed the example of the Federal Government in this regard. Congress shall set up, found, or ordain no religious establishment. Wherever any State, or Federal authority, has enacted laws favoring the idea that Sunday is the Sabbath day, and prohibiting all ordinary work on that day, there, to all intents and purposes, we have a law made respecting an establishment of religion, and prohibiting the free exercise of religion. We have a national confession of faith now in embryo. Congress has accepted the *thesis* that Sunday is the Sabbath, and defended it by argument, and established it by law. The dogma that Sunday is the Sabbath, is one of the articles of faith. Should a “Christian amendment” be passed by Congress, and ratified by the requisite number of States, then we would have another tenet of the national creed.

The acknowledgment of God in the Constitution would not guarantee fidelity to the principles of the Declaration of Independence and to the Constitution as it reads.

How can a man that loves his neighbor as himself, and worships God according to the dictates of his own conscience, favor the idea of prosecuting a brother, or a fellow-citizen, for doing the very same things? The great Teacher said, “And as ye would that men should do to you, do ye also to them likewise.” When any professed Christian gives his sanction and approval to the arrest and persecution of any man who conscientiously keeps the seventh day and works the other six days

of the week, he certainly cannot claim that he is in harmony with the Golden Rule, or that he loves his neighbor as himself. Then his Christianity becomes "sounding brass and a tinkling cymbal."

"Charity suffereth long and is kind; charity vaunteth not [is not rash] itself." To compel a man to keep Sunday when he conscientiously believes Saturday is the Sabbath day, is the same thing as compelling him to keep two days.*

An intelligent Christian certainly will not surround his neighbor with such circumstances as to force him to disregard the law of his country or the law of his God. All will admit that it is better to disregard man's law than the law of God. Let us suppose that it takes all of six days in every week devoted to labor, in order that a man may be able to maintain himself and family, which no doubt is the case with a great many wage workers, and that the same man believes the seventh day is the Sabbath, as the commandment puts it, which no doubt is the case in some instances, and the Sunday law compels him to rest or be idle on the first day of the week, then we have a man that is robbed of the inalienable right of the pursuit of happiness and is compelled to either disregard the law of the land or the law of God in order to get a living. *O tempora! O mores!!*

J. W. HANNER.

Another "Faribault Scheme."

THE controversy which has taken place at Syracuse, N. Y., in regard to leasing a building, which has just been erected by the Roman Catholics, and which is designed for school purposes, is a reminder that the Church of Rome is still endeavoring to advance the interests of that church at the expense of the public school system.

Last fall St. Lucy's parish completed the erection of a school building. Shortly after the completion of the building a written proposition was submitted to the Board of Education requesting them to make use of the building for public school purposes, for which a nominal rental of one dollar per year was to be paid by the city. The Board of Education was requested to pay the salaries of teachers and meet the other expenses of maintaining the institution as a public school. The original proposition was that only Catholic teachers should be employed in the school, but the written proposition submitted to the board contained no such limitation. The principal argument adduced in favor of the proposition to employ Catholic teachers was that it was a hardship upon the Catholic portion of the community to be compelled to contribute toward the support of the public school system, and also to provide for the maintenance of parochial schools for the religious education of their children. The written proposition brought out so much opposition and so much feeling was developed over the affair that the advocates of the measure saw that it would not receive the sanction of the Board of Education, and the day before the proposition came to a vote, the vicar-general stepped in and withdrew the whole proposition.

An effort was also made by several of the teachers to introduce the reading of

the Catholic version of the Bible in their divisions. The board requires that teachers read daily from the Holy Scriptures, without specifying particularly the version to be used; and although copies of the authorized version are supplied to all the schools with the expectation that they would be used, several of the Catholic teachers interpreted this requirement of the board as giving them the right to make use of any version they saw fit, and substituted the Catholic Bible. Upon being questioned concerning it, some of the teachers stated that they had been told by the vicar-general that he understood there would be no objection to their using the Douay version. When the matter was considered by the board, it was decided that only the authorized version could be used, and the teachers were instructed to use the Bible provided by the State, and if any change was desired, application must be made to the board for permission to make such change.

E. E. PARLIN.

Hoist with Their Own Petard.

AN interesting case of mob rule bringing grief on its promoters is reported crisp and fresh from Maryland, where in the past so many instances of bigotry have gone unchecked. The facts are these:

Two Seventh-day Adventist ministers, named respectively Jones and Howard, moved their tent in which meetings are conducted, and their household goods, by boat from a point near Annapolis to Kent Island, Md., landing at the wharf of the Chester River Steamboat Company. After paying for the use of the dock one of them proceeded to the village of Stevensville, three miles distant, to secure a lot for pitching the tent, while the other remained to care for the goods. A farmer with his team was engaged to haul the tent and fixtures, and one load accompanied by one minister was soon deposited on the rented plot of ground in Stevensville, the other man remaining with the rest of the baggage on the wharf waiting for the return of the wagon. No sooner had preparations begun for putting up the tent, than a mob of rough men came on the lot and in coarse language commanded the work to stop, and demolished what had been done. The local magistrate was one of the gang, and, in fact, seemed to be the leader. Of course, the minister expostulated with them and protested that he had come to preach the good news to them; but he was compelled to desist from further efforts to provide his family with even the shelter of a tent from the coming darkness and storm. One man at last opened his house for them to stay during the night. The driver of the wagon was afraid to do anything more, and the minister on the wharf remained all night guarding the property in his charge. Early the next morning he was made acquainted with affairs at the other end of the line by the appearing of his brother minister. Together they consulted what step to take next, and the same faithful guardian remained by the stuff while the other started for Middletown, Del., to get further instructions and advice from the president of the conference under whose direction they labor.

Part of the first seven miles of the journey from Stevensville to Ford's Store was made on foot through deep dust and under a broiling sun, and then a ride was secured by paying fifty cents. A large

church of Seventh-day Adventists live at Ford's Store, and here the minister had a good brother take his horse and drive to Centreville, twelve miles farther on, where he could get a slow train to Middletown. It was nearly night when he arrived there, and after a few hurried words with the presiding officer he returned to Kent Island. By good fortune he met on the way the sheriff of the county where the trouble occurred and to him related his case and received assurance of protection the following morning in putting up the tent. Several brethren of the Ford's Store Church went over, and with their assistance the work was done; but the sheriff did not appear as promised. By a continual watch the rest of the day and the following night, only two ropes were cut on the tent by the angry mob that surrounded the little band.

In the meantime several men of the village who claimed to represent the public feeling, came as a committee and demanded as the only condition of peace and safety to persons and property, that the men and tents leave the island. The ministers took their names and agreed to consult again with the president of the conference by letter and a truce was declared for a little season.

The sheriff and his deputy arrived on the scene at this juncture, and on learning that the committee had kindly left their names, he promptly announced his determination to arrest every one of them and take them back to Centreville. He soon had the committee before him, and then they were informed that they had made themselves liable to his authority and of his purpose to prosecute them to the full extent of the law. At last he consented to let the ministers themselves say whether or not the committee should be arrested, and, taking the leader, the local magistrate, he marched him into the presence of his terrible foes, and said that just what the ministers said in the matter should be done. Of course, the preachers said, "Let the men go; we don't want to trouble them. We want to preach the gospel of peace, and so, do not arrest these men." The sheriff then informed the abashed "committee" that they would be held responsible if any further damage was done, and let them go—not exactly rejoicing, but glad to get out of the hole so easily. The consequence is that these men must now see that no harm comes to the preachers or the tents, else they will have to give an account to the sheriff. While the poor ministers sweetly sleep in peace after their hard experience, the ever vigilant committee must sit up and guard the men they tried to drive out of town. It is needless to say that under the guardianship of such a force inspired by the lofty feeling of self-preservation from the county jail, the "public sentiment" they claimed to represent is fast changing in favor of the Seventh-day Adventist preachers.

The following reply from the president of the conference was received by the committee soon after the sheriff's visit, and it is hoped they have read it with profit:—

Middletown, Del., July 28, 1894.

TO THE COMMITTEE,
Stevensville, Kent Island, Md.

DEAR SIR: I have received the proposition made by your body to Messrs Jones and Howard, ministers of the gospel and licensed by the Seventh-day Adventist Conference, which I have the honor to represent as president. From their statement of the kind manner in which you requested them to leave the place and offered to refund some items of expense incurred by

* But it really makes no difference whether the individual keeps any day; a man has a civil right to keep any day or no day. It would be just as bad to require an infidel to submit to immersion as to require a Presbyterian to be immersed. The fact that the latter had been previously sprinkled would not add to the enormity of the outrage.—Ed.

them in moving, we are persuaded that you are gentlemen of candor and that the course you recommend is one in which you desire to protect us, as well as the public, from any difficulty. You will therefore be able to appreciate our statement and reply, as follows:

We are not our own masters in these matters. We profess allegiance to Christ, whose servants we are. He bids us to go into all the world and preach the gospel to every creature. He tells us that persecution will be the lot of those who do his bidding, but that he will be with us to the end of the world. We have no option to seek the favor of men on one hand or to escape their hatred on the other. Our business is plain and simple and we cannot vary from it without denying our Saviour and proving unworthy of the name we bear through him. For this, the highest of all reasons, we cannot agree to leave that to any other locality without giving the knowledge we are commissioned to impart. When persons, individually, refuse to hear our Master we have no more to do and will quietly leave them, but we cannot recognize the right of any committee to decide this question for others. If the people are not willing to search the Scriptures to see if these things are so we will soon leave, but till then we must offer them the bread of life and no promises or threats will change our steadfast purpose. Millions of martyrs have died for the principle we hold and we are willing to meet the same end if God wills it so. What would the Methodists of Kent Island think if a proposal was made to them to close up their churches and send their ministers away? In the past they suffered as Seventh-day Adventists suffer now, but this did not hinder them and neither will it deter us.

Religious prejudice in both cases was what made the trouble. We are confident that we have a work to do similar to that done by John Wesley and his followers of the past. We therefore ask, in the name of our common Master, that we be permitted to preach the message that all may decide what to do.

Another reason for declining to leave Kent Island as proposed by you, is that we have the same civil right to peacefully go and come and labor in your midst as any other individuals. We are quiet, upright citizens of a common country. It is an insult, though not intended, to ask us to leave the community like characters dangerous to the welfare of our fellow-men. We are not criminals and shall not accept to be treated as such without protest. We will appeal to the authorities to protect us in the inalienable rights of all men. Our fathers fought for the freedom of this land and we still claim it for ourselves and everybody else. We have no more privileges than others, but we are entitled to the same. Would either of the gentlemen of the committee consent to be driven from his lawful labor either by bribes or intimidation? His answer is ours. We may possibly suffer for our faith but we cannot yield and still at heart be men. Civil and religious liberty are involved and we will sacrifice the principle of neither to save ourselves trouble from persons who ignore the God-given right of all men.

Permit me to make a suggestion that will obviate the difficulty feared and the truth not be compromised. Let them, each and all, as men of influence and reputation in the locality, take an open and decided stand against the lawless persons who seek to injure us in our legitimate rights and thus destroy the peace of the public. With such assistance from you, gentlemen, we will have good order and I trust a true Christian spirit may be seen among us all. If you will labor to restrain the acts of violence contemplated instead of urging us to yield to it and violate the divine rights and duties before mentioned you will find us ready to second every effort made for harmony.

Trusting that you will see the justice of our claim and stand true to principle with us, I am

Yours very respectfully,
H. E. ROBINSON,
Pres. Atl. Conf. Seventh-day Adventists.

At this writing no reply has been made to President Robinson's letter, and no further violence has been offered to the ministers.

The Connecticut Blue Laws.

To the Editors of *The Outlook*:

I note on page 30 in your issue of the 7th inst., under heading of "The Connecticut Blue Laws," you say, in answer to your correspondent, that they "owe their origin to a certain Hugh Peters."

I think this a fresh evidence that "even respectable newspapers sometimes make mistakes," as you say in the beginning of the same article.

The first publication of the celebrated "Blue Laws" was in a book published in London, England, in 1781, entitled "A General History of Connecticut; by a

Gentleman of the Province." The authorship was then attributed to, and afterward acknowledged by, the Rev. Samuel A. Peters, LL.D., who was known as "The Tory Parson." He was born in Hebron, Conn., 1735; graduated at Yale, 1757; ordained in England, 1759; rector of Episcopal Church in his native town 1760-1774, when he fled to England, returned to this country in 1806, died in New York City in 1826. His body rests in the churchyard in his native town.—B., in *The Outlook*.

A Correction.

In the first notices that appeared in regard to the imprisonment of W. B. Capps, it was stated that he would be imprisoned for a year and nearly four months. But when the severity of the sentence was fully realized, and the papers began to comment upon it, it appears that the clerk of the supreme court looked over his records to see whether some mistake had been made, and on second calculation he found that the fine was not so heavy.

The figures as published were based upon the official statement of the clerk of the supreme court, which statement is now on file in our office; but a later statement from the same official tells us that the aggregate fines and costs in both the supreme and lower courts amount to \$68.65 which will reduce the term of his imprisonment to about nine months instead of a year and four months, as at first stated.

A. O. TAIT,
Cor. Sec. of the I. R. L. Association.

PUBLICATIONS ON THE SABBATH QUESTION.

READ the following and see if there is not some publication among them which you desire to read, or which will benefit some friend:—

The Abiding Sabbath. By A. T. JONES. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says; what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

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

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The Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism,

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No Paper Next Week.

AS a volume of the AMERICAN SENTINEL consists of fifty numbers we omit a paper next week, and thus give the employés of the office a week's vacation. No. 33 will bear date of August 23.

THE Sunday edition of the Toronto *World* is issued about 9 P. M. Saturday night, because as the *Christian Statesman* boasts, its publishers do "not dare to issue it after midnight." All the more shame to Toronto.

WE begin in our next number the publication of the best exposé of the dogmas of papal infallibility and the primacy of St. Peter, ever written. Every Protestant should read it. Nos. 33, 34 and 35 will contain this valuable matter.

THE Nashville *Christian Advocate* pertinently remarks: "There is many a Jesuit who has never put on the outward garb of the order. Even among Protestants it is possible to find men whose confused moral notions fit them to be disciples of Loyola."

SEVENTEEN members of a baseball club were recently fined at Dayton, Ohio, for playing ball on Sunday. "The Christian people of Dayton," says a National Reform paper, "declare their intention to put a stop to playing on Sabbath." That is they mean to use the civil law to enforce their counterfeit Sabbath upon all the people.

THE *Sun*, one of the most influential papers of this city, if not the most influential, had in its issue of Sunday, July 15, this significant paragraph:—

But if the unification of all the forms of Christianity by ecclesiastical ties and through an acceptance of a common body of doctrine, may be deemed impracticable, there is no doubt that the era of religious rancors and sectarian antipathies has almost passed away, the only vestiges of it being the persecution of the Jews in eastern Europe, and the occasional foolish attempts to excite suspicion and jealousy of the Catholic Church in Canada and the United States. Unquestionably the time is ripe, or soon will be, for a moral coöperation of all men calling themselves Christians, against revolutionary teachings which threaten the destruction alike of religion and of civilization. The necessity of such a combination against anti-social forces has been repeatedly affirmed by Leo XIII., and is proclaimed with special anxiety and fervor in what perhaps will prove to be his last encyclical.

This is just the direction that events are taking. The Catholic Church sets itself

forth as the great conservator of society, the preserver of social order, the only power that can control the masses. In the dire distress that is coming upon the nations, they will turn to this wicked power for salvation; and they will imagine that they get it too, and will then cry "Peace and safety;" but then sudden destruction shall come.

THE number of cheap Sunday excursions on railroads centering in Pittsburg, Pa., has been greatly increased this season. This is a boon to the poor laboring people who cannot get out of the city on any other day. But it is none the less distasteful to those who have a religion that cannot be maintained without law. Mr. Crafts says that "religion cannot be maintained without the Sabbath, or the Sabbath without law." It follows that such religion is dependent on civil law for existence, and hence is not the religion of the Lord Jesus Christ, for that not only has been maintained without civil law, but in spite of such law.

DEFENDING the prosecution of Adventists under the Sunday law of Tennessee, not as made by the legislature but as made by the courts, the *News*, of Paris, Tenn., says:—

The fact of the matter is that all denominations are right, looking at it from each peculiar standpoint. But if a man or the people do not see as others do, the people or the courts of the State should not be slandered because of that fact. The time will never come when any religious denomination can force its teachings upon the people if they do not want to receive such doctrines. Let the law be enforced upon all alike.

When, let us ask, have the wicked Adventists tried to force their teachings upon the people? That is just what they complain of in the State of Tennessee, namely, that the civil law is there invoked to force upon them the Sunday institution in which they have no faith. They know that it is antichristian, but the courts of Tennessee declare Sunday to be a Christian institution, that it must be observed for that reason. It is the State of Tennessee that is trying to force its religion upon the Adventists, and not the little handful of Adventists in Henry County who are trying to force their religion upon the State, or people, of Tennessee.

Again, the *News* says: "Let the law be enforced alike upon all." Then why is it not done? Why are Adventists the only victims? The editor of the *News* knows, if he is not blind, that the Sunday law of Tennessee is violated every week in his own town; but how many of the violators have been prosecuted since the advent of the *News* to Paris? If the courts of Tennessee are zealous alone for the majesty of Tennessee law, why does not their wrath strike some of the larger offenders as well as the Adventists in their retired country homes?

THE St. Louis *Globe-Democrat* gives the following particulars of a case alluded to in these columns a week or two since:—

Charles O. Cedarquist, private, Company A, Second Infantry, stationed at Omaha, Neb., has been found guilty of disobeying his superior officer in refusing, because of religious scruples, to attend target practice on Sunday, and to-day the court-martial jury returned its verdict, and the accused was sentenced to be confined at hard labor for a period of six months and to forfeit to the United States \$10 per month of his pay for the same period. This is the first time such a case has arisen in the annals of the army, and the decision and finding of the court-martial established a precedent for future cases of similar nature. The case has attracted a great deal of attention in army and religious circles.

The defense was practically limited to the contention that the order, in respect of which disobedience was charged, was an unlawful one in that, first, it enjoined a duty to be performed on Sunday, in violation of orders and regulations limiting Sunday labor in the army to the measure of strict necessity, and, second, that the act required to be done would have been a violation of Section 241 of the Criminal Code of Nebraska. The decision says:—

"That a commanding officer has a discretion under existing orders to require target practice by his command on Sunday in case of necessity is undoubted. The evidence in this case fails to fix upon the commanding officer any abuse of discretion in the issue of the order complained of by the accused. The legality of that order and the obligation of the accused to obey it when duly transmitted to him cannot be questioned. It was not for him to judge of the necessity for the issuance of the order. The discretion pertained to his commanding officer as to whether one existed, and, whether erroneously or not, it was the duty of the accused to obey. It is conceded that soldiers stationed at Belleview Rifle Range, Nebraska, who, as individuals, engage in hunting and shooting on Sunday would be within the provisions of the sections referred to and liable to its penalties, but after careful consideration the reviewing authority is of the opinion that the State could not make, nor has it by this section or any other legislation to which his attention has been called, attempted to make the performance on Sunday of target practice or any other duty pertaining to the instruction and discipline of the army a criminal offense."

The occasion is deemed opportune for inviting the attention of the department to the fact that the obligations of military service will never permit a soldier to refuse obedience to an order because in his judgment it is unnecessary.

It does not appear whether or not this man took the proper course in endeavoring beforehand to be excused from attending target practice on Sunday; but if he did, the officer is clearly in the wrong. The man had a perfect right to keep Sunday, and in time of peace there is absolutely no reason why he could not have been permitted to do so. The Government has no more right to require men to render such service in violation of their consciences than it has to require them to keep Sunday when they don't want to.

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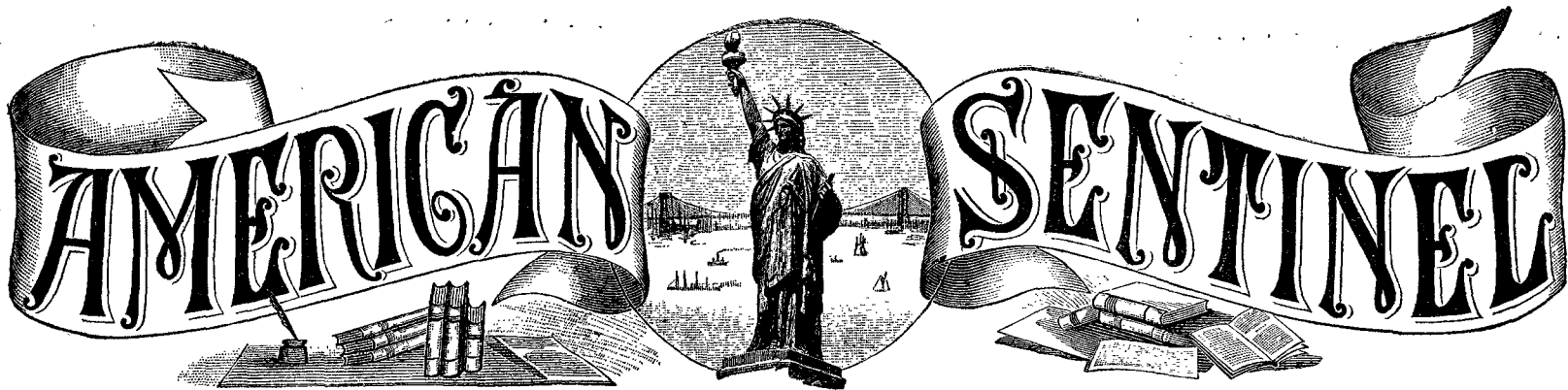
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VOLUME 9.

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American Sentinel.

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 Entered at the New York Post-Office.

ALONZO T. JONES, } EDITORS.
 CALVIN P. BOLLMAN, }
 A. F. BALLENGER, } ASSISTANT EDITOR.

THE President of the United States has appointed a board of commission of "arbitration," in consequence of the Chicago strike.

IN the way that this has been brought about, however, there could not be a more complete misnomer than to call it a board or commission, or anything else, of *arbitration*.

THERE is not a single element of arbitration in it. For arbitration is "the hearing and determining of a controversy by a person or persons *mutually agreed upon by the parties to the dispute.*"

Now these persons have not been "mutually agreed upon by the parties to the dispute." There has been no sort of an agreement in the matter by the parties to the dispute. Indeed, only one of the parties to the dispute called for it or had anything to do with it in any way. This board or commission, or whatever it is called in that respect, therefore, is entirely lacking in the very first elements that attach to a board or commission of *arbitration*.

INDEED, the idea of any mutual agreement or action on the part of the parties to the dispute seems not to be contemplated in the act of Congress under which this commission is appointed. For the act provides that "the services of the commission to be ordered at the time by the President, and constituted as herein provided, *may be tendered by the President for the purpose of settling a controversy such as contemplated, either on his own motion or upon the application of one of the parties to the controversy, or upon the application of an executive of a State.*" Thus it is clear that there is no such thing as a mutual agreement of the parties to the dispute respecting who shall be the arbitrator, nor even that there shall be an

arbitration of the controversy at all. The appointment of the commission and the tendering of its offices may come altogether from the outside, and the nearest that it gets to the parties is that it may be appointed and tendered upon the application of *one of the parties* to the dispute. Thus in any and every phase the procedure lacks every element of arbitration. Yet for all this lack, the commission has been appointed; it is called a commission of arbitration, and is expected to have, indeed, "shall have," "all the powers and authority given in section 2 to a board of arbitration"!

Now, if the action of this board is to have any force whatever—whether its decision is to be enforced by the power of the Government upon the party adjudged by it to be in the wrong, or whether it is to be only by the "moral influence" of the weight of the Government in favor of the other party, putting the party adjudged to be in the wrong to the disadvantage of publicly disagreeing with the national Government; in either case the result can be only *dictation* instead of arbitration. If the decision of the committee is not intended to have any real force either governmental or moral, then the procedure amounts simply to a piece of meddling which in itself is suggestive of dictatorship. But it may be asked, Shall the Government do nothing? Answer: The Government, State or national, as the case may be, shall see to it that all parties shall keep the peace in all respects, whatever their differences or disputes may be. This the governmental power may do and keep itself and all others in place.

YET there is no doubt that the decision of this commission is intended to have force of some sort, and that, apparently, in no small measure. And as the commission, with the procedure altogether, is totally lacking in the elements of arbitration, whatever force it may exert will be nothing else than the assertion of the principle of dictation. This is true also in another way; because it is intended by those who are engineering this that if this does not bring the desired result then the next step is to be legislation establishing "compulsory arbitration" in so many

words. But compulsory arbitration is a contradiction in terms. The very suggestion of compulsion destroys all idea of arbitration. The only word that will properly express the idea of "compulsory arbitration" is the plain and simple word *dictation*. This plain and simple word, however, is rather too strong to start with, and so it must be covered up with the self-contradictory expression, "compulsory arbitration;" and even to this the way must be smoothed by the practice of a pretended arbitration that is not arbitration at all in any true sense of the word.

WITH the action of the committee, however, we have nothing to do. It matters not which way it decides nor what it does. It is the establishment of the principle and the fixing of the precedent, with which we are concerned; it is this and this only that we are discussing. It is the logical tendency of this sort of "arbitration" that we desire to trace. We are simply inquiring what is wrapped up in this thing, and what therefore must inevitably come out of it.

IT is worth remarking that this idea and practice of "arbitration" is not intended nor expected to put an end to strikes. In fact, it is the doctrine of one of the chiefest of the leaders of organized labor that without contention there can be no arbitration, and without a strike there can be no contention. In remarking upon the appointment of this committee by President Cleveland, Mr. Gompers, the president of the American Federation of Labor, said:—

If President Cleveland has made any stipulation that the strike should be called off as a preliminary, he has made arbitration impossible; for that means the attainment of a settlement between contending forces, and *after the strike ceases the contention has ceased.*

According to this doctrine, and according to all the probabilities in the case, there is no room for doubt that strikes will continue, and continue to increase in extent and violence, as they have done ever since labor-unions were first organized in this country.

CONSIDER, then, that strikes will continue, and that this kind of "arbitration"

will also continue. It is hardly to be expected that the decisions will *always* be in favor of the strikers. If this is expected, then this only adds to the procedure another element of dictation. If there is any probability that the decision of the "arbitrators" will at some time be against the strikers and in favor of the operator; then this carries with it also the probability that there will come a time when the decision of the "arbitrators" will not be at all satisfactory to the strikers. Then they will denounce the board as being allied with capital against labor, and will refuse to accept it as a settlement. In other words, they will strike against the decision of the "arbitrators." Suppose this commission had been appointed in time to reach Chicago at the height of the contest last month, and by any possibility had found and decided that the Pullman Company was justified in the stand that they had taken, is there a man in the United States who supposes that Debs and his committee would have accepted such a decision and ordered off the strike? In view of their open denunciation of the President of the United States for merely ordering troops to Chicago to maintain the laws of the United States, is it at all supposable that they would have accepted a decision actually in favor of the Pullman Company or the board of railway managers?

As certainly as there is a probability that a decision will fall sometime against the strikers, so certainly also there is a probability that the strikers will sometime strike against the decision. But a strike against the decision of the "arbitrators" will be nothing less than a strike against the Government itself.* Then as certainly as such a thing as that ever happens, there will be a dispute between labor and the Government, *which dispute will have to be arbitrated*. Then who shall be the "arbitrators" to settle this dispute? Neither the Government nor capital nor labor can do it, because these are all parties to the dispute. There cannot be one chosen from each of the three parties in dispute, because as the Government will have already decided in favor of capital, and the strike is now against both, this would give a board of two to one against labor to start with. Plainly, then, the Government and capital and labor will all be excluded from conducting any arbitration between the Government and labor. There is one element remaining, and but one, that could do it, *and that is the Church*. This is the only element remaining sufficiently separated from all parties to such a dispute, to be qualified to come between them in the character of arbitrator. And she will occupy the place as surely as it shall ever be made. And the place will be made as surely as this sort of "arbitration" that has been started shall continue. And it is just as likely to continue as that the contest between "capital and labor" shall continue.

THUS there can be, and almost certainly will be, created the much-coveted opportunity for the Church further to insinuate herself into the place of control and guidance in governmental affairs. And as to what church it will be, in the last resort at least, there can be no shadow of doubt. It will be *the Catholic Church*. For some

considerable time Cardinal Gibbons has been advocating a national board of arbitration, such as is now begun. Besides this, as so vast a majority of the discontented, agitating, striking, violent, element, are members in good and regular standing in the Catholic Church, it will be urged, and urged successfully, that she is entitled to a representative on the board. More than this probability, she has a representative on this board that has been lately appointed by the President, namely, Francis Kernan, who finished his education at that Jesuit seat of learning Seton Hall College, Orange, N. J. And if Mr. Magone, who was first named, is not also a Catholic, the fact is contradictory to the suggestion of his name.

THIS is the logical outcome and the sure result of this scheme of "arbitration" that has been begun in the United States. And when the Catholic Church shall have made firm her footing here in this thing, and shall have thus put herself in the place of chief "arbitrator" in national affairs for, and to, this great American nation, then in this also Europe will be drawn to follow the example, and thus in another way will the papacy be lifted to the headship and control of the world. And thus will the great ambition of Leo XIII. be accomplished in having the pope recognized and referred to as the great "arbitrator" of all national differences.

IN times of such difficulties as those that have covered this country the present year, and which will be continued along the line that we are here discussing, both in this country and in Europe—in times such as these, it is with peculiar force that the papacy suggests itself to the minds of rulers and statesmen as the source of the greatest help. In times of violence, strife, anarchy, and revolution, when the very foundations of States and even of society itself seem to be moved, it is almost instinctively that the European statesman especially grasps the hand of the papacy. The papacy has passed through revolution after revolution, and complete anarchy itself is no terror to it.

THE papal church not only saw, but *caused*, the fall of the Roman Empire. And as that empire was the "mightiest fabric of human greatness" ever set up, so its fall was the most terrible ever seen in history. Yet the papacy not only passed through it, but she gathered new strength from it all. The Catholic Church thrives on revolutions; the perplexities of States are her fortune; to her, anarchy is better than order, unless she can rule. She is so completely the mistress of every kind of devilry that it matters not what phase of it presents itself, she can manipulate it to her own advantage. Therefore when revolution is imminent and anarchy threatens, it is almost instinctively that rulers and statesmen grasp the ever-proffered hand of her who has survived the anarchy of the Middle Ages and the revolutions of fifteen centuries.

IT is with perfect satisfaction that the papal church sees the Government of the United States taking the step that involves "arbitration" between itself and its own violent and lawless citizens. For she knows that as the vast majority of these violent and lawless ones are her own subjects, so the outcome must certainly re-

dound to her profit and her exaltation. As she has already announced that "the solution of the present social difficulties is to be found in the Catholic Church;" and that "if society is to be saved from a condition worse in some respects than pagan times, it is from the Vatican the savior must come;" so she is most gratified to see the steps taken that inevitably involves herself and her power as this savior. And she has also announced that, as "the United States succeed in solving these problems, Europe will follow their example," and these, too, will turn to her as their savior. This is the publicly announced plan of the Roman Catholic Church, and everything is drawing her way, and she is glad of it. This is the means by which she ascended to her height of power and dominion before; this means will surely raise her to that place again. From her experience before, she knows how to take advantage of the like means now to raise herself to the place of power and dominion such as she had before, only greater as the world is larger now than it was then. Mgr. Satolli made no mistake when he declared, in behalf of the papacy, that in America more than anywhere else lies the key of the future. Mgr. Satolli is here to turn that key. It can be turned many ways to favor the aims of the papacy. And in no one way can it be turned more to favor the papacy than in the manipulation of this idea of "compulsory arbitration." This is simply dictation, and it will end in the dictation of the papacy to the nation and to the world.

Too Late to Deny It.

IN the *Catholic World* for August, "Rev." Walter Elliott, a Roman Catholic missionary, tells of his experience among the Seventh-day Adventists in Michigan. "Father" Elliott says:—

The sect is the most venomous enemy of Catholicity in these parts. . . . And yet some of our Catholic journals have favored it on the question of the observance of the Sunday as against Protestantism generally. I am persuaded that this is bad policy, to say the least of it. If Protestants, as a body, are mistaken as to the office of scripture, they are right as to the day of the Lord. Do not be too eager to make men give up the truth by showing them that they are "illogical." . . . Our policy is to favor the right side among our jarring brethren, rather than to compel consistency. Say to them, First be right, and then be consistent and get wholly right. To play off error against inconsistency is not fraternal. Furthermore, the Seventh-day Adventists incline to be Old Testament Christians, Puritans of the worst sort, and are making a propaganda of much energy, and not without results. If what the *Catechism of the Council of Trent* calls the Christian Sabbath shall lose its place in our national customs, and if its legal observance shall drop out of the competency of our legislators, the end will be the abolition of a general observance of any day of rest and prayer at all—a calamity of the first order. I have been almost everywhere assailed with quotations from one of our oldest and most respectable Catholic journals against the scripture basis of the observance of the first day of the week—claiming that it has not any scripture authority whatever, is wholly without a scripture basis, etc. Such, however, is not the sense of the Catholic Church.

The "reverend" "father" seems to be hard hit by the quotation from "one of our oldest and most respectable Catholic journals," but his denial is vain. He quotes Catholic authorities in support of his position, but that is also vain. It is not the *Catholic Mirror* alone (the old and respectable journal referred to) which asserts the fact that there is no scriptural authority for Sunday observance. "The Faith of Our Fathers," by Cardinal Gibbons, has on page 111, this paragraph:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the

* Since this was written, Mr. Debs has said in an interview at Terra Haute, Ind., July 29, that "the United States regulars came, and it was a strike against the Government."

sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

In "Catholic Belief," a standard Catholic work, published in this city by Benziger Brothers, and indorsed by Cardinal McCloskey, June 5, 1884, we find this on page 251, from the Creed of Pius IV. :—

I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, † and all other observances and constitutions of the same church.

The dagger refers to a foot-note as follows:—

† That is, I admit as points of *revealed truth* what the church declares the apostles taught as such, whether clearly or not clearly expressed or *not even mentioned in the written word of God: as, for instance, that baptism is to be conferred on infants, that Sunday instead of Saturday (called the Sabbath) is to be kept holy:* and moreover, I admit those points of discipline which the church holds as established by the apostles, or by their successors as lawful rulers of the church in the early centuries of Christianity, such as points of liturgy or of church government.

We have italicized the salient part of this note to call attention to the fatal confession which it contains in reference to two cherished dogmas of so-called orthodoxy. Priest Elliott will have to add this and the cardinal's book to his *Index Expurgatorius*. But it will be hard for him to conceal the naked truth. The fact is as it is, and it would be none the less a fact if every papist in the world denied it. There is no scriptural authority for Sunday, and this politic priest knows it. It may have been "bad policy" for the Catholics to tell the truth on this point; but they have told it as their published works abundantly prove.

True Protestantism.

A CORRESPONDENT calls attention to the too prevalent idea that the term "Protestant" applies to "all who are not Roman Catholic," and asks that the SENTINEL aid in correcting that idea. This the SENTINEL is doing and will continue to do. It is true, non-Catholics are not necessarily Protestants, but it is also true that many professed Protestants are not Protestants at all.

The word "Protestant" as applied to those who oppose the papacy, is derived from the word "protest," which appeared in the famous document presented by the dissenting princes at the Diet of Spire, April 19, 1629.

The Diet of Spire, in 1526, decreed religious liberty, but in 1629 the Roman Catholic princes proposed to annul the decree of 1526 and declare instead that "the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian [Roman Catholic] Church."

Against this proposed decree the princes who espoused the Reformation protested in the following noble words:—

Moreover, the new edict declaring the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian Church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy Church. Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine

and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither *consent* nor *adhere* in any manner whatever to the proposed decree, in *anything* that is *contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire.*

This was Protestantism in the 16th century, and it is true Protestantism in the closing years of the 19th century. True Protestantism says: "There is no sure doctrine but such as is conformable to the Word of God." He who teaches or practices contrary to this is not a Protestant. True Protestantism says: "The Lord forbids the teaching of any other doctrine." He who teaches any other doctrine is not a Protestant. True Protestantism pledges itself "to maintain the pure and exclusive preaching of his only Word, such as it is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it." Where true Protestantism is found to-day this pledge is maintained.

When the civil power attempts to prohibit the exercise of this great privilege and duty, either in precept or practice, true Protestantism arises in its Christian manhood and refuses either to "consent" or "adhere in any manner whatever," and makes its protest in the face of kings, princes, "lords, uncles, cousins and friends," and "before all men and all creatures." This is true Protestantism; but it is more, it is true Christianity, and none but a true Christian can be a true Protestant though he may be opposed to the Roman Catholic Church and belong to an anti-Roman Catholic society.

We recommend to our correspondent and to all others who wish to examine this matter further and do missionary work among their neighbors to secure copies of a little thirty-two page tract, entitled, "Protestantism, True and False," published by the International Religious Liberty Association, and for sale at the SENTINEL office. A second edition of this tract has just been issued, which contains three appendixes of valuable new matter. Those who read the tract on its first publication ought to get a copy of the second edition, price 4 cents, \$2.00 per hundred.

Acting Like "Protestants" in Maryland.

THE *Sun*, of the 8th inst., had the following:—

QUEBEC, Aug. 7.—A French Baptist mission has recently been established in this city with its headquarters in a building on Bridge Street, not far from its intersection with St. Joseph Street. Yesterday's *Le Lecteur* contained a reference to this mission and erroneously styled it the Salvation Army. Last night a mob estimated at 5,000 persons gathered round the place and began throwing stones at it. Those in the mission at the time were the Rev. Mr. Burwash, of Grande Ligne, general evangelist; Mr. C. W. Grenier, Grande Ligne, missionary; Mme. Grenier, Mlle. Desjardines, and Mr. Taylor. The attack was a fierce one, and windows and doors soon yielded to the shower of stones. The missionaries were without any means of defense and were held prisoners until after some time a force of policemen came along and cleared the crowd away somewhat.

The mob left the Baptist mission and went up to the building at the corner of George and Richelieu Streets, which is now occupied by the French Episcopal mission. This place, too, was battered with stones, the windows being destroyed. Before the time that the police came up the rioters had moved on to the Salvation Army barracks on Palais Hill.

Another broadside of stones was fired and the property of the army sustained considerable damage. The girls who occupied the place were obliged to flee. The police again arrived too late to make any arrests, and hearing that the gang had again made for the Grande Ligne mission house on Bridge Street, they started in cabs for that place, where they arrived just in time to prevent a second riot. The streets were cleared as thoroughly as possible and the missionaries were then escorted to their home by the police.

A similar disturbance led to serious results a few years ago. To-night's papers say that if the police are unable to cope with the rioters and to preserve the peace and protect all law-abiding citizens in worshipping according to the dictates of their own consciences, they should say so at once, and the military will be called out to do it for them. As it is, the tax-payers will have quite a bill to foot as a result of last night's riots, and not a single person has been arrested. Services will be again attempted at the mission house to-morrow.

This is very similar to the way in which certain so-called Protestants in various parts of Maryland act toward Seventh-day Adventists. Is such conduct any less justifiable in one case than in the other?

Have Protestants Got Out of Rome?

WAS the Reformation of the sixteenth century a true and complete reform in principle, or was it only partial and incomplete in its principles and consequences? Let the following reflections by Ridpath, in his "Cyclopedia of Universal History," vol. 2, page 615, answer. After stating that the Diet of Augsburg, September 1555, produced a religious peace, which was more than a name, in that freedom of worship and equality of rights before the law were freely and fully granted, he proceeds in the next paragraph as follows:—

It is to modern times, and ever will remain, a matter of surprise, that even in this rather liberal settlement of the religious troubles in Germany, the principles of a true reform, of a genuine emancipation of the human mind and conscience, were still unrecognized. A clause was put into the treaty, that the people should not change their faith until *the prince had first changed his!* Thus, in substance, was reasserted by the Reformers themselves that very doctrine which they had renounced at the outset as unbiblical and opposed to reason. As a matter of fact, under the rule adopted, the people of the Palatinate of the Rhine were, in the age following the Diet of 1555, obliged to change their faith *four times* from Catholic to Protestant, and back again, in a vain endeavor to conform to the beliefs of their successive rulers!

Such facts as these may well lead us to inquire for a moment into the true nature of the Reformation. The trouble with the reform party of the sixteenth century was that it proceeded unconsciously under one principle of action, and openly avowed another. One motive was, so to speak, hidden in the breast of the movement, and another was given forth as the reason of the insurrection.

In fact, the Reformation tended to one result; in its avowed principles to another. The Reformers said that they set themselves against the authority of the Church, only because that authority had become abusive. They admitted the principle of [Church] authority almost as absolutely as the mother church herself. They claimed to fight against the abuses of authority only. But, in fact, the movement was against the principle of authority. Thus the Reformers were soon obliged to disown the logical results of their own work. The actual tendency was to emancipate men from ecclesiastical and dogmatic thralldom; but this the Reformers durst not allow. They were afraid to admit the doctrine of religious freedom. They denied that their labors were to that end. They affirmed that their work was to substitute a legitimate for an illegitimate authority in the Church. But what was a legitimate authority? Should the Church decide that question for herself? If so, that was what Rome had said from the beginning, and Protestantism was already on the high road to run the same career as Catholicism had run, and to arrive at the same miserable end. For, suppose that the Church had declared her authority, and the individual judgment and conscience rejected the decision, what then? Would Protestantism punish and persecute the heretical? Her avowed principles declared she must, and her practices soon showed that she would. And for more than three centuries the fatal results of this false assumption of authority, which in the very nature of a genuine Protestantism cannot exist, has distilled its deadly dews in the world.

As a result of this misapprehension or cowardice on

the part of the Reformers, the new churches which they established in those countries that fell under their religious sway, became as abusive as the mother church had been before them. True it is that in a certain moral purity—a certain inner clearness of the organization—the new church was better than the old, but her practices were equally abusive, and her logic worse—worse, because she could adduce, in justification of her conduct, no major premise which had not belonged to Rome for centuries. So when Protestantism, coming into the ascendancy in Germany, Switzerland and England, began to commit in the name of religion, the very crimes of which Catholicism had been guilty, and to justify them by the same arguments, it was not wonderful that sarcastic Rome turned upon her rival a withering glance.

After these clear cut reflections the historian proceeds to outline briefly the events which followed the Diet of Augsburg, in which the true character of the Reformation was seen. He continues:—

It will thus be seen that the Reformers of the sixteenth century, having once made the fatal mistake of taking up the very same major premise under which Rome had all the time been acting, namely, that individual judgment, will and conscience might be properly governed, controlled and coerced by church authority, rushed blindly and of necessity into the same abuses and crimes of which Rome had been so monstrously guilty.

And this came to pass simply because the Reformers did not get entirely out of Rome. Perhaps a complete and perfect emancipation from Roman principles in one or two generations was impossible. The Reformers could not see the logic of their relation to Roman Catholic principles while their great central purpose was organic separation from her communion. Three and a half centuries have passed away and their descendants boasting of greater light fail to see the logic of their modern position on the principles of Rome while they vigorously(?) oppose her outward organization. Rome says the Church was constituted to rule the State. Protestants of Europe and America have all along said and still say the same. *Proof*—Protestant State churches of Europe and in America clamor for church power in politics and the government. Rome claims infallibility, so does Protestantism, by undertaking to establish her religion on "an undeniable legal basis in the fundamental law of the land." Rome forbids the Bible to the common people wherever it is possible for her to do so. Protestantism, by her higher criticism, sets the Bible at naught in the estimation of the people, and results are practically the same.

Rome claims to rest her faith on the Bible and tradition. Protestants, in the great central thought of their religious practices—Sunday observance—admit that they have only the authority of the Church, and they take this charge from the mother church and swallowed it without a whimper (See "Rome's Challenge"). Rome claims the right to coerce the conscience to even correct it by punishments, yea, even to burn a soul to save it.

Protestantism upholds Sunday laws, which fine and imprison men for not giving allegiance to an institution which they consider to be an offspring of apostasy and an abomination to God and heaven. Note the manner in which Seventh-day Adventists and Seventh-day Baptists are treated wherever those old relics of the Dark Ages—Sunday laws—are still upon our State statute books. These men cannot conscientiously bow down to this pago-papal antichristian pseudo-Sabbath. But their Sunday-Protestant neighbors give them no credit for any conscience nor admit that they have any rights in this matter any more than did religious bigots of the sixteenth century the dissenters of their time,

and so send them to jail. How long before they will demand blood to atone for Sunday desecration? Where is the clear-minded man or woman who cannot see the logic of the present situation? Those who are drunk with the wine of Babylon's false principles will not see but will repeat the history of the past, and thus fulfill the prophecy of God's Word.

G. D. BALLOU.

Gainsville, Ga.

The Protestant Ministers Also.

A GREAT deal has been said, and much of it justly said, about the arrogance of the Catholic priesthood in the matter of the expurgation from the public school text-books of certain matters of well authenticated history, which show up the papal church of the past in an unenviable light. Much has also been said, and justly said, in denunciation of the subserviency of certain boards of education (notably that of San Francisco), in yielding to the aforesaid demands of the Catholic clergy. One who has given utterance to the bitterest words against Catholics and Catholic aggression is a leading Protestant minister of Stockton, Cal.

And now come the Ministers' Union of that city, including that same bitter critic of Catholic arrogance, to present a demand to the school board of Stockton, involving the same principle as that of which such loud complaint has been made against the Catholics. It appears that the principal of the high school took occasion to deliver some lectures before his classes on the subject of "evolution," to which the ministers, and quite a good many other people for that matter, took exception; and the Ministers' Union, in their ministerial capacity, formally protested.

If the said principal transcended his prerogative as a public school teacher in presenting before his classes, as such, matter of a disputed character not included in the authorized curriculum of the school, the ministers, as citizens, had a legitimate right to protest, and protest earnestly. But that their protest should have any more weight because they are ministers, is sheer assumption. And that assumption is becoming more and more marked as the clergy, both Protestant and papal, assume authoritative functions in the promulgation of their doctrines.

As evidence that the Ministers' Union of Stockton, deem their protest of superior importance on account of the ministerial position of the petitioners, we present one of the resolutions contained in said protest. It reads as follows:—

Resolved, That the school board be also requested by us as ministers not to employ as teachers in our public schools those who will knowingly and intentionally teach in the schools such things as they know to be directly opposed to the teachings of every pulpit in the city, and that without warrant or authority found in the course of study or curriculum adopted by the board, and also, in our estimation, contrary to the spirit of the laws governing the public schools.

As before stated, there is no doubt of the right of the ministers, as citizens, to protest against the introduction in the schools of unauthorized matter; but when they protest against the teaching of anything merely for the reason that it is opposed to that which is taught in their pulpits, then their position is as unwarranted and dangerous as that of the Catholic prelates who demand the expurgation of historical facts from the text-books because such facts are opposed to the teach-

ings of the Catholic pulpits. Whenever our Protestant brethren assume special prerogatives for the ministry or for the Church in secular affairs, they place themselves on Catholic ground. Whenever they assume that the voice of the ministry should be heard above that of others in such matters, they mount the Catholic platform.

The tendency of Protestantism to-day is strongly set that way. As it was in Great Britain in the sixteenth and seventeenth centuries, the contest between Protestantism and Catholicism is not for purity of religion, but for political influence. In those days when Catholic prestige was overcome, Protestantism assumed the prerogatives that the vanquished religion temporarily laid down, and *vice versa*. To-day, when Protestant ministers assail with bitter denunciations the presumptuous acts of Catholic authorities, we are apt to see them ambitious to wield the same power that they deny to the Catholics. If we are to have Church domination in secular affairs, it matters but little to the masses which Church is the dictator,—it is bigoted oppression in either event. As the spirit of Church dictation in secular matters is the papal spirit, whether it proceed from a Protestant or Catholic professor, it will finally lead to papal victory. Much that is nominally Protestant to-day, under the growing Church-and-State spirit will shortly appear in its true papal character. The "deadly wound" of the papal "beast" is fast healing, and it is being healed with the effective salve of professed Protestantism, which is blinded with the delusion that there is spiritual power in numerical strength and political influence.

W. N. GLENN.

Oakland, Cal.

Shame on Tennessee.

In an editorial paragraph in the *Examiner* of this week, you say: "We are fighting for the good old Baptist principle of complete separation of Church and State." Will you please state your position on our Sunday laws, which are at present causing outrageous persecution for conscience' sake in different parts of our country. One young man, a Mr. Capps, in Tennessee, only a few weeks ago, was taken from his family, a young wife and four small children, one of them sick at the time, living in the woods, at a distance from any neighbor, and is serving a sentence of fifteen months in jail, for laboring on Sunday after having kept the seventh day as sacred. That the origin, purpose, and sentiment that is now supporting our Sunday laws are wholly religious, can be easily seen even by a careless observer.

G. B. W.

So writes one who, we infer, cannot have been a reader of the *Examiner* long, or he would be in no doubt regarding its position. In our issue of Feb. 15, we expressed our sentiments in no doubtful terms, in an article headed, "Shame on Maryland," regarding a similar case of persecution. A year or two ago such a case in Tennessee called forth an equally unmistakable declaration of our position.

Set it down as a fundamental principle of the *Examiner's* that it is opposed to persecution of all kinds, everywhere. It is a Baptist newspaper, and Baptists have always protested, and always will protest, against persecution. It is religious perse-

cution, nothing less, to punish men who keep the seventh day of the week holy because they labor on the first day of the week. That is for the State to interfere in a matter that belongs wholly to each man's conscience. All laws that thus undertake to enforce the religious observance of Sunday are, to that extent, a relic of the union of Church and State, and should be at once expunged from the statute book of every American State.—*Examiner*, Aug. 9.

Saint Worship.

AT Saint Anne de Beaupré, a small town on the St. Lawrence River, about twenty-three miles below Quebec, is located a Roman Catholic shrine. To this shrine more than one hundred and fifty thousand "pilgrims" will resort during the year 1894. Some will come from the United States, but a majority are French Catholics from the Catholic Province of Quebec. Excursionists or "pilgrims" flock to the shrine of "St. Anne," by boat and by rail, led by their parish priest, and on landing march to the church, chanting the litany with pious ardor. They bring with them the maimed, the sick, the halt, and the blind, believing that "St. Anne" will cure them. On the arrival of a pilgrimage they immediately repair to the church of "St. Anne," where mass is celebrated for their benefit, and then begins the worship of "St. Anne."

But who is "St. Anne"? Let a book entitled, "Manual of Devotion to Good St. Anne," containing the official indorsement of "Cardinal Taschereau, Archbishop of Quebec," answer: "St. Anne is the mother of the mother of God" (p. 73), "the mother of Mary and the grandmother of Jesus" (p. 71), "who from all eternity was more agreeable to God than all other mothers, the Blessed Virgin excepted." p. 132. Where does the cardinal get this astonishing information? Let the book again reply:—

The sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues, and even the name of St. Anne has been left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of Christian nations (p. 70).

But why make pilgrimages to St. Anne de Beaupré? Why ask "St. Anne" to heal the sick? Is "St. Anne" at Beaupré? Oh, no; only "a notable fragment of a finger bone of St. Anne" (p. 73). Where was it obtained?

St. Anne, after her holy death, was buried near Jerusalem; but later on her sacred remains were deposited in the church of the "sepulchre of our lady" in the valley of Jehoshaphat. During the reign of the Roman Emperor Trajan, in the first century of Christendom, the venerable body of St. Anne, or rather the greater portion of it, was brought over to the town of Apt, in the diocese of Avignon (France) where it is still held in deep veneration.*

Concerning the removal of these precious remains, it is reported that one day a mysterious bark was seen

to approach the shores of France. It had neither sail nor rudder, but God was its pilot. Never had the ocean borne a greater treasure. For in the bark were St. Lazarus, with his pious sisters, St. Mary Magdalene and St. Martha, together with several other saintly women. They were fleeing from Palestine, their country, carrying away with them [a] number of priceless relics, the most precious among which was the hallowed body of St. Anne. . . . However, on account of the reigning persecutions, St. Anne's body had to be buried in the ground to protect it against sacrilegious hands, and at length the place where it had been secreted was wholly forgotten. pp. 1-4.

Not to weary the reader longer with details, this Cardinal-indorsed story goes on to say that "a miracle caused the discovery of the hiding place" in 792, seven hundred years after its loss. When found, it is asserted that the case bore the words: "Here lies the body of St. Anne, mother of the Glorious Virgin Mary." From the discovered body the "notable fragment of a finger bone of St. Anne" was secured and exhibited at Beaupré in 1670. "Finally in 1891, after long and constant entreaties, the chapter of Carcassone has graciously condescended to divide into two equal parts its valuable relics of St. Anne, namely, the hand bones, and to share this priceless object with our church." So according to this childish story there is at Beaupré, Quebec, "a fragment of a finger bone of St. Anne" and the half of her "hand bones." This is the reason a hundred and fifty thousand "pilgrims" will visit the place this year, and prostrate themselves on the floor before a glass case containing a part of the relic, and crowd, as the writer has seen, like sheep at a salt lick, around this decaying fragment of mortality, hoping to kiss the glass that covers it. The blind, the halt, and the maimed, aided by friends and relatives, struggle to touch, not the hem of the garment of Jesus, "who ever liveth to make intercession for us," but the decaying "fragment of the finger bone" of the "grandmother of Jesus." More anon.

Woman Suffrage in a School Election.

MUCH ill-feeling has been engendered in South Amboy by the school election. The election was the first held under the new law, and a full board was elected. The trouble has grown out of the action of the priest in charge of St. Mary's Roman Catholic Church, who, it is said, ordered the women of the parish to vote for the candidates of their religious faith. About the time the polls opened the Catholic women met in St. Mary's School Hall. From there they went to the polling place in blocks of four. All were provided with ballots.

The Protestants knew nothing of this until the women began to vote in large numbers, always four in a squad. They soon found out what was going on. For the rest of the time the polls remained open there was lively work on the part of the Protestants to overcome the advantage obtained by the Catholics. The wives, daughters, and sweethearts of the Protestants were hurried to the polling places as soon as possible.

Many of them were called from bed to cast the ballot they were entitled to. It was too late when the work of the Protestants commenced to avail them much. The count showed that the Catholics had elected six of the nine trustees. The Protestants claim that they will contest the election on the ground that many of the women who voted were not of the required age. It is understood that prom-

inent members of the Junior Order A. P. A. will enjoin the board from entering into the discharge of their duties. This will bring the matter into court on *quo warranto* proceedings.—*Primitive Catholic*.

Strikes in This Country in the Order of Their Occurrence.

- 1796. Philadelphia, boot and shoemakers, for an increase of wages.
 - 1798. Philadelphia, same trade and cause.
 - 1799. Philadelphia, same trade and cause. These strikes were successful.
 - 1803. New York, sailors struck for an increase of wages from \$10 to \$14 a month. They became riotous, were suppressed, the leader convicted and sent to jail. Failed.
 - 1805. Philadelphia, journeymen boot-makers for an increase of pay. Failed. The organizers, found guilty of conspiracy to raise wages, fined \$8 each.
 - 1809. New York, two hundred shoemakers. Successful.
 - 1815. Pittsburg, shoemakers struck, but failed.
 - 1821. Albany, printers struck against non-union workmen. Result not now known.
 - 1827. Spinning girls in Coheco Mills, N. H., against a rule that tardy employes should pass through a certain room and submit to questions as to the cause of their tardiness; also against reducing their wages.
 - 1830. The carpenters and masons of Boston for ten hours as a day's work. Failed.
 - 1834. (April.) The laborers on the Providence Railroad system struck, became riotous, and were suppressed by Massachusetts militia.
 - 1835. Operatives of twenty mills in Paterson, N. J., struck for shorter hours. Failed.
 - 1835. Coal handlers of Philadelphia for ten hours a day. Without result.
 - 1835. Journeymen shoemakers of Philadelphia struck for shorter hours and more pay. Strike successful.
 - 1836. Dam builders in Maine for the right to smoke at work. Successful.
 - 1836-42. Fifteen strikes—ten unsuccessful, three without positive advantage to either side, two successful.
 - 1842. (February 5.) Iron makers of Pittsburg, for a fixed wage scale. Unsuccessful.
 - 1842. (August.) Weavers of Philadelphia, for more wages; great disturbances, lasted till January, 1843, resulting in a compromise.
 - 1843. (May.) Brickmakers.
 - 1845. (May.) Iron workers of Pittsburg, for higher wages. Successful.
 - 1848. Many strikes in Philadelphia. Generally successful.
 - 1848. Weavers in Fall River, Mass.
 - 1849. (December.) Great strike in iron industries in Pittsburg, accompanied by riots, beating nonunion men; wives and daughters of strikers join with them. Failed.
 - 1850-60. Many strikes of small importance, and generally unsuccessful.
 - 1850. (February 22.) Many strikes of Massachusetts shoemakers. Militia quelled the riots.
- No record is found of labor disturbances during the war.
- 1868. Fall River spinners and weavers,

*The "Lives of the Saints by Rev. A. Butler," a standard Roman Catholic work, indorsed by 29 bishops and archbishops, says (p. 212, Vol. 3): "Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics have been dispersed in the West." The Roman Emperor Trajan reigned between the years 98 and 117. Therefore the body brought over to France during his reign was not "the hallowed body of St. Anne" at all, for "her body was brought from Palestine to Constantinople in 710," about six hundred years later. Twenty-nine bishops and archbishops against one cardinal! The chances are then 29 to 1, according to Catholic authority, that the "notable fragment of the finger bone of St. Anne," and the half of the "hand bone," before which hundreds of thousands of devout Roman Catholics are prostrating themselves and offering such prayers as, "St. Anne, obtain for me the love of Jesus crucified," were portions of some other "grandmother" or something.

- against a reduction of wages. Successful in part.
- 1868-69. Seventeen large strikes, most of which failed.
1874. (December 5). Iron workers of Pittsburgh, against unfair wages. Successful.
- 1871-75. Union cigarmakers struck seventy-eight times.
- 1873-75. Strikes all over the country in cotton, wool, and mining trades.
1877. The "great railroad strike" began at Martinsburg, W. Va., July 16, with the strike of the locomotive firemen on the Baltimore and Ohio. Within a week it included nearly all the great roads east of the Mississippi, except the New York Central. At Martinsburg the mob prevailed against the troops; the Fifth Maryland Regiment was mobbed in the streets of Baltimore; the National Guard of Pennsylvania was mobbed in the streets of Pittsburgh; five millions dollars damage to the Pennsylvania Railroad alone. Not until United States troops arrived were the mobs dispersed. The men on the New York Central did not join in that strike. In return for their loyalty the company distributed one hundred thousand dollars in cash among them.
1880. According to the Tenth Census, there were seven hundred and sixty-two strikes.
1886. There were nineteen hundred strikes, including the Gould strike on the Southwestern railroad system.
- In six years there were over 20,000. According to Carroll D. Wright, the causes of strikes were: For increase of wages, 42.44 per cent.; for reduction of hours, 19.45 per cent.; against reduction of wages, 7.75 per cent.; for increase of wages and reduction of hours, 7.53 per cent.; against increase of hours, 0.62 per cent.—*New York Sun*.

Important Historical Errors Corrected.

A WORK has recently appeared on "The Sources of the Constitution of the United States." Its author is Dr. C. E. Stevens, the rector of a Protestant Episcopal church. The book has received high praise for fullness of information concerning the relations which our political institutions bear to those of the mother country. It contains, however, evidence that the author holds "a brief for his pet theory of the exclusively Anglican source of our American ideas." Dr. Lewis G. Janes, President of the Ethical Society of Brooklyn, points out serious historical errors in the work, and does it so conclusively as to deserve the thanks of the public.

The statement of Dr. Stevens which he refutes is this:—

The boast is wont to be made that the Puritans of New England led the way in establishing by law religious toleration. A similar claim is still put forth in behalf of the Baptists of Rhode Island. Truth must award the honor to Maryland, where action proceeded from a combination of Roman Catholic and non-Catholic conditions. This action of Maryland took place in 1649, and that of Rhode Island in 1663. In the next year (1664) the proprietaries granted to the colonists of New Jersey the widest toleration. Enactments known as the Duke's laws, issued in 1665 by an assembly which met on Long Island at the call of Governor Nichol, declared that no person professing a belief in Christianity should be molested for his judgment in matters of religion.

On this Dr. Janes shows, first, that the Maryland declaration limited the condi-

tions of toleration to those Christian sects who did not deny the doctrine of the Trinity, and excluded not only all non-Christians, but all Unitarian Christians, from its benefits. He then shows that the original compact of the settlers of "Providence Plantations," 1636, bound the inhabitants to submit themselves to all orders and agreements made for public good by the majority "only in civil things." He shows that March 17, 1644, five years before the date of the Maryland edict, a charter had been obtained at the personal solicitation of Roger Williams, during the period of the Commonwealth in England, which expressly affirmed the principle of noninterference of the civil government with matters of conscience and belief, and that even before that the towns had by mutual agreement organized a general government and chosen representatives to a legislative assembly. One of the first acts of this assembly was to affirm the principle of religious liberty in these words: "That none be accounted a delinquent for doctrine, provided it be not directly repugnant to the government or laws established."

Roger Williams held the doctrine of "soul liberty," and he argued that neither papists, Jews, nor Turks should be deprived of liberty of conscience, or be forced to observe any other worship than that which satisfied their own conscience. Having disposed of this matter, and thus shown that Dr. Stevens errs in fixing the date of the Rhode Island Edict of Toleration in 1663, because that year King Charles II. granted a charter to the colony, for the Baptists preceded that seventeen years; he then observes that the exclusive claim sometimes made for the Baptists of Rhode Island is also open to objection, as the doctrine of "soul liberty" was proclaimed as the corner stone of the new commonwealth before the Baptists, or the Anabaptists, as they were then called, came thither from Massachusetts, and before Roger Williams himself was converted and baptized into that faith; but that Roger Williams was in fact the founder of the *first organized commonwealth* in the world's history that expressly affirmed the doctrine of soul liberty and the complete separation of religion from the control of the civil authority.

We have long been aware that the most careful critics hold that the religious toleration which prevailed in Maryland, so much vaunted, was "evidently dictated by worldly prudence rather than prompted by advanced charity," and became aware of it in a very peculiar and somewhat humiliating manner. The writer, making an address in Maryland, paid it the usual compliment for being the first to establish toleration, and one of its citizens took him aside afterward, and said that that was rhetorically proper, but if he would investigate closely the facts he would discover that it was an act dictated by political prudence, under a condition making it practically necessary to give the Roman Catholics what they wanted, and was not upon a principle of general liberty and the right of all to it, but was restricted to serve the purposes of those who formed the combination.

Dr. Janes justly observes that it is to the honor and credit of Roger Williams, who, during his whole life was involved in controversies with papists, Quakers, Puritans, and many others, that "in spite of these controversies and disagreements, he steadfastly upheld the right of every

sort of schismatic to hold his own opinions, obedient to the dictates of his own conscience, without interference by the civil power."—*N. Y. Christian Advocate*.

The Pope on Bible Study.

REV. A. MEILLE, a Waldensian pastor in Italy, comments very pertinently on the encyclical letter regarding the "Study of the holy Scripture" issued some months ago by the pope. In a late number of the *Voice from Italy*, a missionary periodical of the Waldenses, he writes:—

"Those who fondly hoped that the encyclical marked a new departure in the attitude of the church of Rome towards the Bible must recognize that, on the contrary, all the old positions are maintained without a single exception. At the very outset, oral tradition is placed on the same level as the written word, as being equally with it a revelation of God. 'The church' is declared to be the only custodian and rightful interpreter of the Bible.

"There is not the slightest promise in the whole encyclical of the Bible ever being given into the hands of the people, who must remain satisfied with such fragmentary portions of it as they can find in their mass books or hear read from the steps of the altar. And as for the priests, they themselves are not to be allowed to study the Scriptures in an independent manner.

"Then the text-book to be placed in their hands is the Latin Vulgate Version, and recourse to what is curiously called 'the previous languages' is only to be allowed in special circumstances. No one is permitted to expound the Scriptures in a way contrary to the meaning attached to them by the church or the unanimous consent of the fathers."

State and Church.

IN a recent editorial on the state of the churches the Boston *Herald* says: "Between this age and those which have preceded it, there is no point of difference more clearly marked than that which relates to the attitude of the State toward religion. Not even the mechanical triumphs of our age would make a greater impression on men of another time permitted to revisit earth than this unqualified subjection of the Church to the State. For it is a complete inversion of the order of society out of which our civilization has grown and in which our liberty found its roots. The doctrine that the State has no concern with a man's beliefs is a conception so decidedly modern as not yet to have made a complete tour of civilization. There are certainly countries within the pale of civilized intercourse in which it would be scouted as energetically as it would have been in the England of three hundred years ago, where restless and daring spirits were already beginning to conceive the scheme of founding a greater England across the western main." Our contemporary is a little over-confident, however, when it assumes that there is no substantial danger in these days from the encroachments of any church in the sphere of government. We have only to recall recent attempts to introduce a religious creed in the Constitution, and the Sabbatarian agitation to close the World's Fair on Sunday, to be reminded that ecclesiasticism is anxious enough to use government for the restriction of liberty.—*Christian Register*.

Nineteenth Century Mediævalism.

DISAPPROVING of the Coxeyite movement does not entail approval of the treatment of the Denver contingent of the army which is now lying in jail at Fort Sydney, Neb. According to the dispatches the men have been confined more than a month in a small building, hardly large enough to accommodate one-half their number. Many of the prisoners have no blankets or other covering, and are compelled to sleep on the bare floor, which is overrun with vermin. They are without the most common conveniences generally granted to even the lowest class of criminals in all prisons. The men are guarded by about forty deputy United States marshals, who allow the prisoners no outdoor exercise except an occasional bath in the creek. Two meals a day are given, generally consisting of boiled beef, often tainted, bread, and a thin infusion of coffee. To make matters worse an epidemic of typhoid fever has broken out among the prisoners.—*The Examiner.*

Are we living in the latter part of the nineteenth century, or in the Middle Ages, which? The men who are responsible for such outrages should be put for a long term where the Coxey movement would not trouble them.

MR. GEORGE, of Mississippi, has introduced into the Senate a joint resolution for an amendment to the Constitution providing that eight hours shall be a legal day's work for persons doing manual labor, and forbidding an employer to allow an employé to work more than 48 hours a week. But why 48? Is there anything sacred and mystical about that number? There would still have to be a Saturday half holiday. That would reduce the hours of labor to 44 a week. Then there should be a mid-week rest on Wednesday. Hours of labor remaining, 36. But Monday should be fishing day, Tuesday hunting day, Thursday speech and convention day, and Friday should be set apart to making the hours of labor still shorter. Then instead of 48 hours a week, 0 hours a week would be a constitutional week's labor. Still, Mr. George could have done better by resolving to abolish hours and labor altogether.—*The Sun.*

SURELY the country in which Romanism gets the most and gives the least is Ireland. A Dublin paper says that to any one who has much to do with religious work in Ireland it is evident that Rome is not changed in the matter of persecution. The other day a mother who had placed her children in a convent in the suburbs of Dublin, went to reclaim them, she having, since their admission, become a Protestant. A hostile crowd assembled, and the mother was compelled to go away without her children. It will be like this in America if the Romanists and the half-breed Protestants have their way.—*The Denver American.*

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NEW YORK, AUGUST 23, 1894.

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

THE paragraphs quoted on page 260, from the *Examiner*, in condemnation of the persecution of Adventists under the Sunday laws of certain States, are from an article, the latter part of which is a weak defense of such statutes on so-called civil grounds. The *Examiner's* heart is in the right place, but the paper is not consistent throughout.

LET no reader of the AMERICAN SENTINEL forget that during this hot weather an honest Christian man is languishing in a southern jail for no other offense than working on Sunday according to the express command of God: "Six days shalt thou labor and do all thy work." He had work to do and he did it; for this he is in prison and will be, if he lives, for months to come.

THE *Christian Statesman* states that "under the régime of the present emperor of Germany, a strict observance of the law forbidding manual labor on Sunday is being enforced." That is not strange since it is written in the Word of God that all the world shall worship the papacy "whose names are not written in the book of life of the Lamb." Of course Germany will be no exception; it, too, will exalt the Sunday, the badge of papal power.

THE editor of the *Salamanca News*, formerly the *Bugle Horn*, informs us that his paper "recognizes that there are other things deserving treatment as well as 'prohibition and woman suffrage,' and treats them, too," and asks, "Does the SENTINEL do likewise?" Well, yes. In fact, as those subjects are generally treated they have never seemed to us to be very important, and we have given our attention very largely to other issues. But that is no reason why the *Bugle Horn*, *News*, or whatever the thing may happen to be this week, should violate the ninth commandment. In referring to this paper it says: "If a person were to read the AMERICAN SENTINEL, he would be led to conclude that there was only one commandment, and that for the observance of the Sabbath." Now, the editor either knew when he wrote that he wrote a falsehood, or else he had not read the SENTINEL, and so did not know whereof he affirmed. He can choose which horn of the dilemma he will take. The good Book says: "He that answereth a matter before he heareth it, it is folly and shame unto him." Our contemporary may not be malicious but only demonstrating the truth of the Scripture.

IN a sermon in this city, July 29, Rev. Thomas Dixon said:—

The outlook for the immediate future is one of suffering and oppression. The capitalists will surely retaliate on the workingmen. They will triumph in their strength. Yet they should not imagine that they are safe from future violence. Another strike is bound to come. It will affect every industry and paralyze the world. I predict that a fearful struggle will occur in the near future.

Thoughtful men everywhere take a similar view of the situation. The outlook is not promising from a worldly standpoint. But while men's hearts are "failing them for fear and for looking after those things that are coming on the earth," the foundation of God stands sure. He will be the refuge of his people.

THE *Examiner*, "the national Baptist newspaper," published in this city, has these pertinent words relative to the influence of women in politics:—

One wonders what sort of women those are who are joining in "ovations" to Col. W. C. P. Breckinridge, the dissolute representative from Kentucky, who is now seeking reelection to Congress. The revolting conduct of which he was guilty, and of which he seems on the whole, rather proud, ought to exclude him for ever, not only from public life, but from the society of all pure-minded men and women. And yet, at a recent political gathering in his district, one hundred "ladies" are said to have been present, and to have lavished upon him the most fulsome flatteries. Is it in such ways as this that "woman's influence" is to purify politics?

The fact is, as we have before remarked in these columns, that men and women are both human, and it is vain to look to human nature for salvation from the evils of such nature.

SENATOR GEORGE has introduced a joint resolution proposing an amendment to the Constitution, as follows:—

JOINT RESOLUTION

To amend the Constitution in relation to hours of labor.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be proposed to the legislatures of the several States, which, when ratified by the legislatures of three-fourths of the States, shall be valid to all intents and purposes as a part of the Constitution of the United States:

"Eight hours shall constitute a legal day's work for persons doing manual labor. No person, association, or corporation engaged in mining, manufacturing, or in any other mechanical pursuit or public work, or in transportation other than watercraft, shall require or permit any employé doing manual labor to work for such person, association, or corporation more than forty-eight hours in one week, except in cases of emergency prescribed by law. Persons voluntarily and lawfully engaged in any of the above pursuits shall not be unlawfully hindered or obstructed.

"Congress shall enforce this provision by appropriate legislation."

It seems that two things are to be accomplished by this resolution; first, six days is to constitute a week of labor; and, second, it is to give the United States undoubted jurisdiction over all labor difficulties. How far it can be manipulated in the interests of Sunday remains to be

seen and will depend very much on the legislation enacted under it, should it become a part of the fundamental law of the land.

THE *Philadelphia Inquirer*, of July 31, has this significant paragraph concerning the trouble between China and Japan:—

Supposing that England and Germany took up the cause of China, and Japan refused to take their advice with the backing of the czar, and supposedly that of France, there would be a war such as the earth never felt before. With 10,000,000 European soldiers, armed and equipped in the latest manner, added to the countless millions of China and Japan, and with several hundred modern warships, there would ensue a war that would bear out all the terrible prophecies of the Apocalypse.

This does not seem probable just now, but the general war referred to as a subject of prophecy will surely come. The Word of God cannot fail. But whether it comes now or a little later the paragraph quoted shows the state of mind which prevails very largely everywhere. General forebodings fulfill the words of our Lord: "Men's hearts failing them for fear, and for looking after those things that are coming on the earth."

"THE Legal Aspect of Sunday: Its History and Character," is the title of No. 22 of the *Religious Liberty Library*. The work is by James T. Ringgold of the Baltimore Bar, who is not a stranger to the readers of the SENTINEL. The author discusses the historical, moral and constitutional aspect of the question so exhaustively as to leave "no point untouched and no question unsolved." The work is dedicated to members of the Seventh-day Adventist Church, though as the preface declares, "the author is not a member of that communion." Though holding views of this question similar to those held by members of this church they are not borrowed from them, since Mr. Ringgold published a legal work embodying these views long before he knew that there was such a people holding them. The matter is divided into seventeen chapters which, together with the prefaces and a very interesting supplement on the present "fad" of "clerical slumming," make a book of 252 pages. The work is a veritable digest of the Sunday law fallacies with their complete refutation. Price 40 cents, with usual discounts to dealers. Order of Pacific Press, 43 Bond St., this city or of the International Religious Liberty Association, Battle Creek, Mich.

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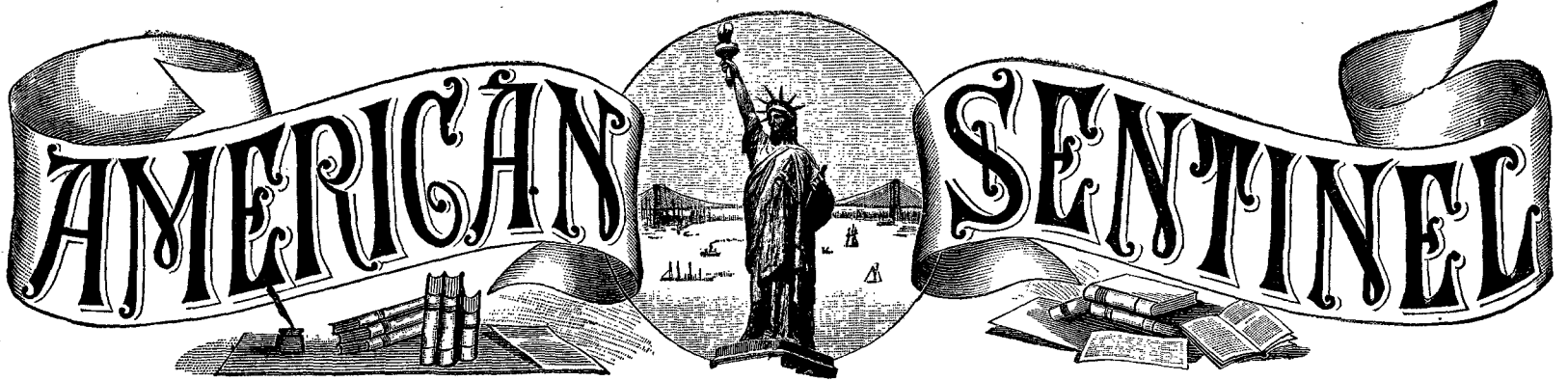
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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JOACHIM PECCI, as Leo XIII., is pope of Rome, and of all that the word Rome suggests.

THIS Joachim Pecci, as "Leo XIII., Pope," has recently—June 21—addressed a communication "to the Princes and Peoples of the Universe."

BUT why does this man Pecci presume to speak to the princes and peoples of the universe? What causes Joachim Pecci to think that the universe will listen or care to listen to what he has to say?

OH, he thinks that he is God on earth! He actually tells "the princes and peoples of the universe" that "We"—there seems to be more than one of him—"We hold the regency of God on earth." And he tells it with an air that suggests that he really expects the universe to take seriously and believe the ridiculous statement.

Now, what is a regency?—This is what it is: A regency is the office and administration of a regent; and a "regent is an administrator of a realm during the minority or incapacity of the king;" "one who rules or reigns, hence, one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability, of the sovereign."

Now, if there are any princes or peoples in the universe who think that God is in his minority and is therefore too young, or that he is old enough but is afflicted with some disability and is consequently unable to conduct the affairs of the universe; or who think that he is all right himself, but has gone off somewhere outside of the universe; and if, in addition, those princes and peoples think that the Lord has left Joachim Pecci to run the universe during the period of his "minor-

ity, disability, or absence;" then of course it is to be expected that such princes or peoples will listen respectfully to what Mr. Pecci says when he addresses the princes and peoples of the universe. For, as a matter of course, if Mr. Joachim Pecci occupies the throne and conducts the affairs of the universe in the place of God, it follows plainly enough that when he speaks he speaks to the universe, and must be listened to accordingly.

BUT if any person believes that God is what he is, "the King Eternal, Immortal, Invisible, the Only Wise God," then that person knows that it is impossible that such a thing could ever occur as his "minority, absence, or disability;" that therefore it is impossible that there ever could be any such thing as a "regency of God;" and that, consequently, the idea that Joachim Pecci or any other man should "hold the regency of God on earth," or anywhere else, is too ridiculous for serious consideration if it were not supremely blasphemous. NO; Vincent Joachim Pecci, as "Leo XIII., Pope," has no more right or authority to assert or claim to hold any "regency of God," and from such position speak to the princes and peoples of the universe, than has any other Italian or any Hottentot. Yet there are so many princes and peoples who actually believe this ridiculous and blasphemous thing, and there are so many more who will admit tacitly or otherwise this ridiculous and blasphemous claim, and all together will therefore give such place to this claim and such force to these words, that for this reason and no other, it is well to set forth the principal points in this communication to "the universe."

IN calling all the universe to "the unity of the Catholic faith," he first designates those outside the pale of Christendom, next the Eastern churches, next the Slavonic race, and lastly the Protestants. He so longs for the Protestants in particular that he says, it is with "burning charity" that he turns toward these. Yes, there is no doubt of that. Those who have exercised this same "regency" before him have always had a burning charity for Protestants. John Huss, and Jerome of Prague, and thousands of other

Protestants, were literally burned to ashes by it. We—and there are actually more than one of us—we desire to see no more manifestations of this "burning charity" anywhere in "the universe."

THAT part that is the most important to the people of the United States—that part that will be the most taking to the professed Protestants in the United States, and that will be pushed to the front most here, is the passage in which he states the relations of the Church to the State. Here it is:—

It [the Church] is invested with power to make laws, and in the exercise of this power it is just that it should be free, even as this is just to all in any way depending on its authority. This liberty, however, need not arouse rivalries and antagonisms, for the Church aspires to no power and obeys no ambitions. What it desires solely is to preserve among men the exercise of virtue, and by this means assure their eternal salvation. And so it uses condescension and maternal processes. More than this, having regard to the requirements of all societies, it sometimes waives the exercise of its own rights, as has been shown abundantly by its conventions with different States. Nothing is farther from its thoughts than to trespass upon the rights of civil authority, which in return should respect the rights of the Church and beware of usurping any part of them. . . . God, Creator and Ruler of the world, of his high foresight, has given forth government of human societies, both civil and sacred authorities, wishing thereby, no doubt, to keep them distinct, but forbidding all rupture and conflict between them. This is not all. The Divine will and the general good of societies require that the civil power should be in harmony with the ecclesiastical power.

The State has its own rights and duties. The Church has hers. Between them there should be the bonds of strictest concord. So would surely be suppressed the unrest visible in the relations of Church and State—an unrest for many reasons perilous and grievous to all good people. So, without confusing or separating rights, all citizens could render unto Cæsar the things that are Cæsar's, and unto God the things which are God's.

That all sounds very well, and looks nice enough on paper, but like fly-paper, or the sugared pill, its sweetness is all on the surface and very thin at that. As thin as it is, however, it is altogether likely that it is thick enough to cause many professed Protestants to think that instead of a sugar pill it is a perfectly rounded bulb of solid sweetness, or instead of mere fly-paper and poisoned too, it is a whole hive of honey. Let us set alongside of this a passage on this point, written only three years ago by this same Mr.

Pecci, writing then as now as "Leo XIII., Pope." Here it is:—

It is the Church that proclaims from the gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; . . . and acts on the decided view that for these purposes recourse should be had in due measure and degree, to the help of the law and of State authority.

This shows that "the bonds of strictest concord" that should be between the Church and the State are such bonds as shall bind the State to do the bidding of the Church and be her obedient tool in helping the Church in "its efforts not only to enlighten the mind but to direct by its precepts the life and conduct of men."

He next condemns, without measure, "the Masonic sect." We are not qualified to defend Masonry; but we know perfectly well that, admitting the truth of all that he says of Masonry, most, if not all, of it is true with far more force of the papacy. Here it is:—

It is a formidable power which has long oppressed all nations, and especially Catholic nations. Insolently proud of strength, resources, and successes, it spares no pains in these our troubled times to affirm and extend its dominion everywhere. From the dark caverns where it once plotted it has invaded our cities in broad daylight. . . . Most deplorable is it that wherever it enters it permeates all classes and all State institutions, as though it would constitute itself the sovereign arbitrator of all things. This we hold specially regrettable, for the perversity of its opinions and the iniquity of its designs are flagrant. Under cover of protecting the rights of man, and reforming society, it assails Christian institutions. . . . Marriage, the idea of the family, the education of youth, it strives to deprive of their Christian character, aiming also at the destruction of the popular respect for divine and human power. The cult it orders is the cult of nature. And it holds up the principles of nature as the one measure and the one rule of truth, honesty, and justice. Thus, as we see, man is driven to the ways and habits of an almost pagan life, if the abundance and refinement of seductions do not drive him still lower.

He says that it is in that very city of Rome, "the capital of the Catholic world, that it has established headquarters;" and with vastly more force it is true of the papacy that in the city of Washington, "the capital of the modern world," the church of Rome has established headquarters, that mean only mischief to the United States and to the world. His wish concerning Masonry is thus expressed:—

May the divine mercy upset these dark designs, and may Christian people understand that they must do away with this sect, and shake off, once for all, its shameful yoke.

Such is his "burning charity" toward them and all the rest of us, just as it always has been.

BEFORE closing he covertly pays tribute to his own authority as supreme, and warns all of what they may expect if they are not subject to it. This he puts thus:—

Reason yields to some the lawful right to command and enjoins on others to obey. In this obedience there is nothing hurtful to human dignity, since, speaking strictly, God is obeyed rather than man, and God reserves his most rigorous judgments for those who command unless they represent his authority in conformity with right and justice.

And lastly, he does not miss the opportunity to set himself forth as the "mediator of peoples and governments" in these times of disorder and "prevailing unrest" in the present, and of "fear of the future." And here are his words on that:—

Lastly, if we reflect upon what the Church can do as a mother and mediator of peoples and governments,

helping all by its authority and counsel, we shall see how important it is that all nations should adopt the same feeling and profession in matters appertaining to the Christian faith. While our mind dwells on these thoughts and our heart prays for their realization, we see in the far distant future a new order of things unfolding itself. We know nothing sweeter than the contemplation of the great benefits which would result naturally from it. . . . The virtue of these benefits would not be limited to civilized nations. It would go far beyond, like a broad, fertilizing river. . . . Especially do we implore princes and rulers in the name of their political foresight and solicitude for the interests of their peoples, to weigh our designs equitably, and second them by their favor and authority. Were only a part of the fruits that we expect to ripen, the benefit would not be small amid the present rapid downfall of all things, and when to the prevailing unrest is joined fear of the future.

Thus he invites princes and rulers to help forward his grand scheme of insinuating himself into the place of dictator of the nations, and obediently enforce his dictates upon the people of the world.

THIS communication of "Leo XIII., Pope," was taken up and discussed by the *Tribune* of this city in a "tone and manner" which the *Catholic World* is "much pleased to acknowledge" as "most respectful and amicable." And this fact, the *Tribune* being Protestant, the *Catholic World* says "furnishes one of the best arguments which can be adduced in proof of the legitimacy and validity of the claim which the pope makes to be the vicegerent of God on earth and the divinely commissioned teacher of the Christian religion to all mankind." The argument is, that if the *Tribune* and others who speak and act as it does on this subject were really Protestant, they would not show any respect or courtesy to such a document issued upon such claims as is this. But being Protestants and receiving it with its claims "with respect and courtesy," this is declared to be "a powerful proof" that the claims that are made are legitimate and valid. We are not real certain but that there may be something in this view of the matter. For when anybody can treat with respect and courtesy a communication addressed as this one is, asserting the supremely ridiculous and blasphemous claims that this one does, then it would seem that such person really supposed that there might be something in the claim that was worthy of respect and courtesy. And when anybody, professing to be a *Protestant*, does such a thing, it would seem that it is not far from a tacit concession of some sort to the legitimacy and validity of the claim.

IN this same number of the *Catholic World* a prominent Catholic describes Seventh-day Adventists as being of the last remnants of "consistent Protestantism." We are glad that they recognize even a remnant of consistent Protestantism, and we are very glad that they recognize us by name as being this remnant. It is therefore doubtless expected by them that we shall not receive this communication with any respect or courtesy. This is right. Their expectation is fulfilled, so far. Therefore, in closing, we may be allowed to state that we have no more respect for Joachim Pecci as "Leo XIII., Pope," addressing the princes and peoples of the universe, and notifying them that he holds "the regency of God on earth," or addressing anybody else in any other way, than we have for any other man who should set forth the ridiculous and blasphemous claims that he does.

The Rights of Conscience.

THE question of the rights of conscience has been brought very prominently before the country by the case of Private Charles O. Cedarquist, Company A, Second Infantry, the particulars of which case are thus given in the official report, copied in the *Congressional Record* of August 3, as follows:—

Charge.—"Disobedience of orders, in violation of the twenty-first article of war."

Specification.—"That Private Charles O. Cedarquist, Company A, Second Infantry, having been ordered by his superior officer, Second Lieut. Edwin V. Bookmiller, Second Infantry, in the execution of his office, to take a rifle and proceed at once with his target practice, did refuse to obey, and did disobey said order. This at Bellevue Rifle Range, Bellevue, Nebr., June 17, 1894."

Pleas.—"In bar of trial." Not sustained by the court. The accused then pleaded "Not guilty."

Findings.—"Guilty."
Sentence.—"To be confined at hard labor under charge of the guard for the period of six months, and to forfeit to the United States \$10 per month of his pay for the same period."

The defense in this case was "limited to the contention that the order in respect of which disobedience was charged was an unlawful one in that, first, it enjoined a duty to be performed on Sunday in violation of orders and regulations limiting Sunday labor in the Army to the measure of strict necessity; and second, that the act required to be done would have been a violation of section 241 of the criminal code of Nebraska."

The view taken of the matter by the court was—

That a commanding officer has a discretion under existing orders to require target practice by his command on Sunday in a case of necessity, is undoubted. The evidence in this case fails to fix upon the commanding officer of Bellevue Rifle Range, Nebraska, any abuse of discretion in the issue of the order complained of by the accused. The legality of that order and the obligation of the accused to obey it when duly transmitted to him cannot, in the opinion of the reviewing authority, be questioned. It was not for him to judge the necessity for the issue of the order. That discretion pertained to his commanding officer, and once exercised, whether erroneously or not, it was the duty of the accused to obey.

The sentence of the court-martial was approved by Brig. Gen. Brooke, who, however, commuted it with this remark:—

The sentence is approved, but in view of the peculiar circumstances attending the commission of the offense, is mitigated to confinement at hard labor for two months at the station of his company. It is desired, however, that it shall be understood that, in view of the warning held out in this order, offenses of the character charged in this case will not in the future be regarded as fitting ones for the exercise of clemency.

August 1, Mr. Cedarquist was released by order of the President, communicated in the following telegram:—

Adjutant-General's Office, Washington,
August 1, 1894.

COMMANDING GENERAL, Department Platte, Omaha,
Nebr. :—

The unexecuted portion of the sentence awarded Private Cedarquist, promulgated in General Court-Martial Orders No. 45, current series, from your headquarters, is this day remitted by the President, and you will cause the man to be released at once. This action, however, is not in any manner to be regarded as a justification of the disobedience of orders on the part of the soldier. The officer who ordered target practice on Sunday, in violation of the order of President Lincoln, given in November, 1862, must be brought to trial for his disobedience of orders.

By order of the Secretary of War,

GEO. D. RUGGLES, Adjutant-General.

Speaking in the House on the 2nd inst., to a resolution asking that the facts of case be laid before Congress, by the War Department, Mr. Grosvenor of Ohio, said:—

It appears by the record of the court-martial that on the day in question some officer of the United States

Army ordered the company of troops to which Cedarquist belonged to go upon a rifle range somewhere in the neighborhood of Omaha and engage in the business of firing at target. It appears by the record that the soldier respectfully declined to go, stating at the time that it was improper and unlawful to make such a requirement, and that he was conscientiously opposed to doing that duty on the Sabbath day.

This shows that the real defense was the rights of conscience. Private Cedarquist (mistakenly, it is true) regards Sunday as the Sabbath, as he has a right to do; and having the courage of his convictions, he dared to obey God (as he supposed) rather than man. In so doing he stands vindicated and approved by the Government of the United States. But having established this precedent, will the Government consistently adhere to it? or will it respect only the Sunday conscience? In other words, was the real purpose of the President to vindicate the rights of conscience, as such and in *any* man, or to honor Sunday? Time will tell.

But be this as it may, the Cedarquist case opens up again the whole question of the rights of conscience, *i. e.*, of how far conscientious convictions should be recognized and respected by the State. Can the plea that a man acted conscientiously ever be admitted as a justification for violation of law?

That this plea had weight in the Cedarquist case there can be no doubt. Had it been evident that this man had no regard for Sunday, that he had no conscience in the matter, but that his disobedience was wilful insubordination, the case would have occasioned no remark and would have received no attention from the President. It is probably true that owing to the prevailing agitation of the Sunday question, this case has received more attention than it would have received had the issue been raised over any other matter, but that does not remove the fact that the President of the United States, and through him, the Government of the United States, has recognized the principle that even private soldiers have rights of conscience which ought to be respected. But, again, the query arises, where shall the line be drawn? It is clear (1) that government cannot become the judge of men's consciences; and (2) that the plea of conscientious conviction cannot be accepted as a final and sufficient defense in all cases of violation of law. What rule, then, can be adopted which will preserve the authority of the State and yet not trench upon the rights of conscience?

The question thus raised is well answered by a clause in the Constitution of the State of Maryland: "No person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion, he shall disturb the good order, peace, or safety of the State, . . . or injure others in their natural, civil, or religious rights." In this the line is drawn just where it should be, namely, *at the equal rights of others*. Under this provision the courts are not called upon to judge any man's conscience, but only to judge whether or not his conscience leads him to infringe the equal rights of his fellowmen. That a man's conscience is just what he says it is, no man has either right or occasion to deny. A man's statement of his conscience is an end of controversy; but it does not follow that one has a right to do whatever his conscience tells him is right for him to do. There is a difference between conscience and the *rights* of con-

science. No man, however conscientious, has any right to infringe the equal right of another; and at this point civil government has a right to take cognizance, not of any man's conscience, but of the relation of the act to the rights of others.

The principle briefly stated is this: No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, unless the doing or forbearing to do that act trenches on the equal rights of others. This rule would (1) abrogate all civil laws requiring the observance of Sunday or of any other day; and (2) it would leave the courts free, not to judge men's consciences, but to protect all men against wrong in the name of conscience. But this is only saying in other words that which we have said many times before, namely, that civil governments are instituted not to create or to "grant" *rights*, but to guarantee the free and untrammelled exercise of equal, natural, God-given, inalienable rights, and that of these the highest and most sacred is perfect freedom in matters of religious belief and practice.

The Government has acted upon this principle in the Cedarquist case; will it, we again ask, adhere to it consistently to the end? or will it regard conscience only in the Sunday-keeper, and ignore it in the Sabbath-keeper, as several of the States have done and are doing? We shall see. As for us, we expect nothing else than that the procedure in this case will be lifted far above all the rights of conscience and of everything else, and will be made to do service in the exaltation of Sunday and its exclusive support by the Government of the United States.

Saint Worship.

SHOULD Paul come forth from his grave and visit the shrine of "Good St. Anne of Beaupré," near the city of Quebec, Canada, his spirit would again be stirred within him as "he saw the city wholly given to idolatry." He would not see the "temple of the great goddess Diana," but the temple of the "valiant," "invincible," "blessed," "holy," "glorious St. Anne," "Mother of the Queen of Angels," "Mother of the Mother of God." Instead of hearing Demetrius and his fellow-craftsmen shouting for "the space of two hours," "Great is Diana of the Ephesians," he would find the people saying, day and night, "O good, O glorious, O pious, O merciful, O incomparable Mother Anne." Instead of beholding the people prostrate before the shrine of the "goddess Diana," he would see them kneeling before a gilded statute of "St. Anne" imploringly saying, "Grant, O Good St. Anne, that henceforth I may show myself more worthy of thee, so that, one day, I may be united to thee in heaven." He would see the people crowding the marts of the church buying, not the "Holy Scriptures which," as Paul wrote to Timothy, "are able to make thee wise unto salvation through faith which is in Christ Jesus," but memorial beads, chains, medals, rings, books, and images of "Good St. Anne" with which, through faith in St. Anne, they hope for protection from the ills of this life and "eternal glory through her intercession."

All this idolatry is practiced by the church claiming to be Christian, to be "the only true church," the "spouse of Christ," the "holy Catholic Church." When the servant of God raises his voice

against such apostasies, as of old, it votaries are "full of wrath," "the whole city is filled with confusion" and, as in the case of the Baptist mission at Quebec on August 7, the servant is stoned and the house of worship wrecked by a Roman Catholic mob.

All this idolatry is sanctioned and encouraged by Pope Leo XIII. in three briefs dated Jan. 28, 1886, Jan. 16, 1887 and May 5, 1887; and a "Pontifical Bull," dated April 26, 1887. And now this man comes forth with an encyclical letter declaring "we hold the regency of God on earth," and invites us to return to his idolatrous and blasphemous worship, to the veneration of "a venerable fragment of a finger bone of St. Anne," and the worship of the "Glorious Mother of the Mother of God," "the Grandmother of Jesus Christ." He also sends a "Delegated Apostolic" and assures us that "what the church has done in the past for other she will do for the United States," that is what she has done for the Province of Quebec in teaching her poor, deluded superstitious votaries to pray the following prayer, she promises to do for the people of the United States, and teach them to forsake the "one Mediator between God and man, the man Jesus Christ," and divide that place with the woman "St. Anne," whose "life," "virtues," and even "name" "has been left" by the inspired Word of God, "in complete oblivion."

All the quotations regarding St. Anne referred to in this article, are from a work entitled "Manual of Devotion to Good St. Anne," published by General Printing Office, A. Coté & Co., Quebec, 1891, and is indorsed by Cardinal Taschereau, archbishop of Quebec. Read the following cardinal-indorsed prayer to "St. Anne:"—

PRAYER.

Praise to St. Anne.

Hail, holy Anne, illustrious daughter of David and descended from a race of kings! The Eternal Father cherishes thee as the Mother of His beloved Daughters and the Grandmother of His divine Son. Hail, holy Anne, the Son of God, the eternal Word loveth thee because thou didst give Him so pure, so good, so holy a Mother. Hail, holy Anne, worthy spouse of the virtuous Joachim! The Holy Ghost holdeth thee in great esteem, because thou didst give unto Him so worthy, so beautiful, so perfect a Spouse. Hail, holy Anne, Mother of Mary, the immaculate Virgin! The whole court of Heaven beholdeth thee with admiration, because thy happiness surpasseth that of all other mothers. Hail, holy Anne, joy of the Angels! All the blessed spirits hold thee in reverence because thou didst give birth to Mary, their august and gentle Queen. Hail, holy Anne, fruitful vine! All the Saints honor thee as the sacred tree whence sprang that lovely flower who is their delight in Heaven, and that worthy fruit which was their joy during their exile on earth. Hail, holy Anne, valiant woman, invincible fortress! The whole Church celebrates thy praises as the Mother of the spotless Virgin, who has always triumphed over every heresy. Hail, holy Anne, sure help of mankind! The just and the sinner alike invoke thee as their beneficent protectress and their powerful advocate before God. Hail, holy Anne, brilliant star that guideth the shipwrecked to port. The exile and the pilgrim look on thee as their stay and their charitable conductress. Hail, holy Anne, mirror of all virtue, in which all who are called to a higher life find a model of perfection, and all Christians find aid in the accomplishment of their duties. Hail, holy Anne, consoler of the unfortunate! In thee the widow finds support, the orphan a mother, the prisoner deliverance, the sick health, and the dying hope. Hail, holy Anne, help of all who implore thy assistance! Thy intercession is all-powerful with the Sacred Heart of Jesus; and Mary, thy immaculate Daughter, beareth thy petitions to the foot of the throne of our thrice-holy God.

Ejaculation.—Good St. Anne, obtain for me the grace of honoring God in his Saints. pp. 103-5.

"Come unto me [not 'grandmother' Anne] all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

Papal Infallibility.

[This matter first appeared in an anonymous pamphlet published and circulated in Italy immediately following the Vatican council of 1870, which proclaimed the dogma of papal infallibility. The pamphlet purported to be a speech delivered in the council "by a bishop," against the dogma. However it is not published on the strength of its having been delivered "by a bishop," for this is denied, but it is reprinted solely on its own merits, scriptural, logical, and historical.]

VENERABLE FATHERS AND BRETHREN: It is not without trembling, yet with a conscience free and tranquil before God, who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you, I have followed with attention the speeches that have been made in the hall, hoping with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Ecumenical Council with perfect knowledge of the case. Penetrated with the feelings of responsibility, for which God will demand of me an account, I have set myself to study with the most serious attention, the writings of the Old and New Testaments, and I have asked these venerable monuments of truth to make known to me if the holy pontiff, who presides there, is truly the successor of Saint Peter, vicar of Jesus Christ, and the infallible doctor of the church. To resolve this grave question, I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James, and St. John—doctors to whom no one can deny the divine authority, without putting in doubt that which the Holy Bible, which is before me, teaches me, and which the Council of Trent has proclaimed as the rule of faith and of morals. I have, then, opened those sacred pages. Well, shall I dare to say it? I have found nothing, either near or far, which sanctions the opinions of the Ultramontanes. And still more, to my very great surprise, I find no question in the apostolic days of a pope, successor to St. Peter, and vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Fie, that I am mad. No, monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment. Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this council is not free, but that our votes have been from the beginning ordered (*in precedenza imposti*). If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free. I thank his excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head; that gives me courage, and I go on.

Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over

the apostles, his fellow-workers. If Simon, son of Jonas, had been what we believe his holiness, Pius IX., to be today, it is wonderful that he had not said to him, "When I have ascended to my Father, you should all obey Simon Peter as you obey me. I establish him my vicar upon earth."

Not only is Christ silent on this point, but so little does he think of giving a head to the Church that, when he promises thrones to his apostles, to judge the twelve tribes of Israel (Matt. 19:28) he promises them twelve, one for each, without saying that among these thrones one shall be higher than the others—which shall belong to Peter. Certainly, if he had wished that it should be so, he would have said it. What do we conclude from this sentence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college. When Christ sent the apostles to conquer the world, to all he gave the promise of the Holy Spirit. Permit me to repeat it; if he had wished to constitute Peter his vicar, he would have given him the chief command over his spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful, like the kings of the Gentiles (St. Luke 29:25). If St. Peter had been elected pope, Jesus would not have spoken thus, because, according to our tradition, the papacy holds in its hands two swords, symbols of spiritual and temporal power. One thing has surprised me very much. Turning it over in my mind, I said to myself, if Peter had been elected pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son of God? What do you think, venerable brethren, if at this moment we permitted ourselves to send his holiness, Pius IX., and his excellency Mont Plantier to go to the patriarch of Constantinople to pledge him to put an end to the eastern schism? But here is another still important fact: an Ecumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this council if St. Peter had been pope? St. Peter. Who would have presided over it? St. Peter or his legates. Who would have formed or promulgated the canons? St. Peter. Well, nothing of this occurred. The apostle assisted at the council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren. Acts 15. Is it thus that we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the Scriptures the son of Jonas does not appear to be first.

Now, while we teach that the church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his epistle to the Ephesians (2:20), it is built on the foundation of the apostles and prophets, Jesus himself being the chief corner-stone. And the same apostle believes so little in the supremacy of St. Peter, that he openly blames those who say "we are of Paul," "we are of Apollos" (1 Cor. 1:12), as those who would say, we are of Peter. If, therefore, this last apostle had been the vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleague. The same apostle,

counting up the offices of the church mentions apostles, prophets, evangelists, doctors, and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the papacy, if the papacy had been of divine institution? This forgetfulness appeared to me as impossible as if an historian of this council were not to mention one word of his holiness Pius IX. (Several voices—"Silence, heretic, silence.") Calm yourselves, my brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly. I continue.

The Apostle Paul makes no mention, in any of his letters directed to the various churches, of the primacy of Peter. If this primacy had existed—if, in one word, the Church had in its body a supreme head, infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then, when as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the Church of the Apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church has never been more beautiful, more pure, or more holy than in the days when there was no pope. (Cries of "it is not true, it is not true.") Let not Monsignor di Laval say, "No." Since if any of you, my venerable brethren, should dare to think that the church which has to-day a pope for its head is more firm in the faith, more pure in its morals than the *Apostolic Church*, let him say it openly in the face of the universe, since this inclosure is the centre from which our words fly from pole to pole. I go on.

Neither in the writings of St. Paul, St. John, or St. James have I found a trace or germ of the papal power, St. Luke the historian of the missionary tours of the apostles, is silent on this all-important point. The silence of these holy men, whose writings make part of the canon of the divinely inspired Scriptures, has appeared to me burdensome and impossible if Peter had been pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of emperor. I see there before me a member of the assembly who says, pointing at me with his finger, "There is a schismatic bishop who has got among us under false colors." No, no, my venerable brethren, I have not entered this august assembly as a thief by the window, but by the door like yourselves. My title of bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true. That which has surprised me most, and which, moreover, is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the vicar of Jesus Christ on the earth—he surely would have known it; if he had known it, how is it that not once did he act as pope? He might have done it on the day of Pentecost when he pronounced his first sermon and did not do it; neither in the two letters directed to the Church. Can you imagine such a pope, my venerable brethren, if St. Peter had been the pope? Now, if you wish to maintain that he was the pope, the natural consequence

arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think, and a mind to reflect, are those two suppositions possible?

To return. I say, while the apostles lived, the Church never thought that there could be a pope; to maintain the contrary, all the sacred writings must have been thrown to the flames, or entirely ignored.

(To be continued.)

Opening Political Assemblages With Prayer.

It has long been customary in this country to open political assemblages, conventions, etc., by prayer. At the national capital a chaplain is employed and paid from the public funds for this purpose, while in the State legislatures it is a sort of compliment passed around among the various sects, each prayer costing the taxpayers \$5; at least this is true in some States. Many cases where remarkable political prayers have been offered are on record, and the writer not long since saw a collection of them covering several columns of a newspaper.

There is on record the fact that forty years ago, at the first sitting of the Iowa legislature at Des Moines, a certain minister, Mr. Shinn, by name, who, with his family, was just removing to this State in a covered wagon, happened that morning to be in the city, and was asked by a friend, who was a member of the legislature, to come up and offer prayer. This he consented, somewhat reluctantly, however, to do, and then asked if there was anything special that it was desired that he should pray for. The reply was that the only consideration was that the prayer be brief; whereupon he opened the session with a prayer containing just thirty-four words. Its pointedness and brevity was so marked that it was immediately voted that the elder be allowed \$10 for that prayer; but which he refused to accept at the time, and now, after all these years, it has been suggested that a warrant be issued to him for the amount with all the accrued interest, seeing that he is greatly advanced in years and in limited circumstances.

In 1872, one, Rev. Mr. Wilson, then a pastor of the Wesley Chapel in this city, opened the Republican State Convention with a prayer that secured for him some notoriety, in which he prayed for 40,000 majority, and added, "Yea, Lord, if it please thee, make it 80,000." For a moment the audience was stunned at the words, but finally broke out in the wildest applause. These and other prayers of like character are called to mind by the remarkable prayer that was made at the opening of the Republican State Convention just held in this city, by Rev. Mr. Weaver, a Christian minister and pastor of one of the churches of that denomination here, which was as follows:—

O Lord, we believe that it is fitting that this meeting should be opened with prayer, for we meet here to-day to name the men who shall be our standard bearers to lead us to victory. But as we meet here in joy and gladness there comes a shadow of sorrow over our thoughts when we remember that the great Democratic party, which has so aimlessly held on for so many years with such bull-dog tenacity, is about to retire into innocuous desuetude, to appear upon the stage of our country no more forever, and when we stand by its open grave and hear the clods fall upon its coffin lid, may we throw the mantle of charity over its faults and remember it only by the good it has done, if, perchance, it has done good enough to elicit our memory.

O Lord, give us wisdom for the guidance of our

deliberations to-day, and grant victory to the cause. Amen.

At the point where he referred to the "bull-dog tenacity" of the incumbent political party, there was an outburst of applause, which the chairman sought to quell with his gavel, but without effect, and when the "amen" was said, the vast audience of three thousand people engaged in a storm of applause that was deafening.

The press, generally, have commented on it, some pro, and some con, some declaring that it was the "hit" of the convention, a "corker," and such like expressions, while others denounce it as little less than blasphemy.

The question arises, is this prayer not more of a mockery than otherwise? and are not such prayers as these fair samples of what State chaplaincy is liable to degenerate into? Is it not unchristian and un-American, and should the practice not be abolished? W. E. CORNELL.

Des Moines, Ia.

Reflections on the Results of the Reformation, by Guzot.

RIDPATH, in his "Cyclopedia of Universal History," Vol. 2, page 617, says:—

No better summary has ever been presented of the whole situation than that given by the candid and sober-minded Guzot:—

"What," says he, "are the reproaches constantly applied to the Reformation by its enemies? Which of its results are thrown in its face as it were as unanswerable?"

The two principal reproaches are, first, the multiplicity of sects, the excessive license of thought, the destruction of all spiritual authority, and the entire dissolution of religious society; secondly, tyranny and persecution. "You provoked licentiousness," it has been said, to the Reformers—"you produced it; and after having been the cause of it you wish to restrain and repress it. And how do you repress it? By the most harsh and violent means. You take upon yourselves, too, to punish heresy, and that by virtue of an illegitimate authority."

If we take a review of all the principal charges which have been made against the Reformation, we shall find, if we set aside all questions purely doctrinal, that the above are the two fundamental reproaches to which they may all be reduced.

These charges gave great embarrassment to the Reform party. When they were taxed with the multiplicity of their sects, instead of advocating the freedom of religious opinion, and maintaining the right of every sect to entire toleration, they denounced sectarianism, lamented it, and endeavored to find an excuse for its existence. Were they accused of persecution? They were troubled to defend themselves; they used the plea of necessity; they had, they said, the right to repress and punish error, because they were in possession of the truth. Their articles of belief, they contended, and their institutions were the only legitimate ones; and if the Church of Rome had not the right to punish the Reform Party, it was because she was in the wrong and they in the right.

And when the charge of persecution was applied to the ruling party in the Reformation, not by its enemies, but by its own offspring; when the sects denounced by that party said, "We are doing just what you did; we separate ourselves from you just as you separated yourselves from the Church of Rome," this ruling party were still more at a loss to find an answer, and frequently the only answer they had to give was an increase of severity.

The truth is, that while laboring for the destruction of absolute power in the spiritual order, the religious revolution of the sixteenth century was not aware of the true principles of intellectual liberty. It emancipated the human mind, and yet pretended still to govern it by laws. In point of fact, it produced the prevalence of free inquiry; in point of principle, it believed it was substituting a legitimate for an illegitimate power. It had not looked up to the primary motive, nor down to the ultimate consequence of its own work. It thus fell into a double error. On the one side it did not know or respect all the rights of human thought; at the very moment it was demanding these rights for itself, it was violating them toward others. On the other side, it was unable to estimate the rights of authority in matters of reason. I do not speak of coercive authority which ought to have no rights at all in such matters, but of that kind of authority which is purely moral and acts solely by its influence upon the mind. In most re-

formed countries something is wanting to complete the proper organization of intellectual society, and to the regular action of old and regular opinions. What is due to and required by traditional belief has not been reconciled with what is due to and required by freedom of thinking; and the cause of this, undoubtedly is, that the Reformation did not fully comprehend and accept its own principles and results.

If our National Reformers of the nineteenth century would turn away their eyes from their schemes for coercing others into their ways they might be made to see that they, too, have failed to comprehend the true principles of the Reformation and their results. They might see that while they demand full and perfect freedom of religious action for themselves, they deny such freedom to others. They might see that they like their half-reformed predecessors have failed to appreciate the true principles of intellectual and religious liberty, and then they would begin to know that they had not yet looked up to the primary motive, nor down to the ultimate consequences of their own work. If the logic of history will not convince them, what will?

G. D. BALLOU.

Gainesville, Ga.

The Popular Idea of Religious Liberty.

ON July 18, last, the International Religious Liberty Association sent a statement from the Chicago *Herald* of July 14, in regard to the Capps case in Tennessee, to several thousand newspapers in the United States and Canada. A large number of these papers published the facts in the case. Many of these notices were accompanied by editorial references to the principles involved. A consideration of the various positions taken upon the question of religious liberty as involved in this case is deeply interesting, being illustrative to some extent of the popular idea of religious liberty.

The *Republican*, of Springfield, Mass., after giving the details of the conviction of Mr. Capps, dismisses the subject with the truthful remark that "apparently the case is one of religious persecution and disgraces Tennessee."

The *Sentinel*, of L'Anse, Mich., refers to the case as a striking commentary on modern civilization, and asks the question, "Is this a land of religious liberty?" and immediately proceeds to answer it by saying, "It would seem that it makes a heap of difference to what church one belongs, whether he is to enjoy religious liberty or not."

The *Democrat*, Caro, Mich., becomes facetious over the matter, and adds: "If the law were not *ex post facto* we should expect to hear of the Deity being arraigned before the Tennessee courts." As ridiculous as this seems, another paper, the *Evening Press*, of Ogden, Utah, in all seriousness, proceeds to do this very thing and places a Rev. Mr. Gifford upon the stand in proof of the charge that Christ himself was a chronic Sabbath-breaker. This paper, however, gives evidence of a considerable degree of insight into the situation by pointing out that the law of Tennessee, under which Mr. Capps was convicted, is in direct conflict with the letter and the spirit of the Constitution of the United States and of the Declaration of Independence, which prohibits interference with the rights of conscience, and stating that American law does not attempt to prescribe how the American citizen, or an alien, shall employ his time. Each, so long as their action does not

work an injury to the State should be allowed to worship God at the time, in the manner, and wherever they please. The *Press* asks for others what it demands for itself, that the spirit of the Constitution shall be respected, and all alike be protected in their constitutional and inherent rights.

The *Evening Standard*, of New Bedford, Mass., finds some extenuating circumstances in the case which should appeal to the tender mercies of the Tennessee judges, but thinks after all, that Mr. Capps should be grateful that the sentence of the Mosaic law, that the Sabbath-breaker should be stoned, was not imposed upon him.

The *Evening Journal*, of Ottawa, Canada, regards the conviction of Mr. Capps as a commendable effort on the part of the State of Tennessee to uphold a desirable civil and social regulation, rather than a religious dogma, and says that it cannot therefore be persecution. The necessity for such a law as the State of Tennessee has, according to the *Journal*, is due to the fact that the selfish desire of one man to get ahead in business, if unrestrained, would lead others to deny themselves needed rest. If the State should ask Mr. Capps to work on his Sunday (meaning the seventh day of the week), that would be persecution sure enough. It suggests that a person in this dilemma should observe two weekly days of rest, and that the satisfaction to be derived from the thought that he was assisting in the "maintenance of that dear day whose quiet is a godsend and a blessing to tens of millions of toilers," would be ample compensation for his loss of time and money in so doing. While giving Mr. Capps credit for being an honest man, it adds that unwittingly he seems to have done his best to accomplish a grave injury to his fellow human beings.

Under the heading, "Anarchy not Liberty," the *Inland Sentinel*, of Kamloops, B. C., says: "In this country, where people believe the laws are to be obeyed, Mr. Capps will get little sympathy. He worked on Sunday with his eyes open, was fined, the supreme court of Tennessee upheld the conviction—where the injustice?" For one to question the constitutionality of any law, or to oppose religious dogmas when supplemented by civil law, is denounced as anarchy pure and simple. The remedy, if the minority are unable to secure a modification of such laws and are aggrieved thereby, is for the dissatisfied ones to form a little colony of their own.

The *Register*, of Sandusky, Ohio, says that it is time for a revolution in Tennessee, and that such a law as that under which Mr. Capps was convicted is not only a travesty on justice but a violation of the Constitution of the United States, which guarantees to every man freedom of religious worship. The offense charged against Mr. Capps was in no way an interference with the rights of his neighbors, and in violation of no principle on which the Constitution was founded. The Tennessee law under which Mr. Capps was convicted is declared to be in violation of the Constitution of the United States, and, being such, would not stand for a moment in any northern State. In Connecticut, even, no man would be arrested and sent to jail for working on Sunday, provided he observed Saturday, or any other day of the week, as the Sabbath.

The *Enterprise*, Belle Vernon, Pa., can

see nothing prejudicial to religious liberty in Mr. Capps not being allowed to desecrate the Sabbath (Sunday), and says it is better to keep two days than to have no Sabbath at all.

The *Canadian Baptist*, Toronto, says that the question of which this case is an illustration, is a very difficult one. If the State is proceeding upon religious grounds, and its law is based on a religious dogma, it is clearly a case of religious persecution. If, on the other hand, the State Sunday law is enacted and enforced simply on physiological and sociological grounds, it is evident that it would be very difficult to make exceptions without injuring the enforcement of the law. Ordinarily the loss of the second day each week is the price which those at variance with the majority have to pay in order to live as their conscience dictates. The fact that the commandment says "six days shalt thou labor" is referred to as adding to the difficulty which the *Canadian Baptist* experiences in thus disposing of the question. It finds some consolation, however, in the thought that the requirement of the commandment is, after all, an individual matter, in which the *Canadian Baptist* is not specially concerned, but it asks, in the interests of humanity, why an exemption should not be made in the case of one who observes the seventh as a day of rest.

The *Four Corners*, Wheatland, Cal., asks, "Is it possible in America, the land of religious liberty, in this the era of progress, of enlightenment, of research, of tolerance, to find one State whose laws, if executed, would result as in this case of Mr. Capps?" It declares that so long as a law of this nature remains upon the statute books of Tennessee, it should be ignored as a State, and calls upon the governor of that commonwealth, if he has any use for the prerogative of pardon, to set this man at liberty.

The *Times-Democrat*, New Orleans, reviewing the case says it is very plain that the religious freedom of which we are wont to boast with a considerable degree of effusiveness in this country, is very much of a myth. It is not religious freedom at all; it is the freedom or license of a majority of the population to tyrannize over a minority because the religious views and practices of the minority do not conform to the religious views and practices of the majority.

Quotations of this kind might be greatly multiplied, but enough have been given to show the trend of public sentiment. The press may be considered as representing, to a very large extent, the popular view upon any subject, and it is worthy of notice that a conviction of this character, the injustice of which appeals to the intelligence of every one who has a right conception of the fundamental principles of religious liberty, finds so many defenders. The religious press, while deploring persecutions for conscience' sake in other lands, have little to say with regard to the spirit of intolerance which is being manifested in our own country. Is it not time for every individual who appreciates the blessings of civil and religious liberty to be awake to the situation?

E. E. PARLIN.

THE most sacred of human rights is that of conscience; and the government that invades it is a despotism, no matter by what name it is called.

No Such Right Exists.

THE New York AMERICAN SENTINEL says:—

The right of men to quit work whenever for any cause they see fit to do so cannot be denied without destroying liberty.

We deny that such right exists except in a limited and restricted sense. When men are engaged upon an employment that if suddenly suspended will work serious injury to the employer or the public, and when the very nature of the work is one necessarily of continuity, there is a moral obligation, an implied contract, to not quit work without giving reasonable notice so that others may be employed to fill the places to be made vacant. An implied contract is as binding, morally, as a specific one. It is no destruction of liberty to insist that workmen shall fairly and faithfully execute implied as well as specific contracts with employers.—*Washington Chronicle*.

The *Chronicle* is quite right in its criticism of our unqualified statement. However, we did not mean by the term "whenever," that the engineer could abandon his train between stations, or the teamster his employer's horses at the market-place. We had in mind the right of the laborer to cease work with a view of bettering his condition either with his old employer or with a new one. We recognize the "moral obligation" modifying the "whenever" of our statement, and should have expressed it. However, if the "moral obligation" of employer to employé were universally recognized, it would materially reduce the number of strikes.

Barbarous, Unchristian Persecution.

A SEVENTH-DAY Adventist, a Mr. Capps, citizen of Weakley County, Tenn., did some necessary farm work on a Sunday, he having, according to the rules of his church, given Saturday to worship and religious meditation. He was arrested for working on Sunday, fined, and jailed. He is a poor man, of weak frame. His young wife and four children are, meantime, on the verge of starvation. The New Orleans *Times-Democrat* denounces the treatment of Mr. Capps as barbarous, unchristian persecution, and is raising a fund for the payment of the fine and costs. The *Times-Democrat* says:—

And this is religious persecution, at the end of the nineteenth century, as surely as ever religious persecution was practiced either in New England at the end of the eighteenth century, or in Spain at the end of the fifteenth century. Tennessee should make haste to change its laws regulating the "day of rest;" they are not in keeping either with the civilized conditions of this part of the world or of this advanced age in the world's history.

We believe the *Times-Democrat* is right. The Sunday laws, so far as they simply cover the police power of the State to preserve order on the first day of the week, so that worshipers in our churches be not disturbed, are all right. When they propose to compel Quakers, Adventists and others, who worship on other days to keep Sunday, according to the rules of other churches, then these laws are essentially laws restricting both religious liberty and the rights of the citizen. Governor Porter takes the same ground. He defended some Adventists, who were persecuted by bigots in his county, and defeated the persecutors in the courts.—*Chattanooga Daily Times*, July 29, 1894.

Ritualism Running Riot.

A CORRESPONDENT of the *Record* has been examining popular Ritualist works, and makes some interesting extracts illustrating the Romeward progress. In "The Ceremonial of the Altar," there is a prayer for "Our Pope, our Bishop, our Sovereign." Is the pope at Rome or Canterbury? A little book, instructing English churchmen in the use of the rosary, has references to "The Repose of the Mother of God." "Simple Lessons," by Canon Carter, suggests that Paul's cloak, left at Troas, was his eucharistic vestment, and that the many lights in the upper chamber at Troas, during Paul's preaching, were, "most likely," "burning to give honor to the blessed sacrament which was going to be celebrated in the early morning." "A Little Catechism for Little Catholics," drops into poetry, of which a specimen is:

Once each month to my confession,
And to my communion go,
At confession I will always
Tell out every sin I know.

"Children at the Altar" gives hymns, of which this is a verse:—

O, see! within a creature's hand
The vast Creator deigns to be
Reposing, infant like, as though
On Joseph's arm or Mary's knee,
Sweet sacrament, we thee adore,
O make us love thee more and more.

"The Catholic Religion," by Mr. Vernon Stacey, openly mourns the loss of extreme unction, the ceremony for which is introduced. "The Ceremonial at the Altar" is very explicit on the subject of fasting before communion. It warns the priest that the taking of a lozenge, or the sipping of a glass of water, breaks a fast as effectually as a hearty meal. The "Directorium Anglicanum" goes farther and enjoins that the priest shall not even cleanse his teeth, nor wash his mouth before mass, lest the taste of water mingle with his saliva. And it is a body that encourages such views which is at the back of the clericals on the London school board.—*New York Observer.*

Peter's Sword.

A CORRESPONDENT writes:—

The position taken by you, if I mistake not, is that it is wrong to use the sword of the State either to propagate or defend Christianity. How do you harmonize the instruction of Christ in Luke 22:36, with the above positions?

This scripture, taken with its contexts and the recorded events following, and the SENTINEL'S position, are in perfect harmony. To show the harmony, the text with the two following verses are quoted:

He that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold here are two swords. And he said unto them, it is enough.

The swords were not wanted for defense, but for the fulfillment of prophecy,—“this that is written of me must be accomplished.” Two swords among eleven disciples are declared to be “enough;” another proof that they were not wanted for defense. Only one sword was used, hence one was “enough.” The sword was wanted to fulfill the prophecy,—“he was reckoned among the transgressors [Greek, *anomos*, lawless].” Peter in resisting the arrest of his Master and striking the servant, transgressed the civil law, and as Christ was his companion, “he was reckoned among the transgressors” or lawless

ones. There was in the disciples, and especially in Peter, some of the transgressor's spirit, manifested in the use of the sword in the garden (John 18:10), and on other occasions. Peter and John proposed the murder of the unbelieving Samaritans (Luke 9:54), which showed an utter misconception of the spirit of the gospel, and a willingness to transgress the laws of the State.

This instance of Peter's use of the sword brought to the surface the transgressor's spirit, and besides fulfilling prophecy, furnished an opportunity to rebuke the transgressors, and to forever forbid the use of carnal weapons in the defense of Christianity. This he did in healing the wounded ear (Luke 22:51), the Lord's last miracle before his crucifixion, and in the words, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” Had these words been obeyed by all of Christ's professed followers from that day to this, it would have prevented the murder of millions of martyrs.

THE *Monitor*, a Roman Catholic paper published in San Francisco, has this to say about the *Independent* of this city:—

There is a paper in the East called the *Independent*. It is one of the ablest Protestant papers of its kind in the world. But it is broad-minded, generous, and truthful according to its light. While it is a thoroughgoing Protestant organ, yet it speaks of the pope's encyclical in terms of deep sympathy and it pays tribute to his piety and sincerity. If all the others were like the *Independent* how soon the Catholics and Protestants would learn to like each other better as they knew each other more.

To get the full significance of this it is necessary to bear in mind to what the pope's encyclical invites “the peoples of the world.” This the encyclical itself does not tell, but the article entitled “Saint Worship,” on another page of this paper reveals something of the nature of the feast which Rome has prepared for her guests. Truly, “if all the others were like the *Independent* how soon would the Catholics and Protestants learn to like each other better;” yea, how soon there would be no Protestants even in name, and all the world would be worshiping finger bones of the various saints, and other objects of popish superstition.

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BY THE

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Rector Christ Church, Los Angeles, Cal.

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

The Roman Catholic Church in the United States,

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

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NEW YORK, AUGUST 30, 1894.

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

IN connection with the first-page notes in this issue, read "Saint Worship," on page 267, and see to what folly and superstition the pope of Rome invites "the princes and peoples of the world."

THE publication of the article on the primacy of St. Peter, promised two weeks ago, is begun in this number. Let no one fail to read it. It will be "dry" only to those who have no conception of the importance of the question discussed.

CAN the plea of conscience be admitted by the State as a justification for the violation of law? If not, is a conscientious man debarred from pleading the rights of conscience? This perplexing question is made as clear as a sunbeam in the article on another page entitled, "The Rights of Conscience." Read it.

IT was for the building of St. Peter's cathedral in Rome that indulgences were sold in the 16th century. Martin Luther protested, and the Reformation followed. An exact copy of the church at Rome, one-eighth its size, is being erected in Montreal, Quebec, and indulgences are sold to raise the money with which to defray the expenses of construction. Will there be a reformation in Quebec in the 19th century?

THE Sunday closing mania has reached the town of New Canaan, Conn. A society has been organized among the church people, and on a recent Sunday the proprietors of butcher shops, groceries, drug stores, news stands, and livery stables were arrested and their places of business closed. Later a compromise was effected by which the butcher shops and groceries are allowed to keep open until eleven o'clock. There is still war between the society and the druggists and liverymen. The liverymen say if their business is interfered with in the future, they will arrest any church member or person who rides out on Sunday, save to and from church, since the law says no one shall "engage in any sport or recreation on Sunday."

WHITESTONE, L. I., not far from this city, has undertaken a crusade against Sunday excursions. There are in the cities of New York and Brooklyn, with their nearly three millions of people, tens of thousands who are dependent upon their daily labor and who have no opportunity for recreation except on Sunday. These flock to the seashore and to the

various resorts on Sunday. Hitherto Whitestone has received its share. In order to stop this the council of that village passed an ordinance prohibiting the landing of excursionists there on any day. On Sunday, August 19, the police made a partially successful effort to enforce the "law." The Law and Order League is back of the movement, which is in the interests of Sunday sacredness. The Supreme Court has since enjoined the village authorities from interfering with excursionists.

LET no reader of the AMERICAN SENTINEL, while enjoying the comforts of home and the free exercise of religious convictions, forget that a fellow-man is confined in a Tennessee jail for no other offense than following the dictates of his conscience in the matter of Sabbath observance. In this connection it might be well to also remember that in Maryland and Georgia several Sunday cases are now pending. It is almost a foregone conclusion that in at least two or three of these cases imprisonment will follow. Still other States have upon their statute books the necessary laws for inaugurating an era of persecution, and the National Reformers of the various schools and under various names, are fast manufacturing the public sentiment which will ere long set the machinery of the law in motion against those who honor the Bible Sabbath and disregard the papal Sunday.

CATHOLICS are persecuting Methodist missionaries in South America. The Methodists petitioned Archbishop Ireland to petition Satolli to petition the pope to become the champion of religious liberty in South America, where there is a chance to put his beautiful theories set forth in the United States, into actual practice. This was a perplexing matter. These sugar-coated religious liberty pills were for American Protestant palates and not for Spain or South America. Satolli replied as follows:—

DEAR SIR: Your letter of June 22 and document dated July 12 came duly to hand. The enclosed copy of the encyclical letter of our holy father is, I think, the most fitting reply I can make.

The encyclical addresses princes and peoples, calling them back into the Roman Catholic Church. The answer to the Methodists who ask for liberty in South America from papal persecution is in substance "come back into the Roman Catholic Church and you can have it." Methodists, and all lovers of equal liberty, will spurn such an answer. But it is the same answer which persecuted Seventh-day Adventists are receiving in Maryland, and elsewhere, from Methodists. When the Seventh-day Adventist asks freedom from Methodist persecution the answer is, "Keep Sunday and you can have it." That is, come back to the practice of our church's view of the Sabbath and the persecution will cease.

THE Law and Order Society of Pittsburg, Pa., has not been active for some time, and as the *Christian Statesman* puts it, "Sabbath desecration has increased to such an extent that a movement has been begun among the young people's societies of the various denominations to organize the entire better element of the two cities, [Pittsburg and Allegheny] into an immense Law and Order Society. Every minister in Pittsburg, is said to be committed to the support of the undertaking." Of course the Sunday ministers are committed to the support of the movement; having no divine warrant for Sunday observance, and no divine law to bind the consciences of the people to it, they are ever ready to avail themselves of the services of the State to uphold their dogma.

SPEAKING recently in Allegheny, Pa., on "Law versus Lawlessness," Rev. J. S. Hutson, pastor of the Nixon Street Baptist Church, said:—

The many labor troubles in this country are not conflicts between capital and labor, but conflicts between intelligent Christian citizenship and ignorance, vice and anarchy. In those days when they had no king in Israel every man did what was right in his own eyes. God was their king and the principle of subjection was religious, but the people generally were irreligious. The same thing has been true in all ages, and is emphatically true to-day. The race of man, apart from Christ and Christianity, is unwilling to be governed by just and wise laws. Well, we know the result of a strike for a larger liberty and higher wages. The result has always been the same. It is strange that men should be so slow to learn and so ready to forget the meaning of those old-time phrases, "Thou Shalt" and "Thou Shalt Not."

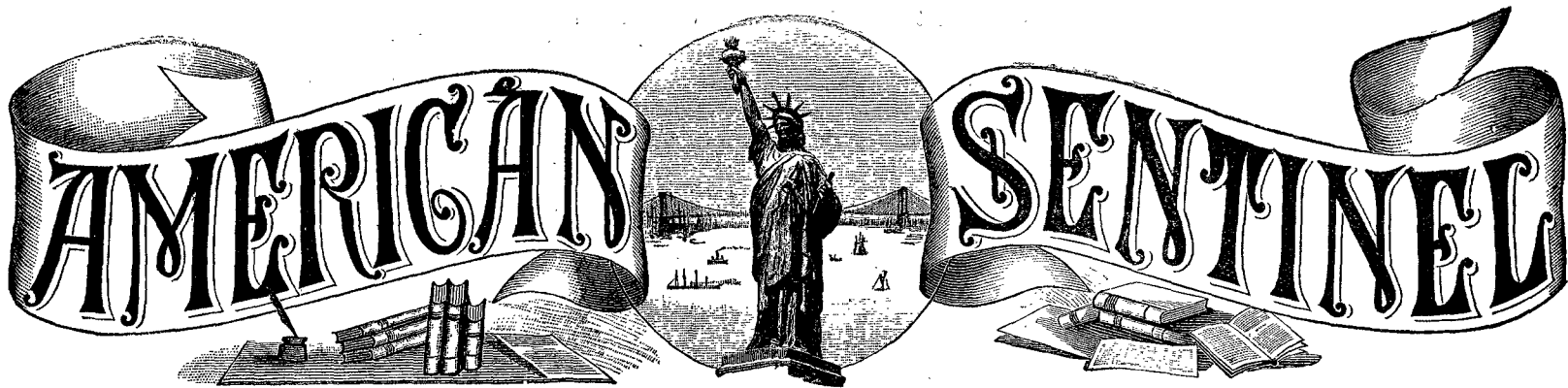
In olden times God himself was the lawgiver and king, and every man was personally responsible to him for his conduct. The purpose of Christ and Christianity is to bring man back into subjection and under the authority of God.

And the speaker might have added that it is the purpose of National Reformers and American Sabbath Unionists to accomplish this, not by the preaching of the gospel and by getting men converted, but by civil law; and that the authority of God to which they propose to bring men, is the authority of God as interpreted by these pseudo-reformers; and that under their proposed régime men are not to be personally responsible to God, but to civil rulers for the discharge of their duties to God. These so-called reformers want to share with Leo XIII. the "regency of God on earth." Is Mr. Hutson one of them? or is he a true Baptist?

JUST before going to press, the following telegram was received from Gainesville, Ga.:—

Indictment against Keck and McCutchen quashed and case dismissed.

Eld. W. A. McCutchen and Prof. E. C. Keck, both Seventh-day Adventists, were arrested for disturbing the peace by doing common labor on Sunday, and arraigned before the mayor of Gainesville and fined \$50. The case was appealed. Later the parties were indicted by the grand jury and tried for violating the Sunday law. The jury disagreed. The telegram announces the result of the second trial.



"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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ALONZO T. JONES, } EDITORS.
 CALVIN P. BOLLMAN, }
 A. F. BALLENGER, } ASSISTANT EDITOR.

LAST week we showed the absurdity of any suggestion of a "regency of God" as is not only suggested but *claimed* by the head of the Catholic Church, "Leo XIII., Pope."

THIS claim of a regency of God, however, is of the same piece with the suggestion, and claim that *man* is head of the body of Christ, which is his church, as is claimed by, and in behalf of, the pope of Rome; and which is indeed the foundation claim of the papacy.

IN the Scriptures the Church of Christ is described under the figure of the human body as God made it. The relationship between Christ and his church is shown and illustrated by the relationship that exists between the human body and its head; and the relationship between Christ and the members of his church is illustrated by the relationship between the members of the human body and the head of that body as God has placed it.

"THE church is his body." Eph. 1:22. "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. "The members of his church are "members of his body, of his flesh and of his bones." Eph. 5:30. As with the members of the human body, the members of his church are also "members one of another" (Rom. 12:5); therefore "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? . . . But now hath God set the members every one of them in the body as it hath pleased him." 1 Cor. 12:14. These

scriptures all speak of the Church of Christ.

Now, Christ is the head of this body, which is his church. He is the head of this church, which is his body. For "He is the head of the body, the church: who is the beginning, the first-born from the dead." Col. 1:18. "God raised him from the dead . . . and gave him to be head over all things to the church, which is his body." Eph. 1:19-23. And it is Christ *himself*, too, who is head of this church. Not Christ by a representative; not Christ by a substitute, a vicar, or a regent; but Christ himself, in his own proper person. This is certainly true, because in stating this same thought under the figure of a *building*, the Word declares that Christ *himself* is the chief corner stone, "the *head-stone* of the corner." And here are the words: "Ye are God's building." 1 Cor. 3:9. In Christ "all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation [a dwelling-place] of God through the Spirit." "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. 2:21, 22, 19, 20. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12. Thus it is as certain as that the Scripture is true, that the head of the Church of Christ is "Jesus Christ himself." Not Christ by a representative; not Christ by a substitute, a vicar, or a regent; but Christ himself in his own proper person.

YET the claim of the papacy is, that a *man* is head of the Church of Christ. The claim of the Catholic Church is, that the head of *that* church is the head of the Church of Christ. The claim of the church of Rome is, that the bishop of Rome is head of the Church of Christ—in the place of Christ—as the "representative," the "substitute," the "vicar," the

"regent," of Christ. Here is the authoritative statement, if any were needed in proof of a thing that is so notorious and undenied as is this. It is well to set it down here, however, for the sake of the contrast between this absurd claim and the truth as it is in Jesus Christ and his written word. So we quote from Cardinal Gibbons:—

Says the Council of Florence (1439), at which also were present the bishops of the Greek and the Latin Church, "We define that the Roman pontiff is the successor of blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians; and we declare that to him, in the person of blessed Peter, was given by Jesus Christ our Saviour, full power to feed, rule and govern, the universal church."

The pope is here called the *true vicar* or representative of Christ in this lower kingdom of his church militant; that is, the pope is the organ of our Saviour, and speaks his sentiments in faith and morals.—*The Faith of Our Fathers*, pp. 154, 155.

It was the Council of Chalcedon, 451, that first addressed the bishop of Rome as "the head, of whom we are the members."

LET us look at this claim of the Catholic Church in view of the statements made in the Scriptures on this point. As we have seen, the Church of Christ is his body in this world, and he is its head. God is the builder of this body, the Church of Christ, as he was the builder of the human body in the beginning; for "God hath set the members every one of them in the body as it hath pleased him." Now, take a human body as God made it, with the head in its place as God set it. In the place of that head, which God gave to that body, you put a "representative" head—a substitute head. In the place of the true head, which God set to that body, you put a "regency" head—another head to occupy the place in the absence of the true head—then what have you? Take away the head from a human body, and you have left only a *dead body*. This is the very first and the only result of taking away the head. And even though you set another head on this headless body, it is still only a dead body.

Now this is precisely the case of the church of Rome. It was once the Church of Christ; its members were members of the body of Christ; and Christ was its head. It had life from Christ its living

head, the life which is by faith, so that its "faith was spoken of throughout the whole world." Rom. 1:8. But, there came "a falling away." 2 Thess. 2:3. The bishops and councils of the church put away Christ, the true head whom God had set, and put another, a man, in his place, as head of that church. The putting away of Christ, its living head, left it only a lifeless body; and the putting of another head in his place did not, and could not, give life to that lifeless body. So far as spiritual life is concerned—the real life of the Church of Christ—the church of Rome is as destitute of it as is a human body with its own head cut off and another head put on in its place. Thus the church of Rome is destitute of the life that vivifies the Church of Christ, and partakes only of the elements of death. The only hope for it, or for those that are connected with it, is to recognize that it is indeed spiritually dead, and have Christ the life-giver raise them from the dead, and connect them with himself as their living head, that thus they may live indeed.

WARNING was given against this very course of that church in the first days of the Church of Christ, and the same warning is yet given. In the second chapter of Colossians it is written: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. . . . Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances after the doctrines and commandments of men? Which things indeed have a show of wisdom in will-worship, and humility, and neglecting [punishing, margin] of the body; not in any honor to the satisfying of the flesh."—Verses 7-10, 18-23. This is the divine warning against the spirit that made the papacy, against the papacy itself, against all its workings, and against its very nature. Men, fleshly-minded men, ambitious men, in the church, not being dead with Christ from the rudiments of the world, holding the rudiments of the world and not holding the head—these were the men who put away from the people Christ the true and living head, and put a man, one of their own sort, in his place. And to supply the lack of Him and his life they imposed upon the people a host of forms and ordinances, and commandments and doctrines of men, and voluntary humilities, and will-worshiping, and punishing of the body in penances and pilgrimages, and worshiping of angels, and saints, and dead people called saints. And this is the body of which "Leo XIII., Pope," is the head. This is the church of Rome, with a man as its head, in the place of Christ. This is the Catholic Church. And this is how the bishop of Rome obtained his "regency of God on earth."

THERE is another figure used in the

Scriptures that forcibly illustrates the absurdity and iniquity of the claim of the church of Rome in this matter of the headship of the church. It is the relationship that exists between husband and wife in the marriage bond. In the fifth chapter of Ephesians, in speaking "concerning Christ and the Church," it is done under the figure of the marriage relation, with Christ in the place of the husband, and the church in the place of the wife. And the Word says, "The husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. . . . This is a great mystery: but I speak concerning Christ and the church."—Verses 23, 24, 32. The relationship of the church to Christ is thus plainly shown to be the same as that of the wife to her own husband. As the husband himself, and not another man, is the head of the wife; so Christ himself, and not another, is head of the church.

Now, suppose another man should propose to put himself in between a husband and his wife, to speak to her the sentiments of her husband in faith and morals (?), what would the loyal wife do?—Everybody knows that she would resent such an intrusion, and would promptly repudiate all such proffers. But, suppose another man should not only propose to put himself in the place of the husband to the wife, but that the wife should agree to the proposal and actually accept this other man in the place of her husband to speak to her the sentiments of her husband in faith and morals, then what is that but treason to her own husband, apostasy from her marriage vows, and adultery with this other man? And what kind of faith and morals have you in that case?—Everybody knows that that would be nothing but unfaithfulness and immorality.

Now, upon her own showing, upon her own claim, this is precisely the case of the Catholic Church. She claims to be "the bride of Christ." She claims that she is "the spouse of Christ." And yet she has accepted another, a man, as the "representative" of her husband, as the "substitute" for her husband, to occupy the place of her husband in his absence, to speak to her "his sentiments in faith and morals." She not only has accepted another in the place of her husband, but she openly boasts of it and actually proclaims it as the chiefest evidence of her faithfulness, her morality, and her purity. How could the unfaithfulness, the apostasy, the immorality, and the impurity, of that church be more plainly shown than in this which is her boast?

How could the complete abandon, and the essential wantonness, of a wife, be more clearly demonstrated than in citing the confirmed fact of another man's occupying the place of her husband to her, as evidence of her faithfulness and purity? Would not such a boast, and for such a purpose, be the strongest possible evidence that that woman's native modesty and moral sense had become absolutely deadened? Yet this is precisely the case of the Catholic Church. She has accepted another to occupy the place of her husband to her. She constantly boasts before the world that this fact is evidence

of her faithfulness, her morality, and her purity; and insists that all the world shall fall in with her in this course, in order that they may all be faithful and moral and pure! How could she more clearly demonstrate that all true sense of faithfulness, of morality, and of purity, has become completely obliterated from her consciousness? That a confirmed adulteress and harlot should boast of her iniquity as being the only way to righteousness, is certainly nothing else than the very mystery of iniquity itself. And such is the church of Rome.

SUCH is the merit, all that it has, of the claim that the Catholic Church is the true church; and that the bishop of Rome, the head of that church, is the head of the Church of Christ and "holds the regency of God on earth."

Consonant and Dissonant.

THE editor of the *Enterprise* of Dresden, Tenn., the city where Mr. Capps, a Seventh-day Adventist is serving a sentence of nine months in jail for doing common labor on Sunday, published Aug. 3, his opinion of the case which we print below. Our apology for publishing the matter is to call attention to the character of Mr. Capps' persecutors and to furnish an opportunity for introducing other and better opinions, which we do in the right-hand column.

WEAKLEY COUNTY has "As for Saul, he made havoc at last got 'em. The every of the church, entering into Seventh-day Adventists the every house, and haling men are upon us. A "martyr" is in jail for and women committed them to prison. Therefore they Christ's sake, and the that were scattered abroad faithful are beginning to went everywhere preaching flock here and distribute the word." Acts 8:3, 4

Yes, Weakley County "And when they found them escaped for a long time; not, they drew Jason and certain brethren unto the rulers but these persistent of the city, crying, These cranks at last succeeded of the city, crying, These in raising the wind, and we are destined to the world upside down are come hither have a taste of what also; whom Jason hath received: and these all do contrary has plagued several neighboring counties to the decrees of Cæsar." Acts 17:6, 7.

The great distinguishing "Here is the patience of the doctrine of the saints: here are they that keep Seventh-day Adventists the commandments of God, and the faith of Jesus." Rev. 14:12. "And the dragon was are entirely "off" in their selection of Sunday as the Sabbath and the day of rest. went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

This sect has discovered a sort of Baconian cipher in the Bible that says Saturday is the day. With this wonderful scoop of views in their possession, the Adventists have set about to correct an erring world, "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." Ex. 20:8, 9. "If thou wilt enter into life, keep the commandments." Matt. 19:17.

The concensus of universal opinion might have settled upon Wednesday as the day of rest, and it would have been satisfactory to everybody but a crank. "Thou shalt not follow a multitude to do evil." Ex. 23:2. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

The Adventists have gained a great victory at last in Weakley County. They are untiring proselyters and as unremitting in their efforts to "convert" "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine: for the time will come when they will not endure sound doctrine," 2 Tim. 4:2, 3.

somebody as a Mormon missionary.

They at last got a convert. That is all they wanted. They converted a poor, weak, insensible, near Trezevant,

and the deluded creature at once set his plow to going on Sunday,

to the great scandal of the neighborhood and defiant violation of the civil law.

Of course, the poor fool had to be arrested, arraigned in court, fined a small sum,

and, to reach the goal of martyrdom, of course the convict refused to pay the fine or secure it, and the judge could do nothing else but send him to jail. Eureka! The Adventists had gained what they started in for; they now have at last a "martyr" in Weakley County. They now could scatter their measley literature over the country, announcing in tragic terms that in their laud of boasted freedom, under a Constitution guaranteeing religious liberty, there was a man lying in a Weakley County jail because he insisted on worshipping God according to the dictates of his conscience.

That's the way the Adventists always present the matter, ever suppressing the fact that their "martyrs" are not in jail for their religious opinions, but simply because they are defiant violators of the civil law.

Numerically considered, these Adventist cranks are about the weakest sect in the Union, but they have a daring persistency and bold aggressiveness about them that have enabled them to kick up more devilment to the square inch than all the other religious fanatics combined.

All during election day one of these meek-looking apostles, who

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" James 2: 5. "Not many wise men after the flesh, not many mighty, . . . are called. . . . God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1: 26, 27.

"Six days shalt thou labor, and do all thy work." Ex. 20: 8.

"I have always understood that these people are peaceable and law-abiding citizens, and I have yet to learn that the acts for which they are indicted have injured or discommoded their fellow-citizens in any way, or interfered in the slightest with any substantial rights of others."—*Ex-Governor Porter, in Memphis Commercial, Feb. 3, 1893.* On this point see also Ex-Senator Tolley's article on this page.

The fine and costs in the Circuit Court amounted to \$51.80.

"The seventh day is the Sabbath of the Lord," and the sign of his power. Sunday is the Sabbath of the Roman Catholic Church, and the sign of its power. — *Abridgment of Christian (Roman Catholic) Doctrine, p. 58.* "The imprisonment of Seventh-day Adventists in several States . . . for performing bodily labor on the Lord's day, commonly called Sunday, proves that the Government assumes the right to enforce a religious dogma of the Catholic Church."—*George Pax, Catholic priest, of Sleepy Eye, Minn.* Seventh-day Adventists refuse to observe this "dogma of the Catholic Church," and further refuse to pay a fine on their loyalty to God.

"The rulers of Massachusetts put the Quakers to death and banished 'Antinomians' and 'Anabaptists,' not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is such a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal."—*Religion in America, p. 94.*

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. 7: 13, 14.

"Blessed are the meek: for they shall inherit the earth." Matt. 5: 5. "But sanctify

appeared like he would very much enjoy being kicked for the Lord's sake so that he could get a place in the book of martyrs, stood at the polls and handed out to each man a pamphlet purporting to explain why his church would not observe our Sunday.

The literature is of the same kind that is so industriously sent out from the sect's headquarters at Battle Creek, Mich.; every line of which is a vicious attack on our Christian Sabbath.

Judge Swiggart and Jno. Bond, who was then our attorney-general, had a bothersome experience with these fanatics in Henry and Obion counties for a number of years.

The organization at Battle Creek, known as the Religious Liberty Association, keep an eagle eye on all cases where their members are jailed for violations of our Sunday law, and they flock to the scene of manufactured martyrdom,

employ strong counsel for the defense, and vigorously contest every inch of ground in the courts. Where they lose in the lower they invariably make an appeal to the higher court.

In the case of King in Obion County, these resolute fanatics had carried their case to the Supreme Court of our State, which affirmed the decision of the lower court, and then the case was appealed to the United States Supreme Court, where further litigation was stopped by King dying.

Judge Swiggart has announced from the bench that no specious plea of religious liberty can influence him from strictly applying the plain statute of our civil law in these cases of willful and defiant violation of the Sabbath, and that every man so charged and convicted before him will be fined and sent to jail if he fails to pay the fine.

the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 15.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. 7: 2. And to all concerned we say with terrible earnestness, Count well the cost before taking upon yourselves the awful responsibility of attempting to force upon us, by pains and penalties, the sign of allegiance to Rome. Beware, 'lest haply ye be found even to fight against God.'" (Quoted from "literature" alluded to.)

"I believe that the action of our courts with reference to this question of compulsory Sunday idleness has hitherto been in contravention of the principles of American liberty as well as contrary to the expressed provision of the Constitution of our State."—*Ex-Governor Porter, in Memphis Commercial, Feb. 3, 1893.*

"The object of this Association shall be to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State."—*Art. 2 International Religious Liberty Association Constitution.*

Though repeatedly charged Seventh-day Adventists with a desire to become "martyrs," "to reach the goal of martyrdom," to "get a place in the book of martyrs," etc., the editor now contradicts his own statements by declaring that instead of going to jail as soon as fined, they "employ strong counsel for defense and vigorously contest every inch of ground in the courts," and "invariably make an appeal to the higher court." "Consistency, thou art a jewel!"

"R. M. King, the victim of this persecution, is dead. He died as he had lived, a humble, harmless man, and a sincere Christian. He died condemned by the courts of Tennessee and the Circuit Court of the United States, and bound in \$1,000 bail on appeal to the Supreme Court of the United States. By his death his case has passed from earthly courts, and stands appealed to the Supreme Court of the Universe."

"Will the Seventh-day Adventists 'make history,' as their prototypes did of old? Will their persistent and unhesitating choice between 'Diana and Christ' profitably compel the attention of those who lead public opinion and mold it into laws to the anomaly of the existence in free America of any statute which is simply the embodiment of a religious dogma, and which can be used by one sect to persecute another, so that there shall at last arise in every State, some prophet bold enough to propose, and strong enough to carry, the

repeal of the Sunday law? And, meantime, will the patient endurance, the 'sweet reasonableness,' the martyr spirit of those who when they are reviled revile not again, so prevail against the animosity of their neighbors, that very shame shall extinguish the ardor of 'Christian' mobs and public officials; and the Sunday laws, though not yet repealed, shall be permitted to lapse into 'innocuous desuetude?' Well, let us hope for each and all of these things."—*James T. Ringgold, of the Baltimore Bar, in "The Legal Sunday."*

So to our Adventist cranks we make the pleasing announcement that within Swiggart's jurisdiction they have the encouraging prospect of being able to manufacture a large quantity of first-class martyrdom.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; . . . be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

The Capps Case by a Tennessean.

THIS is but one of a series of cases tried in the courts of Tennessee, all involving directly and unmistakably the freedom of religion, the liberty of conscience. The bare statement of the case ought to be sufficient to startle every true Tennessean to a realization of the dangers that threaten our institutions. The idea of a peaceable, orderly citizen, being arraigned in our courts for no other offense than that of insisting on the right to worship as seemeth good to him in the sight of God, would have been a sufficient tocsin of alarm to have brought every Tennessean to his feet in manly protest against such an outrage as long as the spirit prevailed that inspired Jackson and his compatriots and their immediate successors to the deeds of valor in the cause of liberty, religious as well as political, that made this State, among all the States, the volunteer State. The inspiration that must have guided our sires in all these deeds of glory is surely fled the land. Their sons seem to have inherited none of it, else these shameful persecutions, under the forms of law, though it may be, could not transpire, and Tennesseans still have the hardihood to boast that our laws and institutions are founded on a love of liberty and fairness to all alike.

Instead of these things alarming our people to a realizing sense of their danger, they seem to look on with almost stoic indifference. Indeed, as long as such editorials, as appeared in a paper published in the immediate locality where this shameful persecution occurred, go unrebuked by the balance of the press of the State, it seems the spirit of liberty in the State is dead. No Puritan ever gloated with more fiendish or inhuman delight over a hapless victim consigned to jail or the stake in the days of bitterest and most shameful persecutions for conscience' sake in New England, than does this editor over the imprisonment of poor Capps.

According to this editor the gravamen of Capps' offense seems to be "the great scandal of the neighborhood," resulting from his "setting his plow to going on Sunday." Some narrow-souled, white-livered Puritan was always greatly scandalized if his neighbor was not altogether as pious as himself, or even if his piety took a different direction to his and led him to maintain any religious view different to his, the Puritan's. The organized, systematic crusade of the whole world by

the Jesuits to extirpate heresy was founded on and inspired by the same fiendish sentiment, the enforcement of which by civil law has drenched the fairest portions of earth in rivers of blood.

The imprisonment, the whipping at the post, and hanging on the gibbet, of Baptists and Quakers, by New England Puritans, had all, and just the same, justification that can be claimed for these Sunday persecutions and imprisonments. In the former, as well as these latter cases, the plea was to prevent the scandalizing the neighborhood, to maintain the *peace* and *dignity* of the State. It is a great scandal to the neighborhood, a great disturbance of the peace, and awfully against the dignity of the State, for a poor fellow to plow in his field, however remote it may be from any public road, or the public view in any way, on Sunday; though his necessities may forbid his losing more than one day out of seven from the work necessary to support himself and family; and what is more to him, his conscience forbids it also. For his law of conscience in the case commands that, "Six days shalt thou labor and do all thy work," Sunday being one of the six. This law, as he conceives, came directly from Jehovah at Mount Sinai, and was given to all mankind in all the ages. The same law commanded that he should "Remember the Sabbath day to keep it holy." And it specifies, "But the seventh day is the Sabbath of the Lord thy God." They, Sunday advocates, have quit denying that that is our Saturday.

To work on Sunday under these circumstances is a great offense to the neighborhood, so much so that in a similar case in Maryland a son actually had to play the part of a spy on his father, to detect the great scandal there is in Sunday work, so private and orderly was he proceeding about his business on that day. The questions of conscience involved matter nothing to these sleuth hounds in pursuing their hapless victims. In the Maryland case it mattered not to the son that his father regarded Sunday-keeping a Catholic institution and not a Bible command; for all the command there is on the subject makes Saturday the day to be kept. It matters not that all who do not believe in this Sunday mockery of a Sabbath do believe that to keep it is but receiving the "mark of the beast," which all professing Christians are solemnly warned against in the Scriptures, and which all anti-Catholics believe to be the observance of Catholic laws and institutions, of which Sunday-keeping is unmistakably one of the most prominent. Now from all this it is plain to be seen, so plain not even the fool need to err therein, that this Sunday question is purely and exclusively a religious question, a question of conscience. The question of disestablishing the State Church in Virginia and North Carolina and other States where the Episcopal Church was the established church, was no more religious and involved no more the rights of conscience and the freedom of religion, than does this Sunday question. The plea was then urged that the cause of religion required the support of the civil power, and that to remove it would demoralize society. It is the plea now urged to sustain the Sunday institution. It is a civil institution, necessary to the civil welfare of the community, they urge. That this is a lie, black and infamous, cowardly and mean, the subterfuge, the figment of religious

frenzy, and the spirit of religious intolerance, is seen in the fact that every civil statute to sustain Sunday predicates it on a recognition of the religious view of the case. Everyone recognizes it as the "Sabbath" or the "Lord's day." And so in all the court decisions on the subject. And as Crafts, the evil genius of all this Sunday deviltry, this legislation on the subject, remarked, "Take the religion out and you take the rest out." It could not be a rest-day if it were not a holy day, in his conception.

And so it is, this Sunday agitation involves necessarily the settlement of a purely religious controversy by the State, as to which is the day to be kept, Saturday or Sunday, or whether either or any is to be kept. The writer believes none is. The Christian's rest-day is every day, a perfect rest from all his own labors in the effort to save himself, and a perfect repose in the full faith that his Lord and Saviour, who came "to save his people from their sins," will carry on "the good work he hath begun in the heart until the day of Jesus Christ."

That the State has no jurisdiction in such controversies, and that all Sunday or other religious legislation is forbidden is settled clearly and conclusively by the language of our State Constitution, Article 1, Section 3—the Bill of Rights: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister, against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship." Only religious fanaticism of the worst type, that which always engenders persecution, could so becloud the public judgment and conscience as that there could be a moment's hesitancy in coming to a fixed conclusion that this article condemns all such legislation as these laws.

The latest indications are of a returning sense of justice and right in this matter. All hail the glorious omen! The Democratic Convention that met at Nashville last week to nominate a candidate for governor, adopted the following plank in its platform, bearing directly on the subject of religious liberty: "To the end that this land may forever remain a land of liberty, the Democratic party is opposed to all secret, political organizations, and to all political proscription on account of religious opinion." If language has any meaning this applies as much to Sunday laws as to the American Protective Association, whose movements lately in this State called it forth. There is some hope that all this madness may yet cease before a season of general religious persecution sets in in this country, the last refuge of religious liberty.

Hoping for the better, I am your brother in the fight for religious liberty to the end,

WM. P. TOLLEY.

Kelso, Tenn., Aug. 25.

Still Courting Rome.

THERE are "Protestants" and Protestants. The former are those who, while bearing the name, declare by their acts that Protestantism has no reason for existence, no excuse for being; that Rome is Christian, one of the "grand divisions of

the Redeemer's army," etc. Such "Protestants" have no use for the caution given by the Apostle John: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." Rome comes bringing another doctrine, namely, salvation by penance instead of salvation by faith, and yet "Protestants" do, in effect, bid her God-speed, as witnesseth the following from the *Pilot*, the leading Catholic paper of Boston:—

Chautauqua Sends Greetings.

On Wednesday, August 8, a very interesting incident occurred. It was the receipt of a telegram by the Rev. Thomas J. Conaty, D. D., president of the Catholic Summer School, from Bishop John H. Vincent, the chancellor and founder of Chautauqua. It read:—

Chautauqua, N. Y., August 7.

By a vote of 5,000 Chautauquans to-night Chautauqua sends greeting and best wishes to the Catholic Summer School.

JOHN H. VINCENT.

Wednesday night, just before Father Pardow's lecture, Dr. Conaty read the telegram to a crowded audience, which received it with enthusiasm and loudly applauded this answer:—

The scholars of the Catholic Summer School of America are deeply grateful for Chautauqua's cordial greeting, and send best wishes to Chautauqua in return.

THOS. J. CONATY, President.

But this is only what we might expect. Years ago "Protestants" declared: "Whenever they [the Roman Catholics] are willing to cooperate with us in resisting the progress of political atheism we will gladly join hands with them." This Chautauqua gush is only a part of the programme.

A Righteous Decision.

SOME months since a Roman Catholic died in Buffalo, N. Y., leaving seven children. Previous to her death she divided among these children \$1,200. She then made a will by which she bequeathed the whole of her remaining estate, \$1,000 in trust to Nicholas Bashman, to be used by him in paying for "masses for the benefit of my poor soul, and for the benefit of the soul of my deceased husband." The seven children contested the will. Mr. Bashman had been left with discretionary power to pay the money for the masses to any church he chose. The attorney for the children appeared before the surrogate, and opposed the admission of the will to probate on the following grounds:—

1. That the trustee has too much discretion.
 2. That a soul has no standing in a temporal court.
 3. That the trust is illegal, not being for the benefit of any living human being.
- In arguing the case he set forth the following points:
- a. The very existence of the soul after death has never been proved.
 - b. That its alleged immortality has never been sustained by facts.
 - c. That the whole subject of a hereafter is a matter of pure speculation.
 - d. That the law requires that trusts should be for the benefit of living human beings, and this creates a trust for the benefit of a soul which may possibly be nonexistent.
 - e. Further, he raised the question whether the soul, if immortal, would derive any benefit from the masses said.

At the hearing of the case recently it was shown, in addition to the facts already stated, that the maker of the will was of sound mind and memory, and the will was properly made. She directed that all her debts, doctor's bills, and funeral expenses should be paid, and that the balance should be applied to masses, as already stated. In rendering his decision the judge said:—

The intent of the testator is the rule of construction. The most sacred duty the court can perform is to give

full force to the intentions of the deceased. . . . She had a right to appropriate her money as she deemed reasonable and proper, to offer masses for the remission of her and her dead husband's sins. The direction, "a Roman Catholic Church in Buffalo," is not indefinite.

The court very properly declined to consider the question of the immortality of the soul, dismissing it with the remark that it was enough to know that the testator believed it. The decision is just. The property of the testator was her own. She might have directed that it should be used in erecting a monument to her memory, or to providing a memorial window to some church, but instead she elected that it should be devoted to masses for herself and her deceased husband. It is true that the masses could be of no possible benefit to either herself or her husband, but that is a question outside the jurisdiction of any civil court.

The Clash Will Come.

JUST now the loose talk about the disarmament which comes to the surface every now and then seems to have appeared in Europe and found its way into the public press by whom it is being discussed. There is no question that the great armies are a great burden. But they are not kept up for the fun of the thing, but are maintained with a very distinct purpose in view—the maintenance of the national integrity, pending a war, and the advance of the national boundaries when war comes. Germany may be satisfied with the existing status, but if so she is the one satisfied power. France certainly wants Alsace and Lorraine back again; she wants also revenge for the last war, with the boundary line of the Rhine. Italy wants the Irridente provinces held by Austria; and Austria wants Servia and Herzegovina, while Russia wants Stamboul: she is determined to have a seaport for her navy and her commerce.

A few facts show how very serious is this work of maintaining an armament, and how little disposed, especially France and Russia are, to give up their work of providing for the national defense. In France the new enlistments are over 216,000 per annum; in Germany about 200,000. In France the percentage of men under arms to the whole population equals 1.465; in Germany it is 1.114. In Russia it is 1.037. France and Russia together can put into the field 1,000,000 men and 1,700 guns more than Germany and her allies. Now, the demand for reduction in the existing scheme of military service does not come from France, which bears the heaviest burden, nor from any section of the French people. On the contrary, the testimony is conclusive that the nation approves the state of things as it exists.

That France does not feel it such a burden to continue her armament as Germany does is shown by the condition of the French agriculturalists who have been able through import duties to secure for their staple a price no less than forty per cent. above that which most of the rest of the world had to accept. This single circumstance would seem sufficient to account for the difference of attitude between the French and the other continental nations toward the system of universal military service, which those others complain of as a burden, and which France seems to carry off as a species of patriotic picnic. The fact is disarmament has become a commercial and industrial ques-

tion, in which the interests of England and France seem well enough subserved by the state of things as they are. There will be disarmaments certainly. But before that day Europe will ring with the clash of arms and witness such fighting as she has not seen since the time of Napoleon the Great.—*Christian Work*

Papal Infallibility.

(Continued.)

This matter first appeared in an anonymous pamphlet published and circulated in Italy immediately following the Vatican council of 1870, which proclaimed the dogma of papal infallibility. The pamphlet purported to be a speech delivered in the council "by a bishop," against the dogma. However it is not published on the strength of its having been delivered "by a bishop," for this is denied, but it is reprinted solely on its own merits, scriptural, and historical.]

BUT I hear it said on all sides, was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the mass, not in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been bishop of Rome, how can you from that episcopate prove his supremacy? Scaligagero, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. (Repeated cries, "Shut his mouth; shut his mouth; make him come down from the pulpit.") Venerable brethren, I am ready to be silent, but is it not better, in an assembly like ours, to prove all things, as the apostle commands, and to believe what is good? But, my venerable friends, we have a dictator before whom we must all, even His Holiness, Pius IX., prostrate ourselves, and bow our heads, and be silent. That dictator is history. This is not like a legend which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled. Till now I have only leaned on her; and if I have found no trace of the papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it, if you can. I hear from the right these words,—“Thou art Peter, and on this rock I build my church” (Matt. 16). I will answer this objection presently, my venerable brethren; but before doing so, I wish to present you with the result of my historical researches.

Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honor and glory of the Catholic Church, was secretary in the council of Melvie. In the decrees of this venerable assembly are to be found these significant words,—“Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the communion.” The bishops of Africa acknowledged the bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops, in the sixth council of Carthage, held under Aurelius, bishop of that city, wrote to Celustinus, bishop of Rome, to warn

him not to receive appeals from the bishops, priest, or clerics of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the church. That the patriarch of Rome had from the earliest times tried to draw to himself all the authority, is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal? I confess, without difficulty, that the patriarch of Rome held the first place. One of Justinian's laws says, “Let us order, after the definitions of the four councils, that the holy pope of ancient Rome shall be the first of the bishops, and that the Most High Archbishop of Constantinople, which is the new Rome, shall be the second.” “Bow down then to the supremacy of the pope,” you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written in the face of it, “Of the order of the patriarchal sees,” precedence is one thing—the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the bishops of the kingdom, the precedence would be given to the primater of Florence, as among the easterns it would be accorded to the patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third could deduce from the position assigned to him a jurisdiction over his colleagues.

The importance of the bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darbois is not superior in dignity to the Archbishop Avignon; but in spite of that, Paris gives him a consideration which he would not have if, instead of his having his palace on the bank of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters; the prefect of Cairo it is not more a prefect than he of Pisa; but civilly and politically he has a greater importance. I have said that from the very first centuries, the patriarch of Rome aspired to the universal government of the Church. Unfortunately he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the patriarch of Constantinople should have the same authority as he of Rome (*Leg. cod. de sacr.*, etc.). The fathers of the council of Chalcedon put the bishops of the new and the old Rome in the same order on all things, even ecclesiastical (Can. 28). The sixth council of Carthage forbade all the bishops to take the title of Prince of the Bishops, or Sovereign Bishops. As for this title of universal bishop, which the popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words: “None of my predecessors have contented to take this profane name; for when a patriarch gives himself the name of *Universal*, the title of patriarch suffers discredit. Far be it then, from Christians to desire to give themselves a title which brings discredit on their brethren.” The words of St. Gregory are directed to his colleague of Con-

stantinople, who pretended to the primacy of the church.

Pope Pelagio II. calls John, bishop of Constantinople, who aspired to the high priesthood, "impious and profane." "Do not care," he said, "for the title of universal, which John has usurped illegally; let none of the patriarchs take this profane name; for what misfortunes may we not expect, if among the priests such elements arise? They would get what has been foretold for them, 'He is the king of the sons of pride'" (Pelagio II., lett. 13).

These are authorities, and I might add a hundred more of equal value. Do they not prove, with a clearness equal to the splendor of the sun at midday, that the first bishops of Rome were not till much later recognized as universal bishops and heads of the church? And, on the other hand, who does not know that from the year 325, in which the first council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1,109 bishops who assisted at the six first general councils, there were no more than nineteen western bishops? Who does not know that the councils were convoked by the emperors without informing, and sometimes against the wish of the bishop of Rome?—that Hosius, bishop of Cordova, presided at the first council of Nice, and edited the canons of it? The same Hosius presided afterwards at the council Sardica, excluding the legates of Julius, bishop of Rome. I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before—to establish the primacy of the bishop of Rome.

By the rock (*petra*) on which the holy church is built, you understand Peter (*petra*). If this were true the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril, in his fourth book on the trinity, says, "I believe that by the rock you must understand the unshaken faith of the apostles." St. Hilary, bishop of Poitiers, in his second book on the trinity, says, "The rock (*petra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter;" and in the sixth book of the trinity, he says, "It is on this rock of the confession of faith that the church is built." "God," says St. Jerome, in the sixth book of St. Matthew, "has founded his church on this rock, and it is from this rock that the Apostle Peter has been named." After him, St. Chrysostom says in his fifty-third homily on St. Matthew, "On this rock I will build my church—that is on the faith of the confession." Now what was the confession of the apostle? Here it is, "Thou art the Christ, the Son of the living God." Ambrose, the holy archbishop of Milan (on the 2nd chap. of the Ephesians), St. Basil of Seleucia, and the fathers of the council of Chalcedon, teach exactly the same thing.

Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on the first epistle of St. John, "What do the words mean, 'I will build my church on this rock?' On this faith on that which said, 'Thou art the Christ, the Son of the living God.'" In his 12th treatise on St. John we find this most significant phrase, "On this rock which thou hast confessed I will build my church, since Christ was the rock." The

great bishop believed so little that the church was built on St. Peter, that he said to his people in his thirteenth sermon, "Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, 'Thou art Christ, the Son of the living God,' I will build my church above myself, who am the Son of the living God: I will build it on me, and not me on thee." That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. Therefore to resume, I establish, 1. That Jesus had given to his apostles the same power that he gave to St. Peter. 2. That the apostles never recognized in St. Peter the vicar of Jesus Christ, and the infallible doctor of the church. 3. That St. Peter never thought of being pope, and never acted as if he were pope. 4. That the councils of the first four centuries, while they recognized the high position which the bishop of Rome occupied in the church, on account of Rome, only accord to him a preëminence of honor—never of power or jurisdiction. 5. That the holy fathers, in the famous passage, "Thou art Peter, and on this rock I build my church," never understood that the church was built on St. Peter (*super petrum*), but on the rock (*super petram*), that is, on the confession of the faith of the apostle.

I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the bishops of Rome did not become sovereigns of the church, but only by confiscating one by one all the rights of the episcopate. (Voices, "Silence, impudent Protestant! Silence!") No, I am not an impudent Protestant. History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—that is, something stronger than all confessions of faith of the canons of the Ecumenical Councils. Write against it if you dare! but you cannot destroy it, no more than taking a brick out of the coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and without a moment's hesitation I will make an honorable apology; but be patient and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the place of St. Peter's, I should not be silent, and I am obliged to go on.

(Conclusion next week.)

Too True.

THE hidden aim of the advocates of church taxation is disclosed by the Boston *Congregationalist*, which says: "The amount of property in the United States in church buildings and equipment is very large, being in 1890, according to the census report, \$679,694,439. But of this amount Roman Catholics control only \$118,069,746. If an attempt by Protestants to weaken the power of Catholics were wise under any circumstances, it evidently would not be wise for Protestants to advocate, for that purpose mainly, the taxation of church property." The *Congregationalist* does not condemn the attempt to injure the Catholics, it only calls attention to the fact that this ought not to be done in a way that will hurt the Protestant sects more than it will the Cath-

olic Church. But to weaken the Catholics—that is the object of the champions of church property taxation.—*Catholic Review*.

It is too true that much of the opposition on the part of so-called Protestants to State aid to religious institutions is not because of adherence to a principle but with the view of injuring Rome. Such "Protestants" are always ready to avail themselves of State aid in any way that offers. Several denominations saw no impropriety in accepting money from the Government for the support of mission schools among the Indians until they discovered that the Catholics were getting the lion's share. Then they refused to accept further bounties from the civil power and demanded that Rome should support her own schools also. The reason for the change of front was too obvious. The time to have protested successfully was when the evil was in its infancy, and before they had themselves eaten of the Government's pottage. But the birthright has been sold, and now they find no place for repentance though they seek it carefully with tears.

Seventh-day Adventists and the Authorities of Basle.

As our readers are aware, for some time in the past the police authorities of Basle, Switzerland, have been endeavoring to compel H. P. Holser, the manager of the Seventh-day Adventists' publishing house in that city, to suspend operations on Sunday. Mr. Holser has been arrested several times, and fines have been imposed and finally collected by the sale of his household effects; he refusing to pay voluntarily.

Subsequent to the seizure of his goods, Mr. Holser was again arrested, and August 16 he was fined 200 francs and sentenced to three weeks' imprisonment. If the fine is not paid, as it will not be, the term of imprisonment will be sixty-one days. Mr. Holser, who is a minister, writes thus to a brother minister in London, of his trial:—

Basle, August 18, 1894.

DEAR BROTHER WAGGONER:—

I had much more time than at former hearings, and could state our position more fully than ever, though not as fully as I should like. When I opened my Bible to read some passages, they did not seem to relish that sort of argument.

This being the sixth offense, they did not seem much inclined to hear from me. The president acted as uneasy as though he were sitting over a hornet's nest; but as I had been shut off too soon at other times, I insisted on stating our position, and succeeded in getting much more time than on former occasions. After I made my plea the State's attorney spoke, stating that the law was very plain, that I had been punished repeatedly and still insisted on working, instead of appealing to the higher authorities to settle the question as to whether the police authorities were doing us injustice, but instead had circulated a pamphlet in the city to bring the police authorities in disrepute. He would not advise imprisonment, for this would only be furnishing us an advertisement; but would propose a higher money fine—300 francs. He also stated that I seemed to be ignorant of the fact that the State had no creed! *i. e.*, nothing to do with religion.

Time was then allowed me, in which I replied to the points which he made, showing that Sunday is a religious day, and if the religion were taken away, our difficulty would soon cease. Sunday is to be found only where Christianity is found. And when the French Revolutionists rejected so-called Christianity, they rejected the Sunday as a part of it. Also that our work in itself was not of a nature to disturb people if they were not influenced by religious prejudices. On the green in front of our house is ten times as much noise as our work makes; there is shooting, football, companies of soldiers drilling, and officers shouting, so that the little noise which we make is entirely drowned. Yet all this does not disturb people. This proves that it is not the noise that disturbs

people, but it is our religion; it is because we don't believe as they do; and their being disturbed on such grounds is purely papal; and for us to yield to their demands under such circumstances would be the same as bowing to the papacy; God expressly warns us against doing this. So, although Sunday may be called a purely civil day, it does interfere with our religious rights. I intended to make more points, but the judge interrupted me, and closed the hearing. After having been out about ten minutes, I was called back to hear the sentence. The judge closed with the statement that if we did not stop work he would next order that the house be closed altogether.

The reports in the papers were quite fair. One point they made particularly clear, for which I am glad, and that is, we declared that we could never obey Sunday laws, as that was the same to us as obeying man rather than God.

An appeal has been taken to a higher court, and the result is awaited with interest. It is evident that the prosecution of Seventh-day Adventists for refusing to obey laws enforcing obedience to a dogma of the Roman Catholic Church, is becoming world-wide. But this state of things is just what they have been expecting for more than forty years. They have declared that the governments of earth would attempt to cause all men to worship the papacy or a system made in the image of the papacy, and that this would be done by attempting to force all men to observe Sunday, the mark of Roman Catholic power. Events are multiplying on every hand showing the fulfillment of these predictions. These events have, for forty years, been expected through faith in the prophetic word of God, but it has been only recently that they have seen the persecutions which are a fulfillment. They have, for more than forty years, declared that the Sunday Sabbath was exclusively a Roman Catholic institution, and now in 1893, Cardinal Gibbons' paper, the *Catholic Mirror*, comes forward declaring the "Christian Sabbath" (Sunday) to be the the "genuine offspring of the Catholic Church," without scriptural authority for its support, and further that the observance of it by Protestants who profess to take the Bible for their guide, is "indefensible, self-contradictory, and suicidal;" and further still, challenges the whole Protestant world to disprove its position.

For more than forty years Seventh-day Adventists have declared that Sunday laws were an attempt to enforce obedience to this Roman Catholic dogma, and now in 1894 a Roman Catholic member of the Canadian Parliament, in a speech against a Sunday law, declares that by the bill the author "seeks to compel a great number of his fellow-citizens to disobey the Word of God, and obey the words of a church, (Roman Catholic) of which they (Seventh-day Adventists) do not approve." Again only a few days ago Mr. Pax, a Catholic priest, of Sleepy Eye, Minn., declared in a published letter, that "The imprisonment of Seventh-day Adventists. . . for performing bodily labor on the Lord's day, commonly called Sunday, proves that the Government assumes the right to enforce a religious dogma of the Catholic Church."

There is no doubt of the correctness of the position. And now let Seventh-day Adventists in all the world, with one heart and one mind, stand resolutely and refuse to "worship the beast and his image and receive his mark."

John Liederman,

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BY THE

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

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

The Roman Catholic Church in the United States,

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NEW YORK, SEPTEMBER 6, 1894.

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

THE fight against Sunday excursionists still continues in Whitestone, L. I., and the order of the court has been so modified that parties cannot land there on Sunday. The litigation continues.

THE heading given the article on page 274 is descriptive of its character as the reader will discover by perusing it. We have set over against some of the intolerant utterances of the *Enterprise*, consonant denunciations directed against the apostles by the implacable Jews; and again we have contrasted the bitter, intolerant words of that paper with dissonant opinions from others, notably from Ex-Governor Porter and Ex-Senator Tolley, both native Tennesseans; and gentlemen who have been honored by the suffrages of their fellow-citizens, and who have in turn honored their State. The contrasts and parallels in this article are alike instructive, and that they do no credit to the *Enterprise* is no fault of ours. We would that all men should love and defend liberty of conscience.

HON. WILLIAM P. TOLLEY, Ex-Senator of Tennessee, gives his opinion, in this issue, of the imprisonment of Mr. Capps in his State for doing farm labor on Sunday. Read it. It will convince you that there are Tennesseans whose hearts are in the right place, and who are not only not ashamed, but willing and anxious to speak out in words of righteous indignation at the cruel treatment of a fellow-citizen. Mr. Tolley, while a staunch Jacksonian Democrat in politics, a Primitive Baptist in faith, and withal a loyal Tennessean, and while differing with Mr. Capps and the *SENTINEL* as to the binding force of the fourth commandment, does not hesitate to make the cause of this solitary, humble citizen his cause, and to cry aloud and spare not in an effort to awaken his fellow-citizens to a realization of the injustice perpetrated. Mr. Tolley is conscientiously and unselfishly in earnest, and has devoted his time and talents, free of charge, to attending the trials of these persecuted people, with the hope of persuading their persecutors to desist. By his heroic words and earnest acts he is saying to his fellow-citizens in the language of James Russell Lowell:—

"Is true freedom but to break
Fetter for our own dear sake
And with laden hearts forget
That we owe mankind a debt?
No. True freedom is to share
All the chains our brothers wear
And with heart and hand to be
In earnest to make others free."

A KENTUCKY woman who opposes the renomination of Col. W. C. P. Breckinridge for Congress, has written a letter "To the Men and Women of the Blue Grass," in which she says: "What we need from the Ashland district is a clean, pure man, with brains enough to know that it is a man's actions and not his religious twaddle that make for righteousness, and not brains enough to fool a whole community for half a century into thinking him a Christian gentleman when he is directly the reverse." This is unkind to National Reform, the stock in trade, of which is high profession; not that many engaged in this movement are not highly moral men, but they are—unwittingly, it is true, but none the less really—doing all in their power to commit the whole nation to a course of hypocrisy similar to that pursued by the father of the Breckinridge Sunday bill. To dub the nation "Christian" will no more make it such than did years of false profession make a Christian gentleman of the "hero" of the worst scandal that has ever shocked Washington society.

It is stated that Cardinal Gibbons has received a letter from the pope "couched in very affectionate terms," inviting him to visit Rome. This he proposes to do, it is said, probably before the close of the present year. It is supposed that the pope wishes to consult the cardinal about matters of importance relative to the interests of "the church" in America. It is intimated that Satolli is to be clothed with still greater authority by the pope, and that the cardinal's visit to Rome may have something to do with the contemplated enlarging of the powers of the papal delegate. Protestants who sneeze when papal dignitaries take snuff, will of course feel flattered that the pope is paying so much attention to this country; but others will watch to see what new phase of the popish conspiracy against American institutions will unfold next. It will not be forgotten that according to the pope himself, "what the church has done in the past for others she will do for the United States;" and until this dire threat has been retracted Americans cannot feel otherwise than apprehensive, and start at every new evidence of the pope's affection for, and interest in, this country.

WE gave in these columns last week the main facts in the case of Private Cedarquist, who refused on conscientious grounds to engage in rifle practice on Sunday, even when directed so to do by his superior officer. It will be remembered that Cedarquist was finally released by order of the President; and the War Department directed the trial of Major Worth, the officer who ordered the Sunday target practice.

Major Worth's trial has been had, and he has been found not guilty. It is evidently not the outcome expected by the

War Department and there may be further interesting developments. The freeing of Private Cedarquist may have been, probably was, at least partly, out of respect to his conscientious convictions and in deference to the rights of conscience; but the trial of Major Worth could scarcely have been for any other purpose than to rebuke him for disregard of Sunday—the day declared by act of Congress to be the Sabbath, and not only so, but the Sabbath enjoined by the fourth commandment. What the next step of the Government will be in honoring this man-made Sabbath nobody can tell, but we know that the end is not yet.

THE New York *Observer* has this to say about how Sunday is observed by Roman Catholics in Japan:—

The Romanists in Japan have a special dispensation from the pope, allowing them to labor half of the Sabbath day and attend to their religious services the other half. But in spite of these concessions, Romanism does not receive the favor given Protestantism. A half-breed religion wins no one's respect. Even the Japanese can see through the hollow sham which the pope offers them and despise it.

Why should the Japanese "see through the hollow sham which the pope offers them and despise it," any more than so-called Protestants in other countries? It seems that the Japanese take only half of this papal sham—a false Sabbath—while the *Observer*, and with it nearly all the Protestant world, has greedily swallowed the whole of it, even though warned by Rome herself that it rests only on the authority of the church, and that the Protestants have no right to any part of it.

But if the Japanese are to accept Sunday at all, why not take it just as the pope gives it to them? As a "Christian" institution it was made by the papacy, and what authority other than the papacy can so well tell how it ought to be observed. The intent of the lawmakers is the law; and who better than the Roman Catholic Church can tell the meaning of her own law for the observance of the false Sabbath which she has given, not alone to her own votaries, but to the world? The *Observer* has in this matter of Sunday observance not a leg to stand upon in opposition to Rome. If Protestants would only teach the heathen that which the Bible says about the Sabbath, teach them to keep the Bible Sabbath instead of a base counterfeit, then might they properly criticise this dispensation granted by the pope to Japanese Catholics; but so long as they adhere to the papal day, they should keep silence as to the papal manner of observing it. Let Rome do what she will with her own.

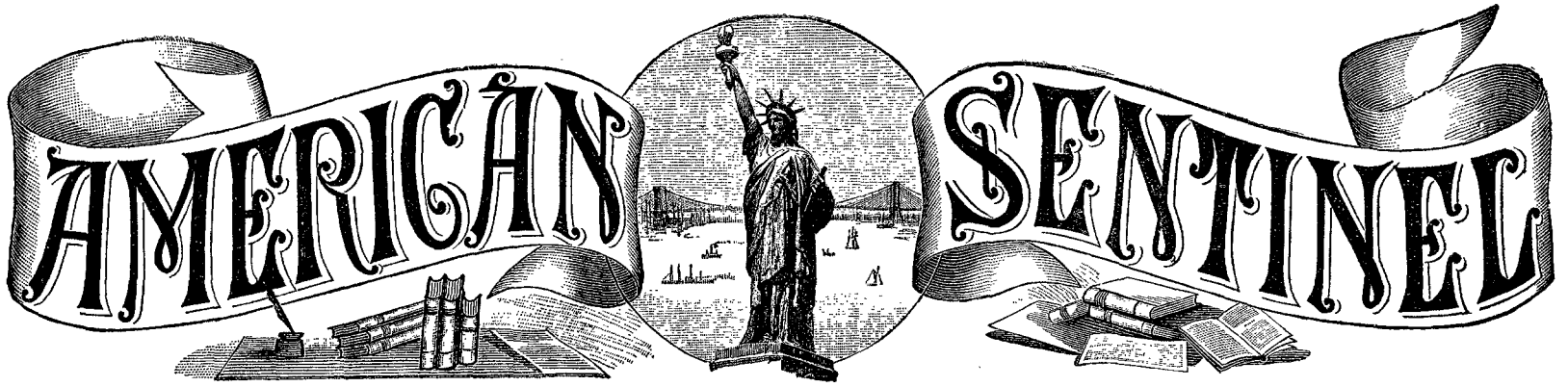
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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SATOLLI, "apostolic delegate" to the United States in an address delivered before the Catholic Congress in Chicago, Sept. 5, 1893, made use of the following words, with the immediate results indicated in brackets:—

Here, in America, you have a country blessed of Providence in the fertility of field and in the liberality of its Constitution [loud applause]. Here you have a country which will repay all efforts [loud and prolonged applause], not merely tenfold, but, aye, a hundredfold. And this no one understands better than the immortal Leo. And he has charged me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States. [Tremendous applause, the people rising to their feet.]

When we heard these words we remained seated. There were "Protestants" who joined in the "tremendous applause," but we didn't and wondered why they did.

BUT does not this utterance indicate a change in papal attitude toward the Bible and liberty of conscience?—No: "Rome never changes." When she recommends the Bible it is with a Jesuitical mental reservation. To explain: In the first place Rome did not refer to the Protestant, or King James' Version. This is evident from the following quotation from Mgr. Segur's "Plain Talk about Protestantism of To-day," a Roman Catholic book indorsed by Joannes Josephus, Episcopus Boston, and for sale at all Catholic book stores. The author says on page 118: "The Protestant Bible is only a false skin, in which infidelity and revolution wrap themselves." Nor did Satolli mean the Catholic Bible as it reads. He meant the Catholic Bible as interpreted by the Roman Catholic Church. In proof we submit the following from the creed of "Pope Pius IV.," which every Catholic is taught to recite and to which every prelate is required to subscribe:—

I do also admit the Holy Scriptures, according to

that sense which our holy mother, the church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

Unanimous consent of the fathers! In order then to interpret the Scriptures the Roman Catholic must possess all the books written by all the "fathers" during a decade of centuries and must "go forward" carrying all this "in one hand." It can't be done. The poor fellow would have to charter a freight train. Nevertheless it must be done for Pope Leo XIII., speaking on the same subject and quoting the above rule, says:—

The professors of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of theology and deeply read in commentaries of the holy fathers and doctors and other interpreters of mark.

Has the "church" and "the fathers" yet interpreted all the Bible so that if one should possess all the writing of all the "fathers" and "doctors" of the church he would then have all the Bible interpreted?—No: and Leo XIII. says no. He says there are "passages of Holy Scripture which have not as yet received a certain and definite interpretation." Has the "church" ever published a list of the passages interpreted by "our holy mother, the church, whose place it is to judge of the true sense and interpretation of the Scripture," together with those which have not been thus interpreted so that the Roman Catholic could go forth "bearing" this official "Bible" "in one hand"?—No: she has not. And now we challenge any man, whether Protestant or Catholic, Jew or Gentile, black or white, bond or free, to arise, and, resisting for the moment the impulse to applaud, tell us what, if not the soul-destroying dogmas of the papacy, Satolli meant the Catholic should go forward carrying in that "one hand."

AND now let us examine "the Constitution of the United States" which Satolli tells Roman Catholics to go forward bearing in that "other" hand. But rest assured it is no more the Constitution of the United States as written by its framers and interpreted by the spirit of their times than is Satolli's "Bible," the Bible written by the prophets and apostles and interpreted by the Spirit of God. That

the Roman Catholics have long ago repudiated the true interpretation of the Constitution is evident from the following utterance of the *Catholic World*, for September, 1871, Vol. 13, page 736:—

But as it [the Constitution] . . . is interpreted by the *Protestant principles*, so widely diffused among us . . . we do not accept it or hold it to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the *revolutionary principle of Protestantism*, it is sure to fail. . . . *Protestantism*, like the heathen barbarism which Catholicity subdued, lacks the element of order, because it rejects authority [the authority of the pope] and is necessarily incompetent to maintain real liberty or civilized society [like that of Spain and Mexico]. Hence it is we so often say that if the American Republic is to be sustained and preserved at all it must be by the rejection of the principles of the Reformation and the acceptance of the Catholic principle by the American people.

To show that the interpretation of the Constitution here so vigorously condemned is the true interpretation, and that the "principles of the Reformations" are the principles of the Constitution, further quotations are cited:—

No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy State; and so it continued till the new nation,—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, the chief heir of the Reformation in its purest forms,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State.

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—*Bancroft's, History of the Formation of the Constitution, book 5, chap. 1, pars. 10, 11.*

The Constitution of the United States is therefore the "chief heir of the Reforma-

tion in its purest form," and the "principles of the Reformation" so savagely assailed are the principles of the Constitution.

The framers of the Constitution understood that separation of Church and State and liberty of conscience was the result of the Reformation. Madison and Jefferson, the champions of a separation of Church and State in the constitutional convention which framed the Constitution, said, in a petition signed and presented by them to the Virginia Assembly in a struggle which resulted in disestablishing the church in that colony, and from which struggle they came to the national convention:—

We would also humbly represent, that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and to encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

To illustrate and confirm these assertions, we beg leave to observe, that to judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation from popery carried on, can never be transferred to another.

When, therefore, the Roman Catholic condemns that interpretation of the Constitution which recognizes the "principles of the Reformation," he condemns the Constitution as interpreted by its framers. Rome's interpretation of the Constitution of the United States is in harmony with the papal principle which curses the separation of Church and State;* curses the denial of the church's right to use force;† curses the claim that priests may be punished by civil courts for their crimes;‡ curses the doctrine that "it is no longer expedient that the Catholic religion should be held as the only religion of the State to the exclusion of all other modes of worship;§ curses the claim "that persons coming to reside therein [in a Catholic country] shall enjoy the public exercise of their own worship;|| curses the rights of conscience as a most "fatal pestilence," etc., etc., and yet tells its votaries to "go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States." And when she says it there is a "tremendous applause, the people rising to their feet." Protestants, Americans, keep your seats!

Significant.

THE following statement of facts raise the query, Who are the antichrists?—

The lynching troubles in Colorado seem to be the work of an oath-bound league, in which officers of the State and Federal Government are implicated, as well as men who have hitherto been reckoned good citizens. This is part of the oath found on the person of a prominent resident of the State: "In the presence of Almighty God and these witnesses, whom I have this day chosen as my associates and companions, I, ———, do most solemnly and sincerely promise and swear that I will do my duty at any and all times, as may be planned and agreed upon by these, my sworn companions, in exercising just and needed punishment on anarchists and such other criminals and murderers and strikers in Cripple Creek, and their fellow-sympathizers, either in high or low positions, the executive of the State not excepted, as we shall deem guilty

of crime against law-abiding citizens of the United States, where human lives have been wantonly sacrificed, real and personal property destroyed or stolen, and many happy homes broken up." The order constituted itself judge, jury, and executioner, proceeding against such "as we shall deem guilty of crime," and there was no appeal from their decisions.

These men override all law in the interests of law! They commit high crimes in the name of law and order! They bind themselves by an oath to do unlawful acts and at the same time dub themselves, "The best people of the State, the law-abiding element," etc. But for this course they have eminent example. Anarchy is in the very air and the only escape from it is in strict and conscientious adherence to the rule: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Saint Worship.

THE doctrine of saint worship, as taught and practiced by the Roman Catholic Church, puts poor humanity in the place of Christ and robs the sinner of a Saviour, and the Saviour of the office of the "one mediator between God and men." To show this a number of quotations are published below. The reader will be tempted to regard the quotations as manufactured for the purpose of burlesquing the Roman Catholic doctrine, but they are all taken from a work entitled "Manual of Devotion to Good St. Anne," a work containing the indorsement of "E. A. Card. Taschereau, Archbishop of Quebec," and printed by the "General Printing Office, A. Coté & Co., Quebec." The writer's attention was first called to the work by seeing it in the hands of pilgrims at the shrine of "St. Anne" at Beaupré, Que., and afterwards he purchased it of the official booksellers near the church of St. Anne. No words of comment can be so strong and fitting as the words of God, hence each quotation is followed by an appropriate text of scripture.

"O GLORIOUS parents [St. Joachim and St. Anne] of the Queen of Mercy, she will never refuse to pray for those recommended to her by you! Vouchsafe then to recommend me to her and beg of her to inscribe me among her servants and clients: thereby shall I be inscribed in the book of life. If you will do this, Mary will grant me her favor and I shall be saved." Pp. 167, 168.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands." Isa. 49:15, 16. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6:47. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"My powerful protectors, Joachim and Anne, this is my most ardent wish and ye can obtain it for me. Say one word in my favor to your beloved Daughter; tell Mary I would rather be the least of her servants than command the whole world; beg of her not to reject me because of my unworthiness. Thus ye will have saved a soul, and what could be more worthy of the father and mother of her through whom salvation has come to us." Pp. 175, 176.

Thus saith the Lord: "Cursed be the man that trusteth in man and maketh flesh his arm." Jer. 17:5. "Being made perfect, He became the author of eternal salvation unto all them that obey him."

Heb. 5:9. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast." Eph. 2:4-9.

"AND since thy blessed Daughter Mary has been entrusted by our Lord with the glorious task of distributing to souls that precious liquor of divine love, do thou beg of her to pour a large measure of it into my heart." Pp. 134, 135. "St. Anne, obtain for me the love of Jesus crucified." P. 252.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. "Behold what manner of love the Father hath bestowed upon us." 1 John 3:1. "But after the kindness and love of God our Saviour toward men appeared, . . . which he shed on us abundantly through Jesus Christ our Lord." Titus 3:4, 6.

"PLEAD for me with the Advocate of sinners [Mary] that she may obtain for me the grace of repentance and the pardon of all my iniquities." Pp. 84, 85.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

"GOOD St. Anne, come to my aid; obtain for me from Jesus, through the merits of thine own sacrifice, that he may vouchsafe to change my disposition." P. 216.

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." "For by one offering he hath perfected for ever them that are sanctified." Heb. 10:12, 14.

"GLORIOUS and holy Queen [St. Anne], the just, the penitent and sinners claim thee as their powerful advocate with God, for by thy intercession the just hope for an increase of grace, the penitent for justification and sinners for forgiveness of their sins. Be thou then compassionate and merciful, and whilst here below, we are invoking thee; do thou be pleading for us in heaven. Do thou exert the great influence in our favor and let not those who put their trust in thee be lost. Show thyself to be always the refuge of sinners, the resort of the guilty, the consolation of the afflicted, and the assured help of thy faithful clients." Pp. 182, 183.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." 1 John 2:1, 2. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. 7:25. "Who was delivered for our offenses, and raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of

* Allocution "Acerbissimus," Sept. 27, 1852.

† Letter Apostolic "Ad Apostolicæ," Aug. 22, 1851.

‡ Allocution "Acerbissimus" Sept. 27, 1852, and Nunquam fore, Dec. 15, 1856.

§ Allocution "Nemo vestrum," July 26, 1855.

|| Allocution "Acerbissimus," Sept. 27, 1852. Encyclical of Pope Pius IX. Dec. 8, 1864.

the glory of God." Rom. 4:25; 5:1, 2. "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:16. "To the Lord our God belongeth mercies and forgivenesses." Dan. 9:9. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3, 4.

"SWEET Jesus, I thank thee for all the graces which in thy infinite goodness thou hast lavished upon St. Anne; for having chosen her among all women to be thy grandparent on earth and exalted her in heaven with so great a power of working miracles. In the name of her great merit I humbly recommend myself to the infinite mercy of thy divine heart." Pp. 365, 366.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4:10, 12.

"THE sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues and even the name of St. Anne are left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of Christian nations." P. 71.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15, 16, 17. "Why do ye also transgress the commandments of God by your tradition?" "Thus have ye made the commandments of God of none effect by your tradition." "But in vain do ye worship me, teaching for doctrines the commandments of men." Matt. 15:2, 6, 9.

Papists Still Arming.

NOTWITHSTANDING the fact that papers in sympathy with Romish supremacy in this country are continually denying the statement that Roman Catholics are organizing military companies all over the land and arming them, yet the organization of the companies continues and the military force at the command of the Roman hierarchy continues to increase in all the cities in this land. In this city nine companies have already been organized and the daily papers state that before long it is expected that six more will be organized. These fifteen companies are to compose a regiment to be known as the "First Regiment of Dismounted Artillery of the League of the Cross."

These companies will be under regular military drill. They will carry the national colors and in addition have a regi-

mental flag, consisting of a white cross in the center, with a blue back-ground. Their colors will indicate that they are American citizens who owe their military allegiance to Rome. "Father" Montgomery is the leading spirit in having these military companies organized in this city, and the purpose of the organization he doubtless understands better than those on the outside. It will be observed that the name of this organization is "The League of the Cross." This shows that its primary object is to defend Romanism. If any think that the pictures heretofore drawn of the work of Romanism have been overdrawn, we ask them what means all this battle array? It should be remembered also that what is being done in San Francisco is only a sample of what is done in other cities.—*San Francisco Harbinger.*

Religious Persecution.

If any man imagines that the days of religious persecution are passed, he should at once disabuse himself of any such foolish idea. It is true men are not now for conscience' sake put upon the rack or burned at the stake, but they are often in different parts of the country, North and South, subjected to social ostracism, to obloquy and abuse in several of the States, notably in Arkansas, Tennessee, Georgia and Maryland people of the sect known as "Adventists," have been fined and imprisoned for working on Sunday when they had already "kept" Saturday or the Sabbath. That these have been cases of purely religious persecution is shown by the fact that other men who worked on Sunday were not molested.

We have no language adequately to express our contempt and detestation of such work. This is the boasted land of religious liberty, and no man's religion, or want of religion, should cut any figure whatever as regards his standing socially, politically, legally, or in a business way.—*Silver Creek (Neb.) Times.*

Papal Infallibility.

(Concluded.)

[This matter first appeared in an anonymous pamphlet published and circulated in Italy immediately following the Vatican council of 1870, which proclaimed the dogma of papal infallibility. The pamphlet purported to be a speech delivered in the council "by a bishop," against the dogma. However it is not published on the strength of its having been delivered "by a bishop," for this is denied, but it is reprinted solely on its own merits.]

MONSIGNOR DUPANLOUP, in his celebrated *Observations* on this council of the Vatican, has said, and with reason, that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible. Well, then, venerable brethren, here history raises its voice with authority to assure us that some popes have erred. You may protest against it, or deny it, as you please, but I will prove it.

Pope Victor (192) first approved of Montanism, and then condemned it. Marcellinus (296-303) was an idolator. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ dies, but does not become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism,

that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monothelitism; Father Gratry has proved it to demonstration. Gregory I. (570-90) calls any one antichrist who takes the name of universal bishop, and contrariwise Boniface III. (607-8) made the parricide Emperor Phocas confer that title upon him. Pascal II. (1088-99) and Eugenius III. (1145-55) authorized duelling; Julius II. (1509) and Pius IV. (1560) forbade it. Eugenius IV. (1431-59) approved of the council of Basle and the restitution of the chalice of the church of Bohemia. Pius II. (1456) revoked the concession. Hadrian II. (867-872) declared civil marriages to be valid; Pius VII. (1800-23) condemned them. Sixtus V. (1585-90) published an edition of the Bible, and by a bull recommended it to be read. Pius VII. condemned the reading of it. Clement XIV. (1700-21) abolished the order of the Jesuits, permitted by Paul III. and Pius VII. re-established it. But why look for such remote proofs? Has not our holy father, here present, in his bull which gave the rules for this council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly if Pius IX. has spoken *ex cathedra*, it is not when, from the depths of his sepulchre, he imposes his will on the sovereigns of the church.

I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the popes in their teachings. If, then, you proclaim the infallibility of the actual pope, you must either prove that which is impossible, that the popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the papacy only dates from 1870. Are you bold enough to do that? Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but, though they may be indifferent to principles, they are not so to facts. Now do not deceive yourselves, if you decree the dogma of papal infallibility, the Protestants, our adversaries, will mount in the breach the more bold that they have history on their side; whilst we have only our own denial against them. What can we say to them when they show up all the bishops of Rome, from the days of Luke to his holiness, Pius IX.? Ah! if they had all been like Pius IX., we should triumph on the line, but alas! it is not so. (Cries of "Silence, silence; enough, enough!") Do not cry out, *monsignori*. To fear history is to own yourself conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not conceal a single page. Let me speak and I will be as short as it is possible on this most important subject.

Pope Virgilius (538) purchased the papacy from Bolisarius, lieutenant of the Emperor Justinian. It is true that he broke his promise and never paid for it. Is this a canonical mode of binding on the tiara? The second council of Chalcedon had formally condemned it. In one of its canons you read "that the bishop who obtains his episcopate by money shall lose it and be degraded." Pope Eugenius III. (IV. in original) (1145) imitated Virgilius. St. Bernard, the bright star of his age, reproves the pope, saying to him, "Can you show me in this great city of Rome

any one who would have received you as pope if they had not received gold or silver for it?" My venerable brethren, will a pope who establishes a bank at the gates of the temple be inspired by the Holy Spirit? Will he have any right to teach the church infallibly? You know the history of Formosus too well for me to add to it. Stephen XI. made his body be exhumed, dressed in his pontifical robes; he made the fingers which he had used for giving the benediction be cut off, and then had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. Look how matters were readjusted. Romanus, successor of Stephen, and after him John X. rehabilitated the memory of Formosus.

But you will tell me these are fables, not history. Fables! Go, monsignori, to the Vatican library and read Platina, the historian of the papacy, and the annals of Baronius (A. D. 897). These are facts which, for the honor of the holy see, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear to our venerable mother church, Catholic, Apostolic, and Roman, ought it to impose silence on us? I go on.

The learned Cardinal Baronius, speaking of the papal court says (give attention, my venerable brethren, to these words): "What did the Roman Church appear in those days—how infamous, only all-powerful courtesans governing in Rome? It was they who gave, exchanged, and took bishoprics; and, horrible to relate, they got their lovers, the false popes, put on the throne of St. Peter."—(Baronius, A. D. 912). You will answer—these were false popes, not true ones: let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-popes, how will you pick up again the thread of the pontifical succession? Has the church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-popes appear in the genealogical tree of the papacy; and the absurdity it must have been that Baronius described; because Cenebrardo, the great flatterer of the popes, had dared to say in his *Chronicles* (A. D., 901), "This century is unfortunate, as for nearly one hundred and fifty years the popes have fallen from all the virtues of their predecessors, and have become *apostates* rather than *apostles*."

I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman bishops. Speaking of John XI. (931), natural son of Pope Sergius and of Marozia, he wrote these words in his annals: "The holy church, that is, the Roman, has been vilely trampled on by such a monster."

John XII. (956), elected pope at the age of eighteen, through the influence of courtesans, was not one bit better than his predecessor. I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII. (1519), who denied the immortality of the soul, and was deposed by the holy Ecumenical council of Constance. Some will maintain that this council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) as illegal. What, then, will become of the papal succession? Can you find the thread of it? I do not speak

of the schisms which have dishonored the church. In these unfortunate days the see of Rome was occupied by two, and sometimes, even by three, competitors. Which of these was the true pope?

Resuming once more: again I say if you decree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there, establishing with a clearness equal only to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh, venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in his face. (Cries, "Down from the pulpit, quick; shut the mouth of the heretic!") My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of papal infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine. The true faithful, monsignori, have their eyes upon us, expecting from us a remedy for the innumerable evils which dishonor the church: will you deceive them in their hopes? What will not our responsibility before God be if we let this solemn occasion pass which God has given us to heal the true faithful? Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, and false traditions. Let us avail ourselves of our reason, and of our intelligence, to make the apostles and prophets as our only infallible masters with reference to the question of questions, "What must I do to be saved?" When we have decided that, we will have laid the foundation of our dogmatic system. Firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures, full of confidence, we shall go before the world, and like the Apostle Paul, in the presence of the free-thinkers, we will "know none other than Jesus Christ and him crucified." We will conquer through the preaching of "the folly of the cross," as Paul conquered the learned men of Greece, and Rome, and the Roman Church will have its glorious '89. (Clamorous cries—"Get down! Out with the Protestant, the Calvinist, the traitor of the church!")

Your cries, monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—"Anathema, anathema to the apostate!") Anathema! monsignori, anathema! you know well that you are not protesting against me, but against the holy apostles, under whose protection I should wish this council to place the church. Ah! if covered with their winding-sheets they come out of their tombs, would they speak a language different from mine? What would you say to them when, by their writings, they tell you that the papacy has deviated from the gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare to say to them—We prefer the

teaching of our own popes, our Beilarnine, our Ignatius Loyola, to yours? No, no: a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your minds that you may not understand. Ah! if he who reigns above wishes to punish us, make his hands fall heavy on us, as he did to Pharaoh, he has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the Blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourself; save the church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and profess. I have spoken; may God help me!

Some Strange Things.

IN view of the fact that those who have been so zealous in their efforts to bring about Sunday laws for the last quarter of a century have, in such positive terms, declared that it was purely a civil movement and not in any sense a religious one, it is passing strange that the editor of the *Midland* (United Presbyterian), in commenting upon the case of Private Cedarquist (who was court-martialed and sentenced to six months' imprisonment, with loss of pay, by Major Worth, at Fort Omaha a short time ago, for refusing to engage in target practice on Sunday, and whose case was appealed and re-appealed until it reached President Cleveland, who overruled the sentence and ordered a court-martial to try Major Worth) should make the following statement:—

*The comments of the daily papers on the case have been in utter disregard of the principles of justice. The statement that Jews or Seventh-day Adventists might refuse to work on Saturday, and be excused, is childish. *This is a Christian nation, and we have Sabbath laws, not only national, but in nearly all the States.* In becoming part of a Christian nation, all of these must submit to *righteous Christian laws.* Major Worth has clearly violated the laws of the State of Nebraska and of the nation, as well as explicit army orders, and should be dealt with accordingly.

Then, when it is supposed to be generally known that this Government is of the people, by the people, and for the people, —wholly a man-made institution, it is strange that the above paragraph should appear in the same paper from which the following is taken:—

When Christian people look at the financial condition of our country, and of the civilized world, is it not time for us to all "Cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" and turn wholly to the Lord, and "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." This is very plain, easily understood, and can be carried into practice daily by every child of God whose heart is filled with the Spirit. . . . We ought to have this part of God's Word impressed upon our hearts so it will remain there and control us ever. "Thus saith the Lord: *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.*" . . . When the Lord's voice crieth so loudly and long to the land by adverse providences, the man of wisdom ought to see his name and point it out distinctly and repeatedly to others, so that all may turn to him.

Again, when the Bible plainly says that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do

*All quotations, except those from the Scriptures where references are given, are from the *Midland*, of August 18, published at Omaha, Neb., and all italics supplied.

any work" (Ex. 20:10), it is very strange that Private Cedarquist should persist in refusing to perform military duties on the first day of the week, commonly called Sunday; and that he, the editor of the *Midland*, and the President of this "Christian(?) nation" should all hold the erroneous idea that Sunday is the Sabbath.†

Then again, it is exceedingly strange that in a paper in which Sunday is spoken of as the Sabbath one would be able to find such language as is next quoted:—

The servants of God must know, obey and submit to the will of God in all things as the angels do in heaven. The moral law, as a rule of life, is original and absolute, universal and permanent. It has never been abrogated. Christ came, not to destroy, but to fulfill, not to abolish, but to establish the law. We are under this law to Christ. God reveals his will in the precepts of his Word. These must be obeyed. As the Saviour said, when the cup of sorrow was given him: "Not my will, but thine be done."

Strange it is also that a law enforcing the observance of a day which is nowhere in the Scriptures said to be the Sabbath should be called a "righteous Christian" law; and strange indeed is the idea that even the obedience of a truly righteous law should be enforced, when the Word teaches that willing service is the only kind that God accepts.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52.
J. L. HUMBERT.

The Pope as International Arbitrator.

AN important article is to be found in the *Civiltà Cattolica* on the question of international arbitration in connection with the memorial which, as a result of the Chicago congresses, has been issued by the United States Government to all the governments of the civilized world. This document prays that they will unitedly agree by mutual treaties to submit for settlement by arbitration all such international differences as shall fail of satisfactory solution by ordinary diplomatic methods. The *Civiltà* hails the step as one of extreme significance, and speaks of it, indeed, as "little less than gigantic;" by it the question of international arbitration ceases to be a mere private matter, and has become a universal question in which all the governments of the world are interested. The institution, declares the Jesuit writer, of such a high court of international justice would of itself be sufficient to immortalize our century.

MORAL LAW THE ONLY BASIS.

Coming to ways and means, the article discusses the basis on which arbitration should be built up. Mere utility would not be sufficient, would not compel the assent of nations in moments of fierce rivalry. The basis must be the higher one of moral right, which alone possesses the two indispensable qualifications of universality and invariability. Great and small, strong and weak, must all feel that they are on a precisely equal level in the eyes of the arbitrators. Public opinion, too, must come to their support, and hence no time should be lost in cultivating pop-

† It is true that it is strange that any man with the open Bible in his hand should wish to honor Sunday, or that any one should place himself in jeopardy for the sake of observing a day which God has not commanded; but so far as his fellow-men are concerned, every man has a right to his conscience, however erroneous it may be. Private Cedarquist has, so far as man is concerned, just as much right to keep Sunday as anybody else has to keep the Sabbath of the Lord.—*Errors SENTINEL.*

ular sentiment in favor of this all-important subject of permanent peace.

To the question of who is to arbitrate the *Civiltà* declares frankly that only one answer is possible. The pope must act as arbitrator; he alone possesses in his person the indispensable qualifications:

"1. His power is spiritual and, therefore, more removed from mere political considerations than that of any other monarch.

"2. The pope is habitually an old man and celibate, devoid of family ties and uninfluenced by passion.

"3. He is compelled to take as his model in the eyes of the world that divine Prince of Peace, whose representative on earth he is.

"4. Whereas the increase of their temporal estates is the great aim and object of all sovereigns, the sole glory of the pontiff consists in the open defense of truth and right.

"5. The decisions of the pope are likely to be accessible to all, even to those who do not recognize his religious domination as being those of a great moral power."

Seek for and find, if you can, concludes the writer, any man who can give higher pledges of integrity than these.—*Review of Reviews, for July.*

Where Will It End?

As we look about us and see the result of the controversy between capital and labor, the question is suggested to our minds, Where will all this end? What will be the final result of this contention if it continues? If it be true, as it certainly is, that history repeats itself, can we not see where this will end, by noticing how similar agitations have ended?

We find a striking resemblance between the Roman republic and the American Republic. The Roman constitution "was popular in form beyond all constitutions of which there is any record in history."* The fact of their being able to prosper under such a constitution was due to their power of self-control. "They were called a nation of kings, kings over their own appetites, passions, and inclinations. . . . They were free politically, because freedom meant to them, not freedom to do as they pleased, but freedom to do what was right."†

Such were the Romans formerly, but as their conquests spread, "money poured in upon them in rolling streams of gold."‡ With the money came luxury, and luxury was followed by vice. Thus we see a change coming over the morals of the Romans. They no longer did what was right, but that which would promote their own selfish interests. Vice and corruption preyed upon the very vitals of society. "The 'virtues' which they had been taught to reverence had no place among the graces of the new theology."§ The Romans, once masters of their evil tendencies and desires, were now mastered by them; and it was this loss of the power of self-control, in which lay the germ of decay of the Roman government. "Popular forms of government are possible only where individual men can govern their own lives on moral principles, and where duty is of more importance than pleasure, and justice than material expediency."||

A republic is a government of the peo-

* Froude, "Caesar," chap. 2, par. 1. † *Id.* par. 2.
‡ *Id.* par. 6. § *Id.* par. 8. || *Id.* chap. 1, par. 6.

ple, and is nothing more or less than the *individuals* who compose it, united into a body for the mutual benefit of all concerned. So above all other forms of government it is necessary that the character of those individuals remain uncorrupted. If one man has not the power of self-restraint to control himself as an individual, ten thousand such men would be equally as incapable of governing themselves as a body. So when Roman morality fell, their days of self-government were numbered.

"Money! the cry was still money!—money was the one thought from the highest senator to the poorest wretch who sold his vote in the Comitia. For money judges gave unjust decrees and jurors gave corrupt verdicts."* To obtain money justly or unjustly, legally or illegally, became the universal passion among all classes. Yet "with all his wealth there were but two things which the Roman noble could buy, political power and luxury. . . . The elections, once pure, became matters of annual bargain between himself and his supporters."†

The financial condition of the rich and poor grew farther and farther apart. "The rich were happy in the possession of all they could desire. The multitude was kept quiet by the morsels of meat which were flung to it when it threatened to be troublesome."‡ But this method of preserving peace would not long answer the purpose. The poor were inspired by the spirit of envy and jealousy. Leaders like Tiberius and Caius Gracchus arose to relieve the distressed condition of the people, but, supposing the end to justify any means, resorted to civil strife and bloodshed. "It is easy to persuade the masses that the good things of this world are unjustly divided, especially when it happens to be the exact truth."§

As the "Roman constitution had grown out of the character of the Roman people;"|| when the character of the Roman people became so corrupt that they no longer had the power of self-control, their republican form of government was at an end.

Now, if the fall of Roman morality resulted in the fall of the Roman republic; and if like causes produce like results; what is to hinder the same result following the same condition of affairs existing in the United States to-day? Is human nature any different to-day from what it was in the days of the Roman republic? If it is not, can we not look for the same results to-day that we see in the history of Rome?

As it was in the days of Rome, so we see it to-day. To obtain money, and thereby indulge in luxury, is the ambition of all classes in our country. For money men will sell their hope of eternal life. Money is the channel through which corruption has crept and is creeping into our Government. The truthfulness of the words of Paul was never more perfectly demonstrated than it is to-day: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. 6:9, 10. The rich, not satisfied with what they have already gained, in many cases, by defrauding the laboring men, are combining to grind him lower and lower. While

* *Id.* chap. 2, par. 8. † *Id.* par. 7. ‡ *Id.* par. 9.
§ *Id.* § *Id.* par. 1.

millionaires with their marble palaces are revelling in wealth and luxury, thousands of their fellow-beings are groveling in poverty, scarcely able to keep soul and body together. On the one hand, capitalists demand legislation to make them richer, while on the other, the workingmen "demand free rations first, and profitable work a little later." And who is to say which of these classes are most justly entitled to their claims?

Capital is combining against labor, and labor is combining against capital. The recent outbursts are but mutterings of the coming storm that will soon break upon our nation. How can it be otherwise when corruption is permeating our nation through and through? "Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Jurors are perverted, bribed, deluded. . . . Drunkenness and revelry, passion, envy, dishonesty of every sort are represented among those who administer the laws. 'Justice standeth afar off; for truth is fallen in the street and equity cannot enter.'"

Modern religionists, seeing the deplorable condition of society, are aware that, unless something is soon done, grievous results must follow. Sad it is that, while trying to correct the error, they do not profit by the experience of Rome, but undertake to bring about the desired end by uniting the Church with the State,—the very thing that led to the final overthrow of Rome. So instead of helping matters they make them worse. The cause of the present condition of things is the low grade of morality. Hence the only way to remedy it is to raise the moral standard. But while endeavoring to promote morality, they undermine their work by taking away the very foundation upon which true morality stands. "Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated. . . . Those who teach the people to lightly regard the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. . . . Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world." †

And will the affairs of our country get any better? Will the individuals composing our nation turn from their downward course and help build up the Government? God's Word answers: "No!" "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. It being the case, that men will grow more corrupt, just as surely as the corruptions of the Roman people caused the fall of the Roman government; the corruptions of the American people will cause the fall of the American Republic. H. F. KETRING.

Lafayette, born a Romanist, and knowing well the nature of Romanism and its antipathy to liberty, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy.—*Denver American*, Aug. 25.

The Sabbath and the Sunday in the Church Councils.

CERTAIN writers assert that the early Church, through its councils, set the Sabbath aside and put the Sunday in its place. We have taken pains to gather the essential facts on this point, and herewith submit them to our readers. The nature of this department, "The Councils," is fairly set forth in the following:—

It is not till after the middle of the second century that we find the example of Jerusalem followed, and councils called to solve questions that threatened the unity and well-being of the Christian Church and community. The earliest councils, historically attested, are those convened in Asia Minor against the Montanists; though it is by no means unlikely that at a much earlier period the Christian Greeks gave scope, in ecclesiastical affairs, to their instinct for organization, for taking common action in regard to matters affecting the public good. Near the end of the second century again varying views as to the celebration of Easter led to councils in Palestine, at Rome, in Pontus, Gaul, Mesopotamia, and at Ephesus. These councils were all specially called to consider particular questions. But before the middle of the third century it seems that in Asia Minor, at least, the councils or synods had become a standing institution and met yearly. About the same time we find councils in the Latin Church of North Africa. Before the end of this century there were councils meeting regularly in almost every province in Christendom, from Spain and Gaul to Arabia and Mesopotamia, and by extension and further organization, there was soon formed a system of mutually correspondent synods that gave to the church the aspect of a federative republic.—*Encyclopædia Britannica*, Vol. VI., p. 453, 9th edition.

According to the popular belief, one would naturally expect to find much concerning Sunday in the records of these councils. We have made careful examination of their history previous to the middle of the fifth century, and give below every reference to Sunday or its observance. It will be seen that the "Easter" question is the prominent cause for the few references which are made. The period covered by these investigations includes the first two "Ecumenical" or general councils, and not less than eighty local and provincial ones. They cover the time to 429 A. D. There were no rules concerning Sunday as a Sabbath. The references to it are of an incidental character rather than of a systematic consideration. The Synod of Elvira, Spain, 305 or 306 A. D. Canon 21, decrees that if one be staying in a city, and shall be absent from church on three Sundays, he shall be deprived of the communion for a "little time." We have given the earliest date for this council, although there are strong reasons in favor of a later one, and the exact date is not known. History Church Council 3, Hefele, Vol. I., p. 145, Edinburgh, 1872.

The 11th Canon of the Council of Sardica (343-347 A. D.), makes reference to the above action, as follows:—

Remember that our fathers have already directed that a layman who is staying in a town, and does not appear at divine service (*celebrasset conventum*), for three Sundays, shall be excommunicated; and if this is ordered with regard to the laity, no bishop can be allowed to absent himself for a longer time from his church, or leave the people entrusted to him, except from necessity, or for some urgent business.

The penalty of "excommunication" was added to many other acts besides staying from service for three weeks. In the collection of canons attributed to the "Fourth Synod of Carthage," which collection was evidently compiled during the sixth century, we find the following decrees:—

24. Whoever leaves the church during the sermon of the priest shall be excommunicated.

88. He who neglects divine service on festivals, and goes instead to the theatre, shall be excommunicated.

In the fifth "Carthaginian Synod" (fifth century), Canon 5th declares:—

On Sundays and feast-days no plays may be performed.

It will thus be seen that the act of "excommunication" was not ordered because Sunday stood above the other festivals in sacredness, but rather that this was a common punishment. Indeed it is attached to an almost endless catalogue of acts and omissions.

At the Council of Nice, the first Ecumenical Council, 325 A. D., there was much discussion concerning the time of holding what is now called the Easter festival. In that discussion the Sunday is referred to several times as the time for the specific Easter celebration. But the reference throws no light upon the character of the Sunday, *per se*. The 20th Canon of the council is as follows:—

As some kneel on the Lord's day, and on the days of Pentecost, the holy synod has decided that, for the observance of a general rule, all shall offer their prayers to God standing.

The Synod of Laodicea—343-381 A. D.—furnishes an oft-quoted decree, as follows:—

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be cut shut from Christ.

The 16th Canon of the same council shows that this restriction could have applied to only a part of the Sabbath, for it shows that it was a day of public religious service like Sunday. It is as follows:—

On Saturday [Sabbath] the gospels and other portions of the Scriptures shall be read aloud.

Helefe says of Canon 16:—

Neander remarks that this canon is open to two interpretations. It may mean that on Saturday, as on Sunday, the Holy Scriptures shall be read aloud in the church, and therefore, solemn public service shall be held; and Canon 49, is in favor of this interpretation. It was also the custom in many provinces of the ancient church to observe Saturday as the feast of the creation.

Canon 49 reads as follows:—

During Lent, the bread shall not be offered, except on Saturday and Sunday.

Canon 51 says:—

During Lent no feast of the martyrs shall be celebrated, but the holy martyrs shall be commemorated on the Saturdays and Sundays of Lent.

To this canon Helefe adds:—

For the obvious reason that on these days there was full and solemn service.

The English translation of Helefe has incorrectly used Saturday for the "Sabbath," in the foregoing paragraphs.

The foregoing extracts constitute the testimony of the councils, local and general, down to the close of the first quarter of the fifth century. They show: (a) That little attention was paid to the Sunday question by the councils, aside from its relation to the contest relative to the time of observing Easter. (b) These extracts show that the Sunday had no pre-eminence in point of sacredness over the Sabbath, or over other festivals. Indeed, the order not to rest on the Sabbath indicates that the custom of abstaining from labor on that day still continued in force, and that cessation from labor on Sunday was not yet an established custom. These facts relative to what was said by the councils, show that after the time of Constantine the civil law was the stronghold of the Sunday. Its gradual elevation into the place of the Sabbath resulted from the seeds of paganism from which legislation began, and not from the religious experiences of the church.—*The Evangel and Sabbath Outlook*.

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.]

Modern Religious Persecution.

A STRANGE story of religious persecution comes from Tennessee. Were not the alleged facts as stated apparently well authenticated, the occurrence would seem well-nigh incredible. . . . That any State in the American Union should inflict penalties for the exercise of inoffensive religious belief is inconsistent with its part in the lofty life and light which should be the portion of a free, self-governing people. It is to be hoped that the publicity of this event will lead to a revulsion against the injustice of laws which make such persecution possible, and that legal reforms will be instituted that will ultimately prevent the perpetration of such outrages under the guise of the law. No mediæval religious(?) relics are now needed.—*The Progress, Minneapolis, Minn.*

Incensed the Catholics.

WASHINGTON, Aug. 21.—Some days ago dispatches from Mexico announced that Rev. H. R. Moseley, a Baptist minister, had been imprisoned at Santillo as the result of publishing a pamphlet entitled, "Three Centuries of Romanism in Mexico." As the Mexicans, who profess any faith, are generally Catholics, this publication caused a great excitement in the country, and it is probable the reverend missionary was arrested by the authorities to preserve him from harm quite as much as to punish him. At any rate they made no objections when United States Consul Donnelly requested his release, and the Consul-General notified the State Department by telegraph that he had escorted the minister safely across the borders.—*San Francisco Examiner, Aug. 22.*

Not a Desecration of Sunday.

The Populist leaders arrested at Indianapolis for holding a political meeting last Sunday were released yesterday, as the prosecution could not make out a case of Sunday violation against them. In all probability that was a false pretense, and the real motive of the arrest was to embarrass them in their missionary work. There is nothing which would aid it more effectively. They know that, and court martyrdom. And in that they do not differ from the leaders of any other party, past or present, which thinks its mission is to change the world in a day, and by methods reserved for it alone. If it was not false pretense it was plain stupidity, such as has been exemplified in this neighborhood in a similar way lately. But everything is grist that comes to the Populist mill, and they will profit by their sufferings, real or alleged. Give them a free field and they will wear themselves out with their own vehemence. Make martyrs of them and they will thrive.—*Pittsburg Times, Aug. 14, 1894.*

A Nun's Liberty.

BUFFALO, N. Y., August 24.—Sister Mary Benedict left the Convent of the Good Shepherd to-day for the first time in six years. The Mother Superior of the order brought her into the superior court upon a writ of *habeas corpus*, made on the affidavit of Mrs. Louise Huppchen, who

alleges that her daughter, who is known as Sister Mary Benedict, is restrained there against her will. The girl entered the order in 1888. It is one of the close convents of the Roman Catholic Church, and the inmates are not permitted to see their relatives or to have any communication with the outside world.

Sister Mary showed no desire in court to-day to rejoin her parents. No testimony was taken, as the nuns were not represented by counsel, and the case was put over until September 4. In the meantime the girl will remain in the convent. The application for her release is made on the ground that her parents are poor and very old and are entitled to the assistance of their child and the comfort of her society. It is charged that the nuns have exercised a moral restraint over her by representing to her that she will be forever damned if she violates the vows taken when she entered the society.—*Cincinnati Enquirer, Aug. 25.*

A Rare Relic.

An original link and fac-simile of the chain which bound St. Peter were recently placed in their final depository in St Mary's Cathedral, Burlington, Vt., in the presence of a distinguished congregation. Many archbishops and bishops were present in the sanctuary, and in the body of the church were seated a score or so of men prominent in national affairs, many of whom were non-Catholic.

In the morning Archbishop Corrigan officiated at Pontifical Mass.—*Catholic Times, Aug. 25.*

They Want Sunday Laws.

An open meeting of the National Barbers' Association was held last night at 49 West Diamond Street, Allegheny. There was a small attendance, but those who came were as earnestly exhorted to join the union as if their number had been larger. It was explained that this winter the bosses will try to have the Sunday law repealed, so far as the barbers are affected. The workmen want to fight this move and hope to be able to defeat it.—*Pittsburg Times, Aug. 15, 1894.*

Pope and the Republic.

PARIS, Aug. 23.—The pope has written a letter to M. Turquet, formerly Under Secretary of State, confirming papal adhesion to the French republic.—*San Francisco Examiner.*

The New York *Herald's* correspondent in Leon, Nicaragua, sends word that the clergy there proclaimed from the pulpit the excommunication of the editor of the liberal newspaper, "1893," and forbade Catholics to read it. Several priests have been arrested in consequence, and will be expelled from the country. Great excitement prevails.—*Catholic Times, Aug. 25.*

Dennis Ryan, the papist postmaster at Footville, Wis., who refused to let copies of Mr. Linton's speech be circulated to those to whom they were addressed at that place, has signified his intention of sticking to the position taken by him no matter who gives orders to the contrary.—*Denver American, Aug. 25.*

It costs five dollars to cross the streets of Montreal when a Roman Catholic procession claims the right of way. In the same city a Protestant procession is an impossibility. This rather suggests a doubt regarding the claim that Quebec is the home of toleration.—*Toronto Mail, Aug. 27.*

A World-wide Principle.

ONE of the acts passed by Congress at its recent session and signed by the President, reads as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Commissioners of the District of Columbia are hereby authorized and instructed, on the petition of the president and directors of Gonzaga College, the owners of all the property fronting on that part or portion of an alley twenty and seventeen one-hundredths feet wide, and running east and west through square six hundred and twenty-two, for a distance of five hundred and sixty and seventy-five one-hundredths feet, beginning at and running west from west line of North Capitol street about equidistant between I and K streets northwest and extending to the west boundary line of the property of the said president and directors of Gonzaga College in said square to declare said part or portion of said alley to be closed, and the title therein is hereby declared to be vested in the president and directors of Gonzaga College.

Approved, June 19, 1894.

The land thus donated to a Roman Catholic institution is said to be valued at \$27,500. Other Catholic institutions in Washington received appropriations in various sums:—

For the Washington Hospital for Foundlings, for final aid toward maintenance, six thousand dollars.

For the Church Orphanage Association of St. John's Parish, maintenance, one thousand eight hundred dollars.

For the German Orphan Asylum, maintenance, one thousand eight hundred dollars.

For the National Association for the Relief of Destitute Colored Women and Children, maintenance, including its care of colored foundlings, nine thousand nine hundred dollars.

For St. Anne's Infant Asylum, maintenance, five thousand four hundred dollars.

For St. Joseph's Asylum, maintenance, one thousand eight hundred dollars.

For the Association for Works of Mercy, maintenance, one thousand eight hundred dollars.

For House of Good Shepherd, maintenance, two thousand seven hundred dollars.

For the Industrial Home School, maintenance, nine thousand nine hundred dollars.

For St. Rose's Industrial School, maintenance, four thousand five hundred dollars.

A Government institution, "the Board of Children's Guardians," got only \$17,000, instead of \$50,750, as proposed by the committee.

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

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NEW YORK, SEPTEMBER 13, 1894.

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

THE article on "Saint Worship," on page 282, will be a revelation to many. So-called Protestantism has become so indifferent to the errors of Romanism that it has largely lost sight of them, so that thousands of people are ignorant of what Roman Catholicism really is. A careful reading of the article referred to will reveal the fact that instead of being Christian, Romanism is essentially pagan, and that its invocation of saints, instead of honoring the Creator, is as verily idolatry as is the ancestral worship of the Chinese.

WE introduce this week a new feature into the SENTINEL, namely, a department of "Significant Paragraphs" without note or comment, and without expressed approval or dissent. The intelligent reader will have no difficulty in supplying his own comments and this he can do at any length, while we are necessarily limited by our space. We believe that this will be an interesting feature of the paper, and we invite our readers to assist in making it so by sending us pertinent facts and opinions on live topics bearing upon religious liberty. To be of any value the name and date of papers from which clippings are made must be given in every instance.

A READER in Wisconsin sends a postal card containing the following, which we reproduce for the sake of others who may also have noted the error:—

In an article on "Papal Infallibility," on page 268, center column, issue of August 30, is a reference to Luke 29:25. Where will I find it? Tell in first issue after receiving this.

The error is of course one that should not have occurred, especially as the book of Luke has but twenty-four chapters; yet as the subject of the text is given, probably most who noticed it have been able to locate the scripture referred to either by their knowledge of the Bible or by the use of a concordance. Nevertheless for the convenience of those who, like our correspondent, have not been able to do so, we give the proper reference, namely, Luke 22:25.

THAT octopus, the Roman Catholic Church, is fastening its tentacles even upon heathen China. The *Monitor*, a Catholic paper published in San Francisco, boasts that "another indication of the importance to which the Church has attained in China is the appointment of a Catholic bishop to be a mandarin of the third class. This bishop is the Right Rev. Mgr. Auger, Bishop of Telepte, Vicar-

Apostolic of Southern Chantong. He is now one of the officials of the Chinese empire, and is held in the highest esteem by all classes."

But it is not the political influence or even supremacy of Rome that is most to be feared. It is her soul-destroying doctrines which should be shunned, for they "drown" souls "in perdition," while civil authorities can, at the worst, only enslave men's bodies and destroy their lives.

THOSE who read carefully the article on the first page of this paper will wonder how anybody could have been deceived by the papal platitudes about going forward bearing in one hand the popish bible and in the other an emasculated and distorted constitution; the one falsely labeled "The Book of Christian Truth," the other "The Constitution of the United States." It is not so strange, however, that under the magnetism of a gifted orator, an audience largely in sympathy with the speaker should be moved by his eloquent words rather than by sound reason; but it is more than passing strange that such a paper as the *Independent*, of this city, should, months after the utterance of such a sentiment, quote it in cold type as though Mgr. Satolli had really meant the Bible as it is, and the Constitution of the United States as it reads. And yet this is done in an article in the *Independent*, of August 16. It is true that it is not an editorial utterance, but it appears in the paper without dissent, and is evidently approved. But let no true Protestant be deceived by such Jesuitical utterances. Rome curses alike the Protestants' Book of sacred truth and the patriot's copy of the Constitution of the United States. Read the article referred to in this paper, and then when Rome asks for applause, Keep your seat.

WE have said before that these Saturday-Sabbath people are the worst enemies of the Lord's day we have to contend with in our effort to secure a quiet Sabbath; it looks from this that they are the worst enemies the State has to contend with in its battle with anarchy.—*Christian Statesman*, Sept. 1, 1894.

This is just what "these Saturday-Sabbath people" have expected for forty years. We have all that time known from the Scriptures of Truth that those who were loyal to God's Government would be denounced as enemies of civil government. The following quotation from "Great Controversy," page 409, proves that we have been looking for just this thing:—

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing *anarchy* and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the Government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as or-

dained of God. In legislative hall and courts of justice, commandment-keepers will be censured and misrepresented. A false coloring will be given to their words; the worst possible construction will be put upon their motives.

But Adventists are not the enemies of civil order; and to all such accusations, whether from pulpit or press, they reply in the words of Elijah to the wicked Ahab: We "have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed" the man of sin by observing his false Sabbath.

A TELEGRAM from Pittsburg, Pa., states that the Grand Army encampment is to be made the occasion for beginning an agitation, designed to be national in its extent, for the training in military science of all the schoolboys in the country. A special committee was appointed at a recent meeting of the advisory council of the patriotic orders in Allegheny County, which is planning to place the subject before the encampment. It is proposed to get a law passed by Congress binding the United States to furnish its military tactics and supply drill sergeants to all States that enact laws for their introduction into their schools. Teachers are to be required to learn the tactics. Petitions are to be generally circulated here during the encampment, addressed to Congress, and their circulation will be kept up afterward. There will be an endeavor made to have the Pennsylvania legislature pass favorable laws this winter. It is contended that the plan would give the United States the finest citizen soldiery in the world.

In his "Sunday Reform Leaflets" for September, Rev. Edward Thomson, LL. D., says of the Sunday movement:—

There is no compelling men to be religious or supporting State church, no Puritanical bigotry. The Jew, or Mohammedan, or pagan simply must not make a boisterous demonstration, such as the parade on Sunday. Why?—Because the vast majority of the people see fit to worship on that day. The Jew, or Mohammedan, or pagan must not keep open shop that day. Why?—Because the people have decreed a rest-day from labor once a week to help humanity, and that is the day.

And in order that people may not be disturbed, and in order that they may rest, everybody else must rest likewise! Even the Tennessee and Maryland farmers must not do any work, however quiet, or in however retired a place! And why? Let the courts of Tennessee answer,—Because it is "immoral and of pernicious effect." And this is the much vaunted "civil Sunday," the greatest fraud of the century.

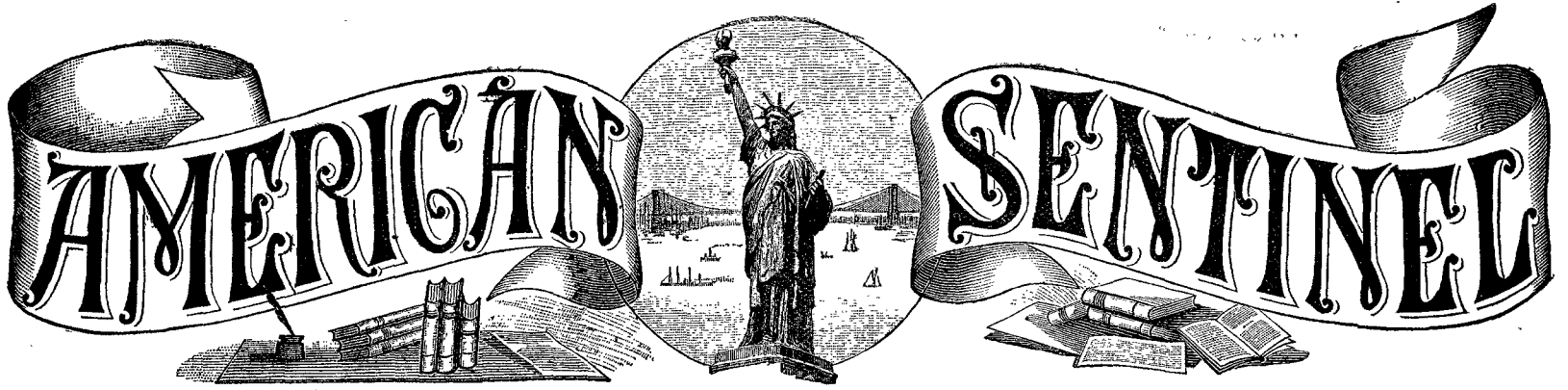
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A. F. BALLENGER, } ASSISTANT EDITOR.

ON the eighth of December the Roman Catholic Church celebrates the "Immaculate Conception" of Mary the mother of Jesus.

THE dogmatic term "immaculate conception," signifies that Mary was not "shapen in iniquity" and conceived in sin like the rest of humanity (Ps. 51:5); and this dogma logically followed the one, previously proclaimed, that Mary never committed a sin; notwithstanding the declaration of God that "all have sinned."

THIS unscriptural doctrine, which was "infallibly" proclaimed by Pope Pius IX. in 1854, is but one of a series of dogmatic decisions, covering many centuries, by which the mother of our Lord has been transformed into a goddess, crowned "Queen of the whole universe"* and "seated on the right hand of Jesus," "to fill the first place after God in heaven and on earth."†

THE papal discussion of the question of "immaculate conception," which was "infallibly" settled by Pope Pius IX. in 1854, was carried on for centuries between two powerful Roman Catholic societies, the Franciscans who violently favored it, and the Dominicans who violently opposed it. So furious and bitter was the contention that Pope Sextus IV. published a bull in 1483, threatening to send both parties to hell if they did not stop calling one another heretics. At length the Jesuits took sides with the Franciscans and secured the papal decision of 1854.

THE opponents of the doctrine, besides declaring it to be unscriptural, asserted that it was absurd, and said, "On the same principle you would be obliged to

hold that the conception of her ancestors in an ascending line was also a holy one, since otherwise she could not have descended from them worthily."‡ The logic of this objection is apparent, and unless met it would necessitate the "immaculate conception" of Mary's whole pedigree, which would include David, who, speaking for the race as well as for himself, says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

IN order to head off this fatal logic, some one who was born in sin, must later rise above this condition, be freed from human sinful flesh, after which, from these superhuman bodies, could be born "immaculate," or sinless flesh.

ROMAN CATHOLIC tradition, which, according to the teaching of the church, is declared to be "more clear and safe"§ than the Bible, says that Joachim and Anne were the parents of Mary the mother of Jesus.¶ And it is by them, we are told, that the great feat of lifting the ancestry of Mary from sinful flesh to sinless flesh was accomplished.

OF these traditional parents of Mary it is stated that "they showed themselves always so perfect in their whole conduct, that one need not marvel that from such perfection should come forth the one whose luster is as the mirror of all goodness in ages past and to come."*

BUT "St. Anne" and "St. Joachim" were not born sinless; how then was this perfection attained? Let the cardinal-indorsed work ask the same question and answer it: "By what gradation of virtues and perfection did she [St. Anne] raise herself to make this thing possible? Let us remember what Mary was from the first instant of her creation, and we shall then be able to form an idea of what must have been her mother. Must not the stem be worthy of the flower, and the vase worthy of the perfume it contains? On leaving the hands of God, still under the

action of his creating breath, the soul of Mary was joined to a most pure body, forever virginal and immaculate like itself."† "However holy Joachim and Anne were at the time of their marriage, they were not yet sufficiently so to give such a daughter as Mary to the world. By multiplying their fasts, their alms, through so many long years in order to obtain this grace from God's goodness, they made rapid progress in perfection and in the love of God, and at length arrived at that degree of purity and holiness desired by the Holy Ghost."‡ "Thus mortification and sacrifice had done their work in St. Anne and St. Joachim, purifying, refining, and not leaving in them even the shadow of defilement. God could take of that presanctified earth to create his well-beloved daughter,"§ "who, after God, sees none superior or equal to herself, either in holiness, in glory, or in power,"|| "purer than the angels, holier than the archangels."*

BUT why all these theological disputes, and furious contentions, and papal bulls of anathema, and infallible decisions in the Roman Catholic Church, concerning the "immaculate conception" of Mary and immaculate purity of St. Anne and St. Joachim? It was to "sanctify the royal blood whence our Saviour was to be born."† Mary was declared sinless because the blood transmitted "to Mary, was to form the Divine Flesh."‡ "St. Anne and St. Joachim" are represented as making themselves immaculate because "the blood of Joachim and Anne, passing through the most pure heart of Mary, was to become the blood of Jesus."§

AFTER the storm of contention is over and the Franciscans and Jesuits have won, and the thunder of the Vatican finished the creation of a saviour, what do we behold? We see a saviour whose blood was "purified" by "mortification and sacrifice" of his grandparents, and whose "divine flesh" was "formed" by blood "made" "purer than the angels, holier than the archangels" through his "grandmother" and grandfather's "mul-

* "Manual of Devotion to Good St. Anne, by a Redemptorist Father." General Printing Office, A. Coté & Co., 1891. Imprimatur E. A. Cardinal Taschereau, Archbishop of Quebec. Page 283.

† Id. p. 372.

‡ "Encyclopædia Britannica," art. "Immaculate Conception."

§ "Catholic Belief," p. 45.

|| "Manual of Devotion to Good St. Anne," p. 5.

* Id. p. 110.

† Id. p. 119.

‡ Id. p. 158.

§ Id. p. 102.

|| Id. p. 71.

* Id. p. 72.

† Id. p. 150.

‡ Id. p. 153.

§ Id. p. 153.

tiplying their fasts, their alms," and "good works."

OH how this frustrates the grace of God! "For by grace are ye saved through *faith*; and that *not of yourselves*: it is the gift of God. *Not of works*, lest any man should boast. For we are *his workmanship, created in Christ Jesus* unto good works."|| Instead of creating Christ Jesus by mortification and sacrifice, by multiplying fasts, and good works the Christian is created *in Christ Jesus* unto good works. Instead of *saving* our Saviour by our works we are *saved* by our Saviour from our works. Instead of his being the workmanship of our work, "we are *his* workmanship, created in Christ Jesus, unto good works."

AGAIN this antichristian saviour is represented as clothed, not with the sinful flesh of Abraham, but with "divine flesh," "purer than the angels and holier than the archangels." The papal saviour is therefore so high above man, who is "shapen in iniquity" and clothed with sinful flesh that it takes a ladder, reaching from earth to heaven, to touch him. He is so far removed from fallen men that it requires a bridge to span the abyss which separates him from his saviour. This is not only the logical deduction from the doctrine of the "immaculate conception" of Mary and the "immaculate" lives of St. Anne and St. Joachim, but it is the admitted doctrine and daily practice of the Roman Catholic Church. Here it is:—

She [Anne] is the Mother of her who is purer than the Angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the Cherubims, more inflamed with divine love than the Seraphims. She is the Mother of her who is called and who is the eldest Daughter of the Father, the true Mother of the Son, the Spouse of the Holy Ghost. She is the Mother of her who is "full of grace," of her who has bestowed, and still bestows, ransom on the captive, strength to the weak, sight to the blind, consolation to the afflicted, hope to the desponding, an overflow of joy to the Angels, human flesh to the Divine Word, a Worshiper worthy of His greatness to the Eternal Father, a temple worthy of His holiness to the Holy Ghost. Anne is the Mother of her who is the ladder to heaven, the anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated us from him.*

Away with your Mary "ladder" and immaculate "bridge!" Jesus Christ is the ladder and its lowermost round reaches as low as the lowest sinner. In order that he might reach sinful men, "verily he took not on him the nature of angels; but he took on him the seed of Abraham."† "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same."‡ What! part of man's sinful flesh? Yea, verily. "For what the law could not do, in that it was weak through the flesh, God sending his own Son, *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh*."§ "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in *all* points tempted *like* as we are, yet *without* sin. Let us therefore come boldly to the throne of grace [without the papal ladder] that we may obtain mercy and find grace to help in time of need."||

AND now Pope Leo XIII. has the hardi-

|| Eph. 2: 8, 9, 10.

* "Good St. Anne," pp. 72, 73.

† Heb. 2: 16.

‡ Heb. 2: 14.

§ Rom. 8: 3.

|| Heb. 4: 15, 16.

hood to invite us away from this Saviour who is so close to us that he dwells in us and condemns sin in our sinful flesh as he condemned sin in the sinful flesh which he inherited from his mother Mary,—he calls us away from this Saviour to a saviour who was born from "immaculate" flesh, "purer than the angels, holier than the archangels," and who, therefore, cannot be touched with the feelings of our infirmities, and must be touched with a "ladder." He calls us to a saviour so widely separated from us that there must be a "bridge" constructed to span the chasm. And he asks us to trust our eternal life to this human structure, whose spans are made of "fasts," and "mortifications," and "good works." And besides inviting us to trust our salvation to this phantom "bridge," he demands toll for the passage of our soul at every span of its almost limitless length; while our Saviour, "without money and without price," "freely," reaches over the battlements of heaven and, while holding fast to the throne of the Infinite with the arm of omnipotence, encircles us with his long human arm, that arm that is "not shortened that it cannot save," and presses us lovingly to that bosom that is "touched with the feeling of our infirmities."

And now instead of accepting the invitation of Pope Leo XIII. we, on the contrary, invite, with the words of our Saviour, him and all his deluded followers who are trusting for salvation to human ladders and bridges, and all others who know not our Lord: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

"St. Anne" vs. the Saviour.

MORE quotations are printed below from the Roman Catholic work, "Manual of Devotion to Good St. Anne." Fearing that the reader may doubt the genuineness of the quotations we repeat that the book contains the indorsement of "E. A. Card. Taschereau, Archbishop of Quebec," and is published by "General Printing Office, A. Coté & Co., Quebec," and can be secured by addressing the publishers. Price 50 cents. The quotations are followed, as in last week's article, by scriptural comments. We have italicized some of the most prominent features in the couplets, but were all the points emphasized the larger portion of the matter would appear in italics.

To our Roman Catholic readers we say that the matter is not published for the purpose of ridiculing Catholics nor Catholic doctrines, but from love for the souls of Roman Catholics for whom Christ died; and with the hope of exalting in their minds the Lord Jesus Christ to the place he occupies by the will and word of God, which place, by the teaching of this book, is given to "St. Anne."

"O Good Jesus, be compassionate to the faithful servants of thy grandmother St. Anne, show then thy mercy, and for love of her extend to them a helping hand in

* Matt. 11: 28, 29, 30.

all their necessities. O Mary, Mother of God, vouchsafe always to protect those who pay homage to thy blessed mother and serve her with a devout heart." P. 362.

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak to thee. But he answered and said unto him that told him, *Who is my mother?* and who are my brethren? And he stretched forth his hand toward his disciples, and said, *Behold my mother and my brethren!* For *whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and my mother.*" Matt. 12:47-50

"O WISE and potent Mother, who hast so much power and merit before God and who reignest in glory with the Queen of Paradise, thy blessed Daughter Mary, never let thy heart forget my needs. I am indeed thy unworthy servant, but I treasure in my soul the thought that my devotedness to serve thee will be the pledge of my salvation." Pp. 364, 365.

"Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb? Yea they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Isa. 49:15, 16. "Then said Jesus unto him, Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God and *him only shalt thou serve.*" Matt. 4:10. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," not through St. Anne.

"O SWEET advocate, present thyself for me before the throne of divine Majesty that by thy mediation I may obtain pardon of the evil I have done, strength henceforth to overcome my passions, and grace to spend all my days in good works." P. 365.

"No man cometh to the Father, but by me." John 14:6. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

"BLESSED was the womb that bore thee, O Mary! Blessed was she who had the happiness of carrying thee in her arms and watching over thy slumbers! P. 65.

"And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, *blessed are they that hear the word of God, and keep it.*" Luke 11: 27, 28.

"HAIL, blessed Root, whence sprang the beautiful flower and delicious fruit which have consoled and rejoiced both heaven and earth. Even the *most hardened souls* obtain grace and pardon when they invoke thee with confidence, the saddest hearts are consoled by thee, if they have recourse to thee in their sorrow." P. 369.

"Come now let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "And I will give them, one heart, and I will put a new spirit within you; and I [not "St. Anne"] will take the stony heart out of their flesh, and will give them a heart of flesh." Ezek.

11:19. "Surely he [not "St. Anne"] hath borne our griefs and carried our sorrows." Isa. 53:4. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, [not to "St. Anne"], that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

"HOLY Mother St. Anne, by that great power which God hath given unto thee, show thyself my mother, my consoler and my advocate, *reconcile* me to God whom I have so deeply offended." P. 370.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son [not by "Mother St. Anne"], much more, being reconciled, we shall be saved by his life." Rom. 5:8-10.

"HOLY Mother St. Anne, by that great power which God has given unto thee, console me in my trials." P. 370.

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 1 Cor. 1:5. "Now our Lord Jesus Christ himself [not "St. Anne"], and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. 2:16, 17.

"STRENGTHEN me in all my combats; aid me in my day of need." P. 370.

"I can do all things through Christ which strengtheneth me." Phil. 4:13. "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3.

"AID me in my day of need." P. 370.

"Let us therefore come boldly unto the throne of grace [not to "Mother Anne"], that we may obtain mercy, and find help in time of need." Heb. 4:16.

"DELIVER me from all danger." P. 370.

"Call upon me [not on "St. Anne"] in the day of trouble: *I will deliver* thee and thou shalt glorify me" [not "Grandmother Anne"]. Ps. 50:15.

"HELP me at the hour of death and open to me the doors of Paradise. Amen." P. 370.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou [not "St. Anne"] art with me; thy rod and thy staff they comfort me." Ps. 23:4. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved." John 10:7-9.

"HOLY Mother Anne, make peace for me with my Lord and my God whom I have offended." P. 376.

"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," not through "St. Anne." Rom. 5:1.

"MY heart, alas, my inclinations and my will are attached to vanity, to the world and to sensuality. This great love which God bears toward me, the many benefits he has bestowed upon me, neither touch, nor rouse me from my guilty sloth. [God's infinite power and love being too weak(?) the Romanist has recourse to "St. Anne."] Good St. Anne, change these unholy dispositions." Pp. 379, 380.

"Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. "I, if I be lifted up from the earth, I will draw all men unto me." John 12:32.

"MY dear Mother St. Anne, I have unbounded confidence in thy prayers; I place in thy blessed hands my soul, my body, and all my hopes, both in this world and in the world to come." P. 383.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3-5. "Should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19 (R. V.) "Mother Anne," if such a person ever lived, is dead, but the Lord Jesus Christ "ever liveth" to make intercession for us. Heb. 7:25.

"HONOR," "Praise, thanksgiving, glory, and love to my powerful and beloved St. Anne!" "forever." Pp. 104, 325, 392.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:11-13.

"Two Solid Grounds for Sunday Rest."

UNDER the foregoing heading, *Sunday Reform Leaflets*, for September, has the following:—

There are two solid grounds on which Sunday laws rest: one, the right of the prevailing religion of the country (be it Jewish, Christian, or Pagan) to have its day of worship free from disturbance; and the other, the right of every man to an equal share in a rest-day from toil.

As regards the first, if this were a Jewish country, the Jewish worship on Saturday should be peculiarly protected from molestation. If it were a Mohammedan country, Friday should be in a like manner protected. This is simple common sense applied to things as they are, and no action of doctrinaire theory. Where there is a conflict of sacred days, as among Jew, Christian, and Mohammedan, all can not be protected, and hence the majority must determine the question. This certainly distinguishes the sacred day, but does no harm to those who do not count it sacred. It only obliges them to be courteous. The inequality in the matter is only such as in some things must obtain among the freest people.

As regards the second ground: physiologists, physicians, staticians, and sensible observers in general, have agreed that man's body and mind need a complete rest at an interval of about seven days. But man will not take that rest from labor unless he is obliged by law to do so. His greed for gain will make him ruin health in his own case, or (worse still) make him force his employés to ruin theirs by continuous

work. The law, therefore, must make and enforce a rest-day. But what day shall it take? Again common sense says: "Take the day which the majority of the community, from religious reasons, already regard as a rest-day." So the civil law, providing for man's physical well-being, appoints and enforces a rest-day from labor, which is the same day on which all the Christian community worship, and in which the civil law, for other reasons, protects them in worshipping.

That it is not the purpose of Sunday laws, to keep the "day of worship free from disturbance," is evident from such statutes themselves. There is not a Sunday law in any State in the Union which clearly makes this discrimination. Illinois makes the nearest approach to it. But even in that State work is not prohibited alone in public places and near churches, nor are the more noisy kinds of work interdicted and the more quiet kinds permitted, as would necessarily be the case if the design of the law was to prevent disturbance; but even there the line is drawn, as it is almost universally, between "worldly employments" and "works of necessity and charity;" the former are prohibited, the latter are permitted. Moreover, the courts of the various States, in enforcing Sunday statutes, do not inquire whether anybody was disturbed or not, but only was secular work done, the same not being a work of "necessity or charity."

Certainly, the farmer plowing in his own field on Sunday, even if close to a church, could cause no disturbance to any one, other than a mental annoyance. It is true that in other countries such "disturbance" is prohibited; and so in Spain everybody is required to stand with uncovered head while a religious procession is passing; but certainly the founders of this Government contemplated nothing of that sort. Of course it is a great mental annoyance to the Spanish papist to see a Protestant stand with covered head while the Host (the consecrated wafer) is borne along the street; but should the law require the Protestant to remove his hat for that reason?—Certainly not; and no more should it require that the whole community respect Sunday because even a majority in the community are mentally annoyed at any disrespect to the day, in its sacred character.

"As regards the second ground," it is no better than the first. Even granting, for sake of the argument, all that is claimed in regard to the need of stated rest (but it is not granted), the State would not be justified in requiring all to rest at the same time. Probably a very large majority of the people of this country have employment which, in a measure, renders them independent of others in the matter of when they shall work. Thousands do rest on the seventh day, "according to the commandment," and others might do so if they would. But in a number of States even those who have rested on the seventh day are required, under penalty of fine and imprisonment, to rest also on Sunday. Thus Mr. Capps, lying in a Tennessee jail, rested regularly on the Sabbath; this certainly met fully all the supposed requirements of his physical nature. Yet under a "civil" statute, existing, as *Sunday Reform Leaflets* would have us believe, for civil reasons, he is imprisoned for nine months for not resting also on Sunday. The fact is, and it is becoming more and more patent every day, that Sunday laws exist only because of the religious intolerance of a majority of the people, because those having control of legislation demand them in the

interests of religious dogma and unscriptural dogma, at that; they would, however, be no better in principle if the dogma were true, instead of false as it is.

Catholics and Social Action.

HIS EMINENCE CARDINAL RAMPOLLA, Secretary of State to Leo XIII., writing in the name of his holiness to the Abbé Six, director of the *Democratie Chretienne* of Lille, gives stimulating advice to Catholics, both lay and clerical, as to the importance of taking an active part in the work of social organization. Priests as well as the members of their flock should, he says, engage actively and earnestly in this work so that it may be extended and its beneficial effects felt by the people in all directions. . . . As a matter of fact the church has at all times adapted itself to the special characteristics of the age. Just as each period has its particular currents of thought, its problems demanding solution, and its distinct phases of energy, so the church has specific resources for the wants and requirements of the times. It has always been its policy to secure the happiness of the greatest number. . . . Leo XIII., when he ascended the papal throne, perceived that a new era was dawning for humanity, and that the highest service he could render to peoples and nations was to aid them in selecting the path of true progress. Hence we see that he has again and again urged the faithful to take a leading share in directing the movements by which men are struggling for the regeneration of society.

As if by preference, Leo XIII. has himself manifested a particular interest in those countries where the masses have the most direct voice in administration and government. Everybody is aware how strong the monarchical sentiment was among French Catholics some few years ago. . . . But the supreme pontiff recognized that a republican form of government was well suited to the democratic spirit of the French people, and that the majority of them were desirous of maintaining it. He, therefore, cast the weight of his influence in its favor. . . . Recent events have shown that he has secured for France that stability which is essential to national progress, and that he opened up the way for a new spirit of conciliation between Catholics and the leaders in political life. For that other great democratic country, the United States, his sympathy has not been less marked. On various occasions he has given expression to his admiration for the free development of its institutions, for its advancement in material prosperity, and for the activity its hierarchy display in popular movements. The policy of trust in the people, which finds such earnest and eloquent exponents in the persons of prominent ecclesiastics such as Cardinal Gibbons and Archbishop Ireland, may be said to be a direct emanation from his own lucid encyclicals. We perceive, too, from the letter to the bishops of Brazil—a translation of which we gave in our last issue—how keen is the interest his holiness takes in that trouble. He urges the Catholic clergy and laity to do all that is possible to provide that public representative positions shall be filled by men of integrity, and thus to ensure for the State that wise guidance which is peculiarly essential to it under existing condi-

tions. On the continent of Europe likewise Leo XIII. has given to the social zeal of Catholics an impetus the fruit of which is to be seen in many lands. In France the Catholic workmen's clubs and other labor organizations which afford bright promise for the future of French Catholicism find their most earnest patron in his holiness, and only about a month since, in granting an audience to M. Harmel, who is so well known for his successful attempts to improve the lot of the toilers, he spoke with enthusiasm of the good which results from sustained action of this kind. His holiness furthermore gives the most cordial encouragement to Catholic congresses of all kinds, and the benefits, which may in recent years be traced to the resolutions adopted at such gatherings in Germany, Spain, Italy and other countries, may in no small measure be attributed to his initiative and approval.

There can, then, be no doubt that the Catholic social action of which the holy father is so earnest and powerful a promoter is a remedy both for the religious indifference and political and economic errors of the age. Its object is the welfare of the people without distinction, and it is a safeguard to States because it is corrective both of the selfishness of the wealthy and the chimerical projects into which poor and suffering men are sometimes drawn. These are the two great dangers of the day. On the one hand the self-love of the rich induces them to accumulate money, to enjoy luxuries, and to disregard the hard fate of those to whom fortune is unkind. On the other hand misery amongst the working classes begets temptations to enter on the wild schemes put forward by socialists and anarchists. It is the duty of Catholics to endeavor to bridge over the chasm between the two classes, and this they can do effectively by devoting themselves to that energetic social action so frequently recommended by the head of the church.—*Catholic Times, Liverpool, Eng.*

The Act of a True Baptist.

[The following note is from the pen of H. L. Wayland, D.D., a Baptist minister of Philadelphia, and appeared in the Baptist *Examiner*, of this city, Sept. 6th.]

I WROTE to Mr. W. B. Capps, who is confined in the county jail of Weakley County, Tenn., for laboring on Sunday, after having, according to his convictions, observed Saturday as the day of rest and worship, and have received the following from Mr. Capps, who seems a very sincere, unaffected, simple-minded Christian:

Your kind and encouraging letter was received today; yes, my brother, it is true, I am deprived of my liberty for practising my honest convictions; but I am enjoying good health, and am of good courage in the Lord. I am glad we have such a good Saviour, that in trials and persecutions he is with us, and strengthens us to bear these things; if it was not for the hope I have, I could not bear being separated from my dear companion and babies as I am, and in the condition they are. It is true, the Lord will provide for their needs; but you know, my brother, we all had rather be with our family, or be in such a condition that we could go to see them, when we would like to, or when anything happened to them. In this place, it would be with the sheriff whether we could get to go if some of our dear ones were called off. I praise and thank the Lord that I am counted worthy to suffer shame for his name; if it is the Lord's will for me to be imprisoned, it is my will; I can only say, thy will be done. I heard from my wife and babies Monday; they are getting along very well. About the help you spoke of, you can send it to me by money order or registered letter. I will get it all right. Money order will be best, I guess. I appreciate your

kindness in helping us in our suffering. Any words of encouragement you can write will be received with Christian love and respect.

Yours in bonds for Christ's sake,

W. B. CAPPS.

I have sent him \$5 through the International Religious Liberty Association, Battle Creek.

Some Relics of the Dark Ages.

BAPTISTS have so long enjoyed complete religious liberty in this country that they need to be reminded, now and then, of the restrictions under which their brethren still suffer in other lands. It is true that there are now few countries where men and women, acknowledged to be good citizens, are ever fined and imprisoned for the sole offense of being Baptists, and there is no country where they are put to death for that offense. Persecution has lost some of its rigors, but it still continues. Nor is it confined to a country like Russia, where the absolutism of rule on the one hand, and the ignorance of the people on the other, constitute so exceptional a political and social order.

Take Germany, for example. The Baptist Church in Dresden lately petitioned for freedom to worship God, and this is the decision of the court of appeals of Saxony: "The Baptist congregation in Dresden has no recognition from the State, as a religious congregation; it is not a society, for its constitution and rules have not been recognized; it has no legal existence; it is neither an association nor a fellowship; but only a gathering of persons whose acts are null and void in the eyes of the State." As an unauthorized gathering, the Baptist congregation is completely under the regulation of the police, and must comply with such rules as the police see fit to decree. These are, that they can meet only in the homes of members, a special police license being given for the purpose, distinctly specifying the rooms. Nobody but a Baptist can be present. No Sunday-school is permitted. The pastor is not recognized as such, and cannot conduct a funeral service, either in the house or at the grave. Of course, he cannot perform a lawful marriage ceremony. Moreover, even these privileges are enjoyed only at the pleasure of the police, and are liable to be revoked at any time.

Take Austria as another example. A Baptist from this country, temporarily residing in Vienna, was not so greatly surprised to find substantially the same condition of things prevailing there; but she was surprised to find that she herself attended the worship of a Baptist Church at peril of arrest as a disorderly person, unless she obtained a license from the police graciously permitting her attendance. Still more surprising was the discovery that no Baptist could take his own children to any Baptist meeting, until they were fifteen years of age. Whatever religious instruction such children receive before that age must be given them by their parents in the privacy of home. That is perhaps not a bad thing, from one point of view, yet the forbidding of public worship and instruction to children is an intolerable outrage, as well as one of the pettiest, meanest forms of persecution on record.

It is astonishing that priest-ridden Spain should be in advance of Protestant Germany in this matter, though still far from giving religious liberty to Baptists. They

are now permitted to have meeting places, though no outward semblance of churches may be given to them. Few or no restrictions are placed upon attendance at these Baptist chapels. But Baptists are still required to be very quiet and discreet in the use of this moderate measure of liberty, and to abstain from everything in the nature of public demonstration. Of course, a Baptist pastor has no legal recognition, nor has a Baptist church; it is merely the tolerated assemblage of people for a religious purpose.

In Italy about the same liberty exists as in Spain. Norway and Sweden and Denmark, until recently, were more rigorous than Germany. Wherever the Lutheran Church is established by law it seems in bigotry and intolerance to exceed the Roman Catholic Church, and to treat Baptists and other Protestant dissenters with a rigor for which not even a belief in its own infallibility and the wickedness of heresy can be pleaded in justification. If its premises were true, the Roman Catholic Church would do right to persecute, but Lutherans do wrong on their own theory.

There is still need that Baptists witness for the truth they have maintained so stoutly and so long, the truth of soul liberty—that no man has a right to meddle with another man's conscience, or to exercise any compulsion or restraint of another man in matters of religion.—*The Examiner*.

Fostering the Savage in the Young.

I DESIRE to utter a protest against the iniquitous military drill now being carried on in many of our churches and schools throughout the United States.

In order to impress this phase of the question on the minds of our readers, I shall notice one of many similar descriptions of military organizations, under the auspices of the church, which have recently been given in fulsome terms by leading daily papers. The one I am about to notice contains such headings as the following: "Properly Uniformed and Armed; Both Infantry and Artillery Manœuvres; Drills and Public Exhibitions Given." Then follows an article which bestows unstinted praise on a rich New York church for fostering the war spirit in the minds of a number of working boys and seeing that they were supplied with deadly muskets—muskets which had already been used for slaughtering human beings.

It is needless to point out that in this matter the millionaire churches exert an influence over the young very similar to that exercised by the barons over their retainers in the feudal ages. The article to which I refer* describes the formation of a corps of cadets among the working boys of the west side district of New York as a noble and philanthropic move. The cadets are under the protection and support of the Collegiate Reformed Church at Forty-eighth Street and Fifth Avenue, one of the wealthiest churches of New York City. This corps of cadets was started by a member of the Fifth Avenue Church of New York City, who was also a captain in one of the city regiments. The following extracts from the article in question illustrate most impressively how this iniquitous work awakens the war spirit and fosters the savage dream of

slaughter in the minds of the young. The writer says:—

After looking about very thoroughly for proper arms for the corps, and listening to the boys' strong objections to "make believe" wooden guns, very suitable weapons were obtained. They are Burnside carbines, bought from the United States Arsenal at Governor's Island, by special permission from the secretary of war. No small degree of charm for the boys is added by the fact that the very guns they handle were once used in real fighting. They weigh about six pounds, and are, therefore, not too heavy for even the smallest soldiers—for the cadets range from 4 feet 2 inches in height to 5 feet 7 inches.

All of the other boys of the club not enrolled in the corps are drilled without uniforms, so that as soon as a vacancy occurs a well-trained boy can be put in it.

He continues thus:—

The company is put through all the military evolutions, in accordance with the regular army tactics; is taught to march and countermarch, to execute many different formations, and to do the whole manual of arms and the bayonet exercise. This last is a particularly pretty drill, not much in use now, but calculated to give the soldier a free use of his weapon and an easy, strong wrist. In a recent entertainment and exhibition given by the corps at the parent church on Fifth Avenue, this part of their work elicited a great deal of applause.

In addition to the infantry exercises an artillery drill has been established, and a "dummy" or wooden cannon having been built in exact reproduction of a genuine field piece, a squad of nine picked boys from the company have been taught to handle it. They go through the full drill, loading and firing, going into action in every direction, changing the wheels and dismounting the piece by taking the cannon from its carriage and the wheels from the axle, so that it is entirely dismembered, and setting it up again, all with precision, and each cannonier doing his part of the work exactly as regular soldiers are taught to do it. Ambulance and signal corps have also been organized, and during the mock action the former carries off the wounded while the latter signals for assistance.

Here is a further extract taken from the account of a drill given in the rich Fifth Avenue church to raise funds to improve the equipment of this corps of boys, whose minds are being turned by the church from the beauty and happiness of peace and civilization to the dream of human slaughter:—

One little boy, the smallest of the lot, and not over four feet two inches tall, went through all the elaborate movements of infantry drill, bayonet exercise and artillery drill without an error, and was the avowed favorite of the ladies. Round after round of applause was showered upon the corps on this occasion, and greatly appreciated by the little soldiers. At this drill a sham battle was given, the artillery firing on an imaginary army until the enemy was supposed to bring up its cavalry to capture the gun. Then the artillerymen signalled to the infantry to come to their support. The cannoniers dismounted their piece, and all lay down until the supposed enemy was driven off by the infantry fire, then mounted their piece again to give them a few farewell shots. During this action the instructor called out the numbers of the boys at intervals, and as each was designated he fell over as though shot, and was carried off by the ambulance corps, while the remaining boys manned the cannon. This feature proved especially interesting to the spectators.

Many pages might be filled with accounts of similar work being carried on by the rich and fashionable churches of the Prince of Peace in the Republic, but this illustration will suffice, as it is typical.

In a recent issue of the *Corner Stone*, edited by one of the most intelligent, patriotic and conscientious women of Michigan, I find the following:—

Detroit has twenty-seven church military organizations, containing 651 men and forty-three officers. The largest is the Baptist cadets, with sixty-six men and three officers. Then comes the Maybury cadets, an Episcopal organization, with sixty men, the First Congregational cadets with fifty-three, the first and last being armed with rifles. The Episcopalians have six companies, the Catholics eight, the Presbyterians seven, Baptists three, Congregationalists two, and Lutherans one. Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies, and have no connection with the civil societies of the State militia.

Probably nothing so well indicates the

substitution of a hollow and, in the strictest sense of the word, a materialistic theology for a religion of life—a loving faith expressed in deeds—as the diligent and systematic fostering by Church and State of the war spirit—which is the murder spirit—in the rising generation. The position of the Church on this question is at once astounding and incomprehensible, if we admit that the spirit of her Founder still vivifies her being; for even the most superficial thinker knows that the drilling of youth in the manual of arms must necessarily fill the brain with ideals which are the exact antipodes of the teaching of the Prince of Peace. The ultimate which a course of practice leads to, or the ideal which it inspires, gives color to the thought world of those who come under its influence, and this is especially true when the plastic brain of childhood is dominated by an alluring ideal.

Comparatively few people are aware of the military activity within the city churches of America to-day. . . . The religious leaders who introduced military instruction and drill in the churches and those who later favored it, whatever may have been their motives, committed an error so grave, that it even now threatens to turn civilization back toward savagery and destroy the opening blossom of universal peace through arbitration. I do not wish to impugn the motives of those who advocated the formation of military companies in the churches. I believe that for the most part they only sought a way of drawing the young into the church by means which would naturally be attractive. The error they committed lay in departing from the fundamental teachings of their own accredited Leader, whom they believe to be a God, and who, in life, spirit, and word, emphasized in the most solemn and impressive manner the importance of driving from the brain every dream of war, every ideal that looked toward physical violence, every thought which comprehended the taking of human life.

One evil effect of this mistake was soon manifest. The old fires of religious hate, which have so darkly stained the history of Christianity, were at once awakened. There is nothing which should be more carefully guarded against than stimulating religious hatred.

"Blessed are the peacemakers, for they shall be called the children of God." The sign manual of divine Sonship was peace making, exactly as fostering the spirit of slaughter is the unmistakable sign of the atheism of greed, the materialism of animality. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies." "Put up thy sword;" "whoso taketh the sword shall perish by the sword."

The example of Jesus' life, no less than his solemn precepts, was an unflinching protest against war, hate, savagery, and whatever could arouse or strengthen the animal side of man's nature. Instead of military drill, Jesus would burn into the souls of the youth this thought expressed by Isaiah, "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.*"

The work of fostering the savage spirit in the minds of the very young has not been confined to the Church; indeed we might say that the Church, instead of

* New York Recorder.

holding steadfastly to the high ideal of Jesus, allowed herself to hearken to the words of short-sighted thinkers and drift with the current of a settled policy, which has of late become more and more apparent with each successive administration. The introduction of military training into the common schools of America marked the triumph of the military spirit of despotic Europe over the long-cherished traditions of the Republic. Not satisfied with teaching the manual of arms in colleges, which should be dedicated to peace and true civilization, the high schools have come under the curse of this blunting, soul-shrivelling influence of war, and so cunningly has this spirit of savagery been fostered that the lower schools are now threatened with its infection.

The mothers, wives and sisters in this great Republic, and all who love, peace, justice and enlightenment, have a great responsibility resting upon them. If the savage is to be beaten back to his lair and the man again enthroned, there is not an hour to be lost.—*B. O. Flower, in Arena for August.*

Influenced by Dogma.

MAYOR SCHIEREN, of Brooklyn, has refused a permit to the German societies of that city to parade on Sunday, October 21, on the occasion of the laying of the corner stone of the new German hospital. The mayor says:—

Neither Germans, Irish, nor Bohemians should ask for special privileges. I am not the mayor of the Germans alone. I believe in churches and am a churchman. I cannot license something that the law prohibits.

The law to which the mayor refers is Section 276 of the Penal Code of New York, which is as follows:—

Sec. 276. All processions and parades on Sunday in any city, excepting only funeral processions for the actual burial of the dead, and processions to and from a place of worship in connection with a religious service there celebrated, are forbidden; and in such excepted cases there shall be no music, fireworks, discharge of canon or firearms, or other disturbing noise. At a military funeral, and at the burial of a national guardsman, or of a deceased member of an association of veteran soldiers, or of a disbanded militia regiment, music may be played while escorting the body, but not within one block of a place of worship where service is then celebrated. A person willfully violating any provisions of this section is punishable by a fine not exceeding \$20, or imprisonment not exceeding ten days, or both.

The mayor certainly has the law on his side; but why should he lug in the fact that he believes in churches, etc.? If he is influenced in his action by his loyalty to the law and his determination to administer it impartially, why introduce his views on religion? Is it after all not apparent that Mr. Schieren is influenced in this matter more by his regard for Sunday than by fidelity to civil law?

Persecuting Sabbath-Keepers.

THE *Examiner*, July 12th, speaking through Dr. Wayland, late editor of the *National Baptist*, utters the following genuinely "Baptist doctrine." We are waiting to hear the chorus of Baptist voices lifted in defense of that sort of religious liberty, which means something on questions like that considered in the following:—

"I apprehend that all of the Pennsylvania readers of the *Examiner* will echo the sentiments expressed in the article

headed, "Shame on Maryland," for her violation of religious liberty in punishing an unoffending farmer who observed the seventh day, for husking corn on Sunday, while allowing thousands of saloons and brothels and gambling houses to be open every Sunday. We in Philadelphia may have our faults—I neither affirm nor deny—but we do believe in religious liberty; and we do not believe in Church and State. The other day a highly respected and very Reformed and United Presbyterian brother brought to the conference a petition in favor of the Christian amendment to the Constitution. As a matter of courtesy, he was allowed to read his petition, and to lay it on the table for signatures. But, if I were to say that his appeal provoked a bewildering amount of enthusiasm, I might lay myself open to the charge of exaggeration. As he was leaving the room after the adjournment he inquired of a brother, 'Is this such a reception as this cause may expect in the Baptist meetings?' And the reply was, 'Just about.'"

—*Evangel and Sabbath Outlook.*

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.]

Absence of Faith in Protestantism.

HER Majesty, Queen Victoria, is *Head of the Church of England, as by law established.* Successor of the amiable Henry VIII. in the temporal order, she is in the spiritual order, as he declared himself and as he was accepted by the trembling clergy and laity of England and by its subservient Parliament, "Supreme Head on earth of the Church of England." She is the guardian of faith and the custodian of truth in the realm of England; her oath at her coronation gives her spiritual as well as temporal jurisdiction. This power she may not exercise herself; she may delegate it to the Court of Arches or to Parliament, which created the Church of England, yet she remains, in theory and in logic, by the institution of the royal supremacy and the institution of the church, the supreme judge in matters of faith and morals. She does not exercise that power herself, and curiously enough she is careful not to delegate it to the convocations of the clergy or to the decisions of the bishops and archbishops of England; but she is careful to have her spiritual authority exercised by Parliament, and especially by the courts composed of lay judges, who at any moment may be Presbyterians, Baptists, Catholics or even Jews, and who at the best have never made theological studies, to prepare them to judge questions of faith and morals, of doctrine and discipline, of the rubrics and other matters of purely ecclesiastical import. This is of course an unnatural arrangement and illogical, but everything about the Church of England and indeed about Protestantism, is unnatural. With them all, faith and doctrine vary with the times; what their fathers received as truth, they reject or modify according to the tendency of the opinion, or rather whim of the day. Exactness of doctrine has no meaning in their eyes; truth has no stability; faith, pure faith, the acceptance of revelation, does not exist in their minds; everything is a mat-

ter of opinion, and like all opinions subject to change, to be accepted or rejected, in whole or in part, according as the current of popular ideas sways back and forth. In their eyes doctrine is a matter of circumstances and faith is modified thereby.

Queen Victoria is a true specimen of this absence in Protestantism of doctrinal belief and faith. In England she is head of the Church, as by law established, and she attends regularly the Anglican Church. When she goes up to her beloved Scotland she is often a devout attendant at the Presbyterian services, and towards all other sects she shows an interest which would lead one to believe that she considered they all possess the truth. Only towards one church is she inexorable; towards it all sects are also inexorable in their opposition as all errors are opposed to truth. It is the Catholic Church which is thus everywhere and at all times opposed by the sects, all of which, except one at the most, must logically be in error as they all contradict each other in matters of doctrine, as they are all constantly changing in their beliefs.

In another way Queen Victoria affords another instance of the absence of full faith even in sincere Protestants. She is head of the Church of England, the Protestant Episcopal Church; yet her daughters, when they marry out of England, adopt the religion of their husbands. Her eldest daughter, when she became the wife of the Crown Prince, adopted the Lutheran religion, that of her country of adoption, and her children, the present Emperor of Germany and his brother, are Lutherans. Princess Alice, who married the Grand Duke of Hesse, also adopted the forms of the Lutheran Church and her children were baptized into that church. She, herself, however, was of too logical a mind to be satisfied with the variations of Protestantism, and she frankly accepted the theories of free-thought. She read the proofs of the books published by Strauss against Christianity, and scandalized her mother and family, and even her libertine husband, by the audacity and recklessness of her opinions. It was only when the shadow of death came into her family and that her beloved children were in its awful presence, that she turned back to God and sought in prayer the strength and consolation which all her philosophy could never supply.

Her daughter is now engaged to be married, and like her mother, she too has to give up the faith of her childhood and bow before new altars. She has found favor in the eyes of the Czar of Russia, and her hand is to be bestowed on his son, the Czarowitch. She must, according to Russian law, belong to the national church, and therefore she is to embrace the faith of the Greek Church. All this seems quite natural to Protestantism, and yet is it not making a mockery of faith, trifling with the truth, making alliances with error and heresy?—*The Monitor, May 26, 1894.*

Father Cronin Warns Republican Leaders.

BUFFALO, Sept. 6.—The *Catholic Union and Times* in its issue of to-day contains an open letter from the Rev. Patrick Cronin addressed to the leaders of the Republican party in Buffalo and in the State of New York on the subject of the A. P. A. Father Cronin warns the Republican leaders that disaster threatens the party if it continues to foster members

of the A. P. A. organization, who, like devil fish, the writer declares, have fastened their deadly clutch upon the party. He charges that not only have the leaders and the party failed to denounce the schemes of this organization, which has declared war against the fundamental principle of the American Constitution, but have in a complicated manner coquetted with it, and asks how long self-respecting Catholics will tolerate this thing.

In closing he expresses the belief, and emphasizes the hope, that unless something be done—and done quickly—by the Republican leaders to guarantee Catholics against a continuance of the insults, injustice, and wrong instigated by intolerable bigots, it will be the duty of every Catholic in Buffalo—American, Pole, German, Irish, and Italian—and all through the State and nation, to labor and unite to effect Republican defeat.—*Sun of Sept. 7, 1894.*

Flogging on Sunday in Russia.

In the government of Kursk a peasant lately presented a petition to the Holy Orthodox Consistory asking the reverend and right reverend members of that august body to use their influence to prevent his being flogged on a Sunday. The memorial set forth that he had been arrested a fortnight before and flogged for no reason whatever. On inquiring why he had been so badly treated he was informed that the punishment had been inflicted by mistake, but that the "right fellow" would now get it "all the hotter."

He then complained to the authorities and was flogged again for daring to do so, and once more on a Sunday. He would now humbly request the consistory to take measures to prevent flogging on Sundays, "inasmuch as our holy religion prohibits work on the Lord's day." The reply of the consistory has not yet transpired. "Some griefs are med'cinable," but it is a somewhat difficult task to find an appropriate remedy for a man who has been first flogged by mistake, then flogged for objecting to it, and each time on a Sunday, when he ought to have been attired in his best clothes, escorting wife and children to church.—*Mail and Express, Sept. 8.*

Leo XIII. and the King.

ROME, Sept. 11.—In addition to what has already been reported, Premier Crispi, in his speech at Naples, yesterday, said:—

"Society is passing at the present moment through a grievous crisis. Never more than to-day did we feel the want of seeing the two authorities, civil and religious, marching with one accord to lead the people in the way of justice and charity. From the darkest abysses have arisen an infamous sect which writes on its flag, 'No God, no master.' United to-day in common recognition of a memorable period, let us form in closely serried ranks to combat this monster, inscribing upon our flag the motto, 'Our God, our King, and our country.' Yes, let us raise aloft our flag adorned with this sacred device, displaying it to the people as a sign of salvation, 'In hoc signo vinces.'"

LONDON, Sept. 11.—Under the caption, "Pons Pontificis," the *Pall Mall Gazette* prints an article with the object of showing that Premier Crispi is rapidly approaching a reconciliation between the king and the pope. On last Thursday, the article says, Signor Crispi's private secretary had a long interview with Cardinal

Rampolla, the former being the first Italian official who has visited the Vatican since 1870. This visit, the *Gazette* asserts, began a series of negotiations, the result of which are shown in the pope's prompt establishment of an apostolic prefecture in Massowah, immediately following which King Humbert gave his assent to the appointment of Cardinal Sarto, the pope's nominee, to the office of Patriarch of Venice, concerning which appointment there has been a prolonged disagreement between the Vatican and the Quirinal.

The most significant incident of all, however, is the act of Signor Crispi going out of his way in his speech at Naples yesterday, to compliment Cardinal Sanfelice, the Archbishop of Naples, and to summon the Church and the State to join their forces against the common enemy. The presence of Cardinal Sanfelice on the platform, says the *Gazette*, betokened the willingness of the pope to come to terms.—*New York Sun, Sept. 12.*

Satolli's Authority Absolute.

ROME, Italy, Sept. 6.—The pope is preparing an encyclical letter to the bishops and people of the United States. It has been under consideration since the visit of Archbishop Ireland. It will announce the absolute supremacy of the apostolic delegate in church matters in the United States, with the simple right of appeal to the pope.

The apostolic delegation will take the place of the *propaganda fide* in directing religious affairs in the United States. The encyclical will not deal with scholastic questions.—*Mail and Express, Sept. 6, 1894.*

Archbishop Hennessey's Vision.

I CAN see in a vision the future of America and the Catholic Church, wherein she will be again called the Great Ireland of the West. I can see bishops, priests, monasteries, schools and colleges, all yielding their wisdom for the benefit of their host of students, who are coming to this New Ireland as immigrants to Christ.

I can see the nations of Europe and Africa all bowing in reverence before the Church of God. I would fain hope for this condition, and love to think of it.—*The American.*

Satolli's Possible Successor.

ST. LOUIS, Sept. 12.—In a private letter from Rome to a prominent ecclesiastic of this city, the statement is made on apparently good authority, that if Mgr. Satolli, who has been called to the Vatican, is made a cardinal, he will be succeeded as papal ablegate for the United States by Mgr. Tomnasi, at present sub-secretary of State at Rome. Mgr. Tomnasi was formerly delegate to Germany, and is 53 years old.—*New York Sun, Sept. 13.*

How a Southern Court Views It.

THE supreme court of Alabama has decided that the soul is not a legal entity. A resident of Mobile bequeathed \$2,000 to be used to obtain masses for the repose of his soul. The heirs objected. The court decreed that the bequest was void because there was no living beneficiary of the trust to execute it and enforce the performance of it, and the soul of the departed was not an entity in the contemplation of the law. Moral: Either give while you live or in your will mention some priest or bishop to take charge of the bequest and see that the masses are said.—*Pittsburg Catholic, Aug. 30, 1894.*

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NEW YORK, SEPTEMBER 20, 1894.

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THE article, "Fostering the Savage in the Young," which we reproduce on another page, in greatly abridged form from the *Arena* for August, deserves a careful reading, not alone for the facts which it states, but because it is a protest by a secular journal against the evil course of professed Christians. Nothing marks the decay of primitive Christianity more plainly than do these military organizations in the bosom of the popular but spiritually fallen churches. And our public schools, when military drill shall have been introduced into them, will be a good place for Christians not to send their children. The young should be trained in the arts of peace, not in the art of war; they should be taught how to save life, not how to destroy it.

AMONG the many unscriptural doctrines of the Roman Catholic Church, one of the most pernicious is the dogma of the immaculate conception of the Virgin Mary. What the doctrine is was told in these columns June 7. It is further discussed this week. Let no reader fail to familiarize himself with this subject; for whoever accepts the immaculate conception of Mary, by the same act surrenders the Christ of the New Testament. If Mary was without sinful tendencies then Christ is without human sympathy, not being as the Scriptures declare he is, "touched with the feeling of our infirmities;" nor could he, in that case, have been "tempted like as we are." Surely he who accepts this doctrine must with it adopt the sad lament, "They have taken away my Lord, and I know not where they have laid him."

A ROMAN Catholic paper, the *Pilot*, under date of September 1, writes thus of the death of that student of history, Eugene Lawrence:—

Eugene Lawrence, whose death, a week or two ago, scarcely received a two-line notice in the papers, knew more history than wasn't so than almost any man of his generation. Twenty odd years ago he and Thomas Nast delighted the more bigoted readers of *Harper's Weekly* by their scurrilous insults to Catholics; but *Harper's* did not find it profitable in the long run, and concluded to dispense with the services of both blackguards several years ago.

Yes, Eugene Lawrence is dead, but his book, "Historical Studies," still lives, and contains "more history" than the papacy wishes "wasn't so" than almost any book of his generation. Yes; the *Pilot* is right; it has become unpopular and unprofitable to publish magazines and standard works which tell the truth about

the papacy; but we know of a people who are not in the publishing business for pelf or popularity, but from principle, and they will continue to publish the truth though truth tellers die, and truth telling be unprofitable.

WE did not expect that any Baptist would defend the prosecution of otherwise inoffensive Christians for labor on the first day of the week that disturbs nobody else. The *Baptist and Reflector*, of Nashville, however, undertakes to justify this persecution in the State of Tennessee, which is similar to the cases that have recently occurred in Maryland and Georgia. It would have been easy, by the use of similar arguments, for those who persecuted Baptists in the past, to have justified their conduct and policy. If there is any body of Christians that has solemnly and stoutly protested against such persecution, no matter who were its victims or its authors, it is the Baptists. We have never before seen an attempt at justification of religious persecution in the Baptist Church newspaper. We hope never to see one again.—*The Examiner*, September 13.

THE article on another page, "Catholics and Social Action," is deserving of careful attention, not because of any merit in it, but because of the significance of the facts which it states.

No pope of modern times has labored so untiringly as has Leo XIII. to make the papacy necessary to the governments of the earth. Papal rehabilitation has been the supreme object of his reign; and that the papacy has regained very much of its lost prestige under his leadership, cannot be denied.

It is asserted, and truthfully so, too, that the papacy has designs on this country; that for years it has been the deliberate purpose of Rome to dominate the United States in the interest of "the true church." But this is not all; Rome means that her sway shall be universal, and Leo XIII. has left no act undone, no word unspoken, the tendency of which would be to advance the interests of the papacy.

Personal qualities and political and social conditions have alike been favorable to the designs of the present pope. A born diplomat, he is personally *gratus* to the crowned heads and rulers of the world. Moreover the times have been favorable to the ambition of the pope to become arbitrator of the world. Peoples have been uneasy and rebellious, and rulers have been perplexed and troubled by domestic broils and problems, while for years the nations have been armed to the teeth, ready at a word to rush to battle, each bent on the destruction or subjugation of its neighbors. Of course each nation has been deeply concerned to retain the loyalty of its people, and to make friends wherever it could. Thus the

papacy, which holds in its hands the allegiance of millions in every land, has become, as never before since the Reformation, a supposed necessity to the rulers of the world.

THE article, "Absence of Faith in Protestantism," printed on another page, under "Significant Paragraphs," contains much food for reflection. Is there or is there not a vital principle in Protestantism? Are there or are there not vital reasons in the minds of their votaries, for the existence of the several sects of Protestantism? The denomination that does not hold doctrines, a steadfast belief in which is vital to the Christian life, has no reason for existence. Christian charity means love for God and for souls for whom Christ died, not indifference to the truths of God's Word.

To change one's religion from conviction is noble, and honors God; but to do so as a mere matter of convenience or of wordly profit is ignoble, and dishonors God. Luther said: "I consent. . . to resign my person and my life to the emperor's disposal; but the Word of God—never!" How different this from the course pursued by so many so-called Protestants of to-day—by the scions of royalty no more than by thousands of others, just as responsible to God as though of royal blood.

But the fault is not attributable, as the *Monitor* supposes, to Protestantism, but to the denial of the fundamental principle of Protestantism, which is that "there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine." Inspired by this conviction, many of the German princes of Luther's day, noble father's of a degenerate posterity, said to their royal kindred:—

We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatever to the proposed decree, in anything that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.

But not so the degenerate Protestantism of to-day which makes merchandise of faith and thereby gives to the enemies of the Lord great occasion to blaspheme.

Two well-known Boston clubmen were arrested at Weston, Mass., on the 4th inst. for playing golf on the previous Sunday.

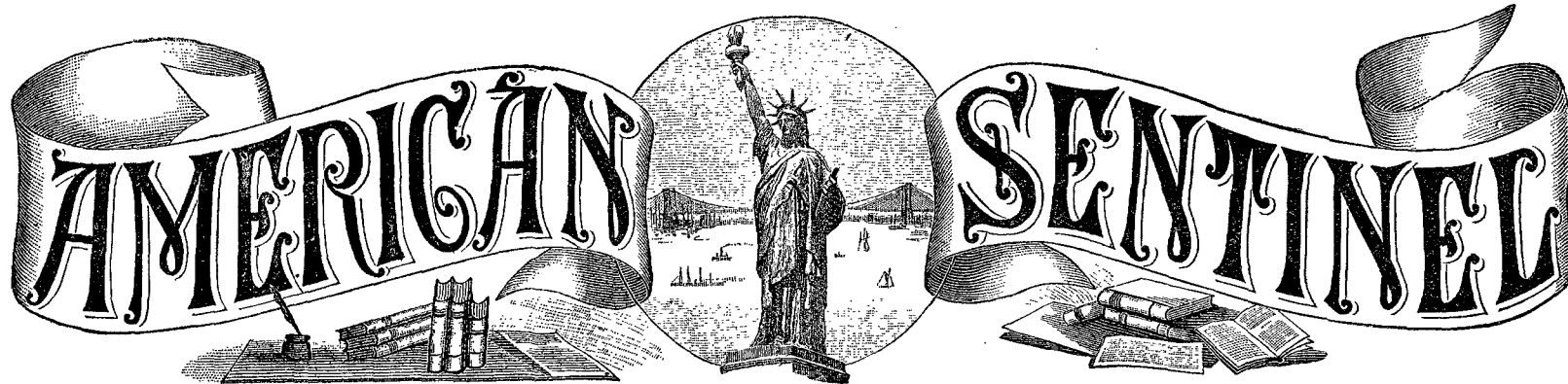
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"THE infallibility of the pope"—where does it come from? and how does he get it?

THE claim of infallibility on the part of the pope, is but the plain and logical consequence of the other claims made on his part.

THE claim of the headship of the Church of Christ, or of "the regency of God on earth," as is claimed by the pope and for the pope—either of these logically demands that he shall claim infallibility also.

BUT as we have seen, the claim of any such thing as a regency of God is supremely ridiculous and blasphemous; and the claim that any other than "Christ himself" is head of his body, is preposterous and supremely immoral; so the claim of infallibility on the part of any man anywhere is the embodiment of all these.

LET us examine this claim of the infallibility of the pope. And in order to do this more fairly and fully, let us see what is the exact statement of the claim as officially and "infallibly" pronounced. Here it is:—

Wherefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of the Christian people, we, the sacred council, approving, teach, and define that it is a dogma divinely revealed: that the Roman pontiff, when he speaks *ex cathedra*—that is, when discharging the office of pastor, and teacher of all Christians, by reason of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the whole church—he, by the divine assistance promised to him in blessed Peter, possesses that infallibility with which the divine Redeemer willed that his church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the said Roman pontiff are of themselves unalterable and not from the consent of the church.

Consequently, Catholics believe that the pope is infallible when he teaches the faithful *ex cathedra*,

that is, "from the chair" of St. Peter, in matters of faith or morals.—*Catholic Belief*, p. 69.

FROM this it is seen that there is no claim that infallibility attaches to the pope except when he speaks "*ex cathedra* that is, from the chair of St. Peter;" and he speaks "*ex cathedra*" only when he speaks (a) "as the father and doctor of all Christians;" (b) "discharging the office of pastor and teacher of all Christians;" (c) and then only as he speaks on a question of faith or morals. That is to say: If he speaks or writes only as a priest, a bishop, or a theologian, he is not claimed to be infallible, nor is that which is so spoken or written claimed to be infallibly true. If he speaks about the weather, or the crops, or the loss of his temporal power, or politics generally, or his plans and hopes concerning the United States and the world, or his great "love for Protestants"—in none of this is it claimed that infallibility attaches to him or to anything that he says. It is only when he speaks on a doctrine "regarding faith or morals to be held by the whole church," that he or anything that he says is claimed to be infallible: and even then he or it is not infallible unless at the same time he speaks as the "father and doctor of all Christians," and also "in discharge of the office of pastor and teacher of all Christians," as the successor of St. Peter. All three of these elements are essential to *ex cathedra*, and *ex cathedra* is essential to his infallibility. And this is the doctrine of "the infallibility of the pope."

THAT this analysis is correct, can be seen from the following statement of the case, by Cardinal Gibbons:—

Bear in mind, also, that this divine assistance that makes him infallible is guaranteed to the pope, not in his capacity as a private teacher, but only in his official capacity, when he judges of faith and morals as head of the church. If a pope, for instance, like Benedict XIV., were to write a treatise on canon law, his book would be as much open to criticism as that of any doctor of the church.

Finally, the inerrability of the popes, being restricted to questions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false name of science, and arrays itself against revealed truth. It does not, therefore, concern itself about the nature and motions of the planets. Nor does it regard purely political questions, such as the form of

government a nation ought to adopt, or what candidates we ought to vote for.

What, then, is the real doctrine of infallibility? It simply means that the pope, as successor of St. Peter, prince of the apostles, by virtue of the promise of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith or morals.—*Faith of Our Fathers*, pp. 147, 148.

It is only fair to state also that from the dogma above quoted, as well as from the cardinal's statement of the doctrine, it is plain that the question of just what is embraced in the phrase, "faith or morals," is left wide open. So that whatever the pope chooses to say is faith or morals, that is faith or morals. Therefore as a matter of fact the question of how narrow or how wide the application of this infallibility is or may be, is left entirely to be decided as the wish of the pope, or the interests of the papacy may demand on the particular occasion of the application of the doctrine. It may be so narrow as to touch but one single point or phase of a single abstract question, or it may be so wide as to embrace every interest of man in all the relations of life pertaining to this world and the next.

FROM the dogma itself and from the cardinal's statement of the doctrine, it is perfectly clear that it is not claimed that infallibility attaches to the man at all, who happens to be a pope, but that it attaches to the pope who happens to be a man. For instance, Joachim Pecci happened to become a pope. When he was just plain Joachim Pecci and nothing else, no hint of a claim of infallibility ever attached to him. And if he had always remained plain Joachim Pecci no hint of any such thing, in the mind of anybody, would have ever attached to him. When he became "Father Pecci," a priest, it was the same way; when he became Bishop Pecci, it was the same way; when he became Archbishop Pecci, it was still the same way; and when he became Cardinal Pecci, it was yet the same way—in none of these positions was any thought of infallibility ever connected with him in the mind of anybody. And if he had always remained in any one of these positions, no thought of infallibility ever would have been connected with him.

It is perfectly plain then, that outside

of the office of pope there is no thought of infallibility connected with the man who happens to become pope. As priest, or bishop, or archbishop, or cardinal, no vestige of it attaches to him in the mind of anybody. Yet it was by a vote of 363, against two, bishops, archbishops, and cardinals, that the doctrine was established that infallibility does attach to him when he happens to become pope. This, too, while not one of the 363 made any kind of claim of infallibility on his own part! In this, therefore, we are treated to the absurd suggestion that 363 elements of absolute fallibility could infallibly settle the doctrine that infallibility is connected with one of their own absolutely fallible selves when he happens to be made pope!—No, this is not quite the full statement of the case yet; for when the 363 had voted it, it was not infallibly fixed until the pope had *ex cathedra* proclaimed it. That is to say, the 363 fallibles voted it infallibly so, then he of whom, till this, it was not *infallibly* so, proclaimed it infallibly so, and thus it became infallibly so. In other words, 363 fallibles voted his infallibility when he speaks *ex cathedra*; but this could not be infallibly certain till he himself had infallibly proclaimed it; and he could not infallibly proclaim it until it was infallibly so! *Like produced totally unlike. Out of nothing SOMETHING CAME!*

AGAIN: The pope *must* be chosen from among the cardinals, and this by the vote of the cardinals themselves. But not one of the cardinals makes any claim of any shadow of infallibility connected with himself. Yet these men, not one of whom has any shadow of it, elect one of themselves pope and then, lo! he has it! Today, he is completely destitute of it, and to-morrow he is clothed with it; and all this because a number of persons as completely destitute of it as he was, put some ballots in a box which elected him pope! And so, on a second count, it is clear that "the infallibility of the pope" springs from the law of, like produces totally unlike; and, out of, nothing something comes.

THIS is where the infallibility of the pope comes from. This is the source of the thing, in the abstract. Now let us inquire, How does it become so connected with him as to be available on demand? That we may arrive at the point of this inquiry in the easiest way, let us trace the thing onward from the point which we have reached. Not only is it true that as a mere man, or as a priest, or a bishop, or an archbishop, or a cardinal, there is no shadow of infallibility attaching to him; but even more than this, when he, being a cardinal, is elected pope, not even yet is he infallible. And when, by his coronation, he is duly installed in the office of pope—even yet he is not infallible. Not till all this has been passed through by him, and then, *in addition*, he as pope sits in "the chair of St. Peter," and from that particular *phase of the office* speaks as the head of the church—not till then does any principle of infallibility attach to "the Roman Pontiff," according to the dogma of "the infallibility of the pope." Therefore, as infallibility does not attach to him except as he occupies that *particular phase* of the office, as successor of St. Peter, it follows plainly enough that it comes to him *from that seat*. As in the seat he has it, and out of

the seat he does not have it, there is no other possible conclusion than that all the infallibility the pope ever has he gets from the seat which he occupies when he speaks, "*ex cathedra*, that is, *from the chair* of St. Peter."

AGAIN: This is seen from the very language of the dogma of infallibility itself, and it is the inevitable logic of that language. The dogma declares that he is infallible, *not* by the divine assistance promised to him *in himself*, nor in him *from those who elected him*, but "by the divine assistance promised to him *in blessed Peter*." As it is promised to him only "in blessed Peter," there has to be some connection formed between him and "blessed Peter," or else he cannot have it. But how can this connection be formed? Oh! it is claimed that Peter occupied the seat of the bishopric of Rome, and that when the "Roman Pontiff" sits in that seat the necessary connection is formed between him and "blessed Peter," that makes infallibility available as occasion may require. Therefore it is the only logic of the dogma, that the pope gets his infallibility in its concrete form so that it is available, altogether *from the seat* which he occupies when he speaks, "*ex cathedra*, that is, *from the chair* of St. Peter." By this we would not insist that this seat must necessarily be the identical, literal chair in which papal "tradition" says that Peter literally sat. We are willing to allow that the pope may speak *ex cathedra* from another than that identical, literal chair, and that such speech would be as much "infallible" as though spoken from that literal chair. But we do insist, and the dogma and the whole theory of papal "infallibility" demands it that as it is not in *the man*, nor in *the ecclesiastic*, nor in the election, nor in the office *apart from that particular phase* of it, it is inevitably derived from that seat, whether it be the identical chair in which Peter is said to have sat, or any other, or none at all.

LET no one say that in tracing the infallibility of the pope altogether to the seat which he occupies when he speaks "from the chair," we are carrying the thing too far, and taking an advantage merely for the sake of advantage, by a mere play upon word. This is not so. It is nothing else than the plain, sober, consequence of the words of the dogma; and of the cardinal's statement of the doctrine of the infallibility of the pope. It is not true of the doctrine of the infallibility of the pope, to say that it attaches to him by virtue of *that office* rather than by *the seat* which he occupies when he speaks *ex cathedra*, *in the exercise of the office*. For he may hold *the office* of pope and exercise the ordinary duties and prerogatives of that office as long as he lives, and yet no claim of infallibility attach to anything that he ever does or says, or to him in the doing or saying of anything; because during the whole time of his occupying that office there may be no occasion for him to speak *ex cathedra*. For it is only when so speaking that it is claimed that infallibility attaches to him or to anything that he says. It is a fact that Leo XIII. has never yet spoken "*ex cathedra*," and therefore has never yet exercised the prerogative of infallibility. But he does hold the *office* of pope and has exercised all the duties of the office that occasion has de-

manded—and all this without infallibility attaching to what he has said or done, or to him in the saying or doing of it.

It is therefore certain that the infallibility claimed for him does not come to him simply by virtue of *his office as pope*. The source of it is back of that yet. And as he may occupy that *office* and exercise all the duties of that office that occasion demands, to the end of his office and his life, without ever being called upon to speak "*ex cathedra* defining a doctrine regarding faith or morals to be held by the whole church;" as it is only when he so speaks that infallibility is claimed to attach to him or anything that he says; and as, so to speak—to speak "*ex cathedra*"—is in itself to speak "from the chair," from the seat, "of St. Peter," it follows plainly, soberly, and inevitably, without any play upon words, that all the infallibility that the "Roman Pontiff" ever can have, comes to him not by virtue of the *office* which he holds, but altogether from *the seat* which he occupies when he speaks "*ex cathedra*, that is, 'from the chair' of St. Peter;" defining "a doctrine regarding faith or morals to be held by the whole church."

It is in *the seat* and not in the office at all. It is not connected with the office except as *that particular prerogative* of the office is exercised upon the particular question of faith or morals, and in that particular way, namely, "*ex cathedra*, that is 'from the chair' of St. Peter."

THEREFORE the only conclusion that can ever be honestly or logically derived from the dogma of the infallibility of the pope is that all the infallibility that the pope has or ever can have, he gets solely from this conception of "*ex cathedra*." And as it is as plain as A, B, C, that no such thing as infallibility could ever possibly come from a sheer abstraction, it follows just as plainly that the only source of "the infallibility of the pope" is the "law" that, out of nothing something comes.

THIS is the truth. Of course it is an absurd conception; but let not the people of these States or of the United States laugh at this absurd claim on the part of the pope until they are sure they are entirely clear of all such conception in their own practice, or in their own consent even. This phase of the subject, however, will be discussed next week.

A Backslidden Baptist.

THE International Religious Liberty Association addressed a letter to the secular and religious papers of the country asking them to join in protest against the imprisonment of Mr. Capps, a Seventh-day Adventist, for doing common farm labor on Sunday. It was expected that Baptists, above all others, would be most unanimous in their protest; but we fear, from the returns which are coming in, that in this we are to be disappointed. The *Alabama Baptist*, of Aug. 9th, whose motto is, "Speaking the truth in love," replies as follows:—

Now, Baptist believer in liberty of conscience as we are, we cannot accept the invitation. We do not see persecution in the case. The people of Tennessee, like those of other States, by statute law recognized the Christian Sabbath as God's holy day, and they de-

clared that certain things must not be done on that day. Mr. Capps did one of those things, and thereby violated the law. Whether the law is good or bad, or whether Mr. Capps' convictions or conscience may be right, are not questions to be considered. The simple fact is that he deliberately violated a plain law of the State, of long standing, and which expresses the will of a large majority of the people, and he could not reasonably expect anything else than to pay the penalty of such violation.

As a part of our comment we introduce the following quotation from the *Baptist Examiner*, of this city, which is an effort to convert another Baptist organ to the scriptural and time-honored Baptist principle of religious liberty:—

We did not expect that any Baptist would defend the prosecution of otherwise inoffensive Christians for labor on the first day of the week that disturbs nobody else. The *Baptist and Reflector*, of Nashville, however, undertakes to justify this persecution in the State of Tennessee, which is similar to the cases that have recently occurred in Maryland and Georgia. It would have been easy, by the use of similar arguments, for those who persecuted Baptists in the past, to have justified their conduct and policy. If there is any body of Christians that has solemnly and stoutly protested against such persecution, no matter who were its victims or its authors, it is the Baptists. We have never before seen an attempt at justification of religious persecution in the Baptist Church newspaper. We hope never to see one again.

And now to show how "easy" it would have been for the persecutors of Baptists to have justified themselves "by the use of similar arguments" we will put the "arguments" of the *Alabama Baptist* into the mouth of Massachusetts Puritans and address them to Elder Holmes and other Baptist victims.

The people of this colony, like those of other colonies, by statute law recognized sprinkling as God's holy mode of baptism, and they declared that baptism by immersion or rebaptism must not be done. Mr. Holmes did both of these things, and thereby violated the law. Whether the law is good or bad, or whether Mr. Holmes' convictions or conscience may be right, are not questions to be considered. The simple fact is that he deliberately violated a plain law of the colony, of long standing, and which expresses the plain will of a large majority of the people, and he could not reasonably expect anything else than to pay the penalty of such violation.

We appeal to all Baptists. Are the cases not parallel? The penalty in the case of Elder Holmes was thirty pounds or thirty lashes. The penalty in the case of Mr. Capps was \$68.65 or 280 days' imprisonment. Elder Holmes conscientiously refused to pay the fine and was whipped. Mr. Capps conscientiously refused to pay the fine and was imprisoned. And the difference between Mr. Capps and the editor of the *Alabama Baptist* is that Mr. Capps is the legitimate successor of Elder Holmes in suffering for conscience' sake, and the editor of the *Alabama Baptist*, though claiming to be a Baptist, is a legitimate successor of Cotton Mather in defending the persecutors of a Seventh-day Adventist who is suffering for conscience' sake.

Germany and the Jesuits.

As generally anticipated, the Prussian Federal Council has refused to sanction the bill allowing the return of the Jesuits, which was passed by the Reichstag. But it allows some Catholic orders, like Redemptorists and others, to return. This restoration costs the government a large amount withheld from the Catholic prelates and priests during the *Kulturkampf*, because they refused to accept the May or

Falek laws. The government has paid back to them nearly 14,000,000 marks, and over 2,000,000 marks to other higher Roman officials. These immense sums are now being used by the Roman Church in Germany for the support of their poor congregations, the erection of new churches, and the support of superannuated clergymen. These facts show what it costs the State to maintain religious establishments.

The Romanists, however, will not cease their efforts to secure the return of the Jesuits, and as the Protestants are divided by dogmatic quarrels among themselves, it is feared that they will succeed. It would be an unspeakable humiliation if Germany would again "go to Conossa," notwithstanding Bismarck's famous declaration to the contrary.—*The Lutheran Observer*.

Did the Roman Catholic Church Ever Persecute?

Donahoe's Magazine for September has an article in which it is denied that Rome ever persecuted. In answer to a question, "Why does not the Catholic Church publicly disavow and condemn all sorts of religious persecution?" it is replied:—

One good reason why the church does not do this is because she has never sanctioned or approved religious persecution of any kind.

And of the Inquisition, this statement is made:—

As to the Inquisition, every well-informed reader knows that whatever punishments were inflicted upon heretics during the time of its existence, were carried out by the civil, not by the ecclesiastical authorities. "As for the Roman court," says the Rev. James Kent Stone, a convert to Catholicity, who is now known as Father Fidelis, speaking on the subject of the Inquisition, "I am not aware that the smallest proof has ever been given that its proceedings were other than mild and conservative."

And, again the editor makes the statement that "Rome did nothing that calls for disavowal now."

Likewise, Cardinal Gibbons, in his book, "The Faith of Our Fathers," says: "The Catholic Church has always been the zealous promoter of civil and religious liberty."—*Page 265*.

In one sense, and in one sense only, is the denial of persecution by the Roman Catholic Church true: It was the civil arm, that is, the State, that executed the penalty against heretics. But this is making a distinction without a difference, since it was the ecclesiastical authorities who instigated and insisted upon the persecution.

In 1229 the Council of Toulouse "passed forty-five articles, instructing the bishops to bind by an oath a priest in every parish, and two or more laymen, to search out and apprehend heretics and those who sheltered them. Heresy was to be punished with the loss of property, and the house in which a heretic was found was to be burned. . . . Every two years, males from fourteen years upwards, and females from twelve years upwards, were obliged to repeat an oath to inform against heretics. The neglect of the annual confession was a sufficient ground for suspicion, as was also the possession of the Scriptures, especially in translations. In spite of these measures and the rigorous execution of them, especially in Southern France, the desired result was not secured. The bishops were accused of apathy, and were themselves made subjects of the Inquisition by the papal chair. In 1232 and

1233 Gregory IX. appointed the Dominicans a standing commission of inquisitors in Austria, Germany, Aragon, Lombardy, and in Southern France. At the same period was organized the so-called 'soldiery of Jesus Christ against heretics.' . . . The suspicion of heresy was made a sufficient ground for apprehension; and, by a bull of Innocent IV. in 1252, resort was had, if necessary, to torture, to extract a confession."—*Schaff-Herzog, art. Inquisition*.

The "Encyclopædia Britannica," art. *Inquisition*, says:—

The germ of the Inquisition lies in the duty of searching out and correcting error entrusted to the deacons in the early churches. The promise in the Anglican Ordinal that the priest will be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word" is a pale reflection of this ancient charge. The episcopacy thus providing the instruments, the temporal power soon offered to enforce the sentences of the church: the edicts of Constantine and his successors now began that double system which, by ordaining that heretics should be dealt with by the secular arm, enabled the church to achieve her object without dipping her own hands in blood.

As before remarked, it is in this sense and in this sense only, that the Roman Catholic Church can, by any possibility, claim that she never persecuted. But no student of history will be deceived by such sophistry. The Inquisitors were the agents of "the church." They were commissioned by the pope and acted for him. It was at the Council of Toulouse, in 1229, that the title of Inquisitor was first applied to the agents of the papacy. Prior to this time it was applied only to those who inquired into matters of taxation. "But the thing itself," says the "Cyclopedia Britannica," Art. *Inquisition*, "was far older than the name." The same authority continues: "In 1184 the Synod of Verona cursed all heretics and their shelterers, ordered relapsed persons to be handed over to the secular arm for capital punishment, confiscated their property, and clearly indicated that the new Inquisition would go far beyond the older episcopal function. The synod did not hesitate to threaten easy-going bishops, urging them to more frequent and more searching visitations, standing over them as a superior power. And henceforward Inquisition becomes more systematized, with papal not episcopal authority; it was developed by those three masterful pontiffs, Innocent III. (1198-1216), Gregory IX. (1227-1241), and Innocent IV. (1243-1254), who all, regarding the supremacy of Rome as the keystone of society, claimed authority over men's souls and bodies, above the authority of prince or bishop. Thus, soon after his accession, Innocent III. sent two Cistercians, Guy and Regnier, to visit the dioceses of Southern France and Spain, "to catch and kill the little foxes," the Waldensians, Cathari, and Patarines, to whose tails were fastened firebrands to burn up the good corn of the faithful."

"In Italy," says the "Britannica," "the Inquisition was established under Dominican supervision as early as 1224. Inquisitors were at a later time brought into England to combat the Wickliffite opinions." Of the Inquisition in Spain, the same work says: "The motive of strictly religious fanaticism influenced, not the monarchs, but the Dominican instruments of the Holy Office;" and so persuaded by the minions of the pope, Ferdinand sent to Rome to solicit the establishment of such a tribunal. Sextus IV. granted the request in 1478, and it was by this pope

that the infamous Torquemada, a Dominican "father," was commissioned Inquisitor-General for Castile and Leon. Rome must do more than keep the pupils of her own schools in ignorance of history if she would escape the terrible responsibility of her acts in the Dark Ages; she must blot from the pages of history the black record; but that she can never do. Nor would she do it in the sense of changing the facts if she could; for "Rome did nothing that calls for disavowal now." She would do the same thing again if she could, and wishes now only to conceal the facts. But why do even this; for, are not "Protestants" in our own and other lands persecuting Christians to-day and making the same excuse, namely, "We are only enforcing the civil law"? Yea, verily. The papal spirit still lives, not alone in the Roman Catholic Church, but in the natural heart; and as long as it does so live, there will be religious persecution under color of "civil" statutes; and it will be excused as "only enforcing civil law." The modern Protestant Inquisition differs from the Inquisition of the popes only in degree. The principle is the same.

The Sectarian Principle.

THE contest in the State Constitutional Convention at Albany over the principle of no sectarian appropriations has been a very interesting one. When the convention met, the National League for the Protection of American Institutions submitted a form of amendment designed to assert this principle and prevent its violation. The amendment had been subjected to the scrutiny of some of the ablest lawyers in the State, and they had given it their approval. It proposed, first, in the words of the first article of the Constitution of the United States, that no law should be passed respecting an establishment of religion or prohibiting the free exercise thereof; second, that neither the property, funds nor credit of the State nor of any civil division thereof shall be used, directly or indirectly, for the maintenance of any church, religious denomination or religious society; third, that no institution, society or undertaking in whole or in part under sectarian or ecclesiastical control shall receive such aid.

This is a sweeping amendment. It would cut off not only all churches, but all denominational schools, even such as might be put under State control, all denominational institutions for secondary instruction, such as academies, institutes and seminaries, and all charitable institutions under denominational direction, from receiving any money from State, county or municipal treasuries. This is just what ought to be accomplished. It means complete separation of Church and State, and that, and that only, will settle the sectarian question.

The proposed amendment was divided. The first clause, we understand, is to go into the preamble to the constitution; the question of appropriations to schools was referred to the Committee on Education, and that relating to charitable institutions to the Committee on Charities. The Committee on Education gave hearings to both sides, and was so impressed with the general demand for a constitutional prohibition of sectarian appropriations, that it reported the amendment almost unchanged, and supported it with this strong recommendation:—

In the opinion of the committee there is no demand

from the people of the State upon the convention so unmistakable, widespread and urgent; none, moreover, so well grounded in right and reason as that the public school system of the State shall be forever protected by constitutional safeguards from all sectarian influence or interference; and that public money shall not be used, directly or indirectly, to propagate denominational tenets or doctrines. We have sought to give the clearest and strongest expression possible to these principles in the proposed section. The arguments in favor of such a provision are, in our opinion, conclusive; and the objection that it will result in making the schools "Godless," or that such a constitutional prohibition would imply upon the part of the people enacting it hostility or even indifference to religion, seems to us to be both groundless and absurd. In adopting this section the convention will, in our opinion, most effectively aid all that is highest and best in religion; for, by establishing the principle that State education must necessarily be secular in its character, the field is left open, beyond question or misunderstanding, for religious teaching in the family, the Sunday-school and the Church.

This splendid paragraph gave the unbiased judgment of the committee, and it gives with equal accuracy the judgment of the great mass of the people of the State. But large denominational interests would be affected by the cutting off of all educational institutions under sectarian control, and these interests made themselves felt in one way and another; and the committee subsequently reported the following amendment, to be added to the section:—

This section shall not apply to schools in institutions subject to visitation and inspection by the State Board of Charities.

The effect of this would be to open the door which the section originally reported would effectually close. The friends of the non-sectarian principle were amazed that the committee should so stultify itself, and they rallied against the amendment, and, with the assistance of President Choate, defeated it.

Other amendments of the same tenor were proposed, however, in committee of the whole, and defeated one after another, but by a very small margin in some instances. The most specious of them all was offered by a Protestant, a member of a denomination which occupies the highest ground on the question of separation of Church and State. He proposed a substitute limiting the use of public moneys to schools or institutions wholly owned or controlled by the State or minor civil division. This was a shrewd device to secure the continuance of State aid to denominational academies and seminaries, which are under the control of the State Regents and of such parochial schools as have been or may be turned over to the State, and it was actually carried in committee of the whole. President Choate, in the convention, characterized it as meaning "local option for the rankest sectarianism," but such was the hold which the denominational interests, Protestant, Catholic and Jewish, had secured on the convention, that it was barely defeated by a vote of 71 to 68.

The amendment, as it now stands, is sound and good; but it has not been finally adopted. Nothing could show more forcibly how deeply the poison of sectarianism has sunk into the system of the State than the unseemly struggle which has been made in its behalf in the Constitutional Convention. Men too intelligent to deny the correctness of the principle in the abstract set themselves to secure opportunity to evade and violate it in practice. A Baptist or Methodist academy that has been receiving a few hundred dollars a year, clings to the subvention and hates to have it cut off, and the politicians become eloquent pleaders for Catholic and

Jewish institutions because of the promise it gives them of votes. Sectarian interests, therefore, may possibly defeat the educational amendment, or they may allow it to pass with the expectation of getting a concession when the Charities Amendment is acted on.

It is regarded as settled that private charitable institutions will not be cut off. The Committee on Charities proposes to report a paragraph of this tenor:—

Nothing shall prevent the payment of money by the State or any civil division thereof to the institutions mentioned and made subject to the visitation and inspection of the State Board of Charities, for the care, support, maintenance and education other than religious instruction of inmates received and retained therein, pursuant to law and to rules established by said board. Such rules shall be subject to the control of the legislature.

This would so far vitiate the educational amendment as to allow the State to support schools in sectarian charitable institutions. It is a pity, when the demand of the people is "so unmistakable, widespread and urgent" for constitutional safeguards against sectarian appropriations, that the convention should fail to meet it. The circumstances of its failure to do so afford one of the strongest arguments for the final and complete separation of Church and State. If the educational amendment is submitted one step in this direction will have been taken, and the campaign of education must go on until the last tie is cut and all denominational institutions are left entirely to their own resources.—*The Independent, Sept. 13.*

Against "Contract Schools."

It may have escaped the attention of our readers that the Indian Appropriation bill passed by the last Congress received an amendment directing the Secretary of the Interior to inquire into the propriety of discontinuing contract schools, and the effect of such action on the education of Indian children; and "to submit to Congress at the next session the result of such investigation, including an estimate of the additional cost, if any, of substituting Government schools for contract schools, together with such recommendations as he may deem proper." It is, of course, generally understood that "contract schools" are schools established and carried on by various religious denominations, and receiving from the Government a stipulated payment for each child under their charge. The facts which led to the offering and adoption of this amendment are, briefly, that out of the total amount of \$525,881 appropriated to denominational schools last year, one denomination, the Roman Catholic, received \$369,235; while all the others together, fifteen in number, got only about \$156,000. During the last eight years more than one-half of the entire amount devoted by Congress to Indian education has gone to the Roman Catholics. The violation which this whole system involves of our fundamental principle of the separation of Church and State has become so glaringly obvious that the Methodists, Presbyterians, Episcopalians, and Congregationalists have refused to accept any further governmental aid for their schools. The Baptists, we rejoice to say, while they have done comparatively little for the Indians, have always consistently declined to take the public money.* We cannot doubt that popular

* See note on this subject on page 302.

sentiment generally, when it is intelligently roused on the subject, will echo the strong and true words of Senator Gallinger, of New Hampshire, who introduced the amendment in question: "I do not believe," he said, "that the Congress of the United States can long stand upon the ground we occupy to-day. There is already a gathering storm in this country against this matter of appropriating money for sectarian purposes. The principle is wrong. It will have to be reversed sooner or later, and, in my opinion, the sooner it is done the better it will be for the rights and the liberties of the American people." —*Examiner*, Sept. 6, 1894.

Persecuted Sabbath-Keepers.

THE *Christian Reformer and Dissenter* for August 25th, makes a labored effort to defend the wrongs which are being done to Sabbath-keepers by the partisan and unchristian enforcement of Sunday law in Maryland, Georgia and Tennessee. The position of our contemporary is this: The Government must have a Sabbath, a civil institution. The people must be compelled to keep the Sabbath which the Government institutes. This position is Judaistic theocracy, and pagan State churchism, combined. It is not the doctrine of the New Testament, nor of the New Testament Christianity. The real animus of the *Reformer's* position is found in the arrogance of majorities. It is practically this:—

1. Resolved, That the world belongs to the saints.
2. Resolved, That we are the saints.
3. Resolved, That foolish minorities of "less than one-eighth of one per cent." must be subject to the saints.

Attest the following paragraph from the *Reformer*:—

It is evident that the Sabbath observed by the Government must be the one observed by the people. Otherwise there will be conflict. Starting with the idea that the people have a divine right to a Sabbath, it follows that the State will regard as the Sabbath the day which the people regard. We do not now intend to discuss the claims of either the first or the seventh day of the week to recognition as the Sabbath. We maintain, however, that the first day of the week is now the Sabbath, not by the decree of Constantine or of the Roman Catholic Church, but by the decree of God. This is the day observed by the vast majority of the people. Those who observe the seventh day, including Jews, Seventh-day Baptists, and Seventh-day Adventists, are less than one-eighth of one per cent, of the entire population.

This is the polished but not less genuine doctrine of despots and bullies, everywhere, as the closing paragraphs of the *Reformer's* editorial further show. These read as follows:—

- (1.) The State must have a Sabbath.
 - (2.) That Sabbath must be the day observed by the people.
 - (3.) It must be protected by law.
 - (4.) Our Sabbath laws, either by specific enactment or by judicial decision, guard the rights of those who keep another day.
 - (5.) Those who plant themselves on Old Testament usage, without regard to the change made at the resurrection of Christ, and who trample on statute laws protecting the first day as the Sabbath, and thereby molest others, and interfere with their rights to rest and worship and also interfere with the rights of the State, must be dealt with as polygamists or others who make their religion a shield for violation of law.
- We would like to see a beginning made, however, in enforcing the law against railroad, steamboat, and street car companies, and newspapers issued on the Sabbath, and the saloon that is open on that day. These are the great enemies of religion and the chief promoters of disorder and immorality.

The position of this *Reformer* who thus insults Sabbath-keeping Christians and Jews by classing them with "polygamists," and defends their persecution, is worthy of no date this side of the Dark

Ages. Reduced to its lowest terms, we have this—

(1.) This great, good, pious Christian nation—see our late Congress, for example—empowered by Jehovah to make laws touching religion, has decreed that Sunday is the Sabbath, hence all people must keep it holy.

(2.) But this pious Christian nation wickedly breaks its own laws in countless ways. It carries on business, and runs its mail trains; its pious congressmen hold important committee meetings on its own sacred day. It is the leader in lawlessness. All strong corporations follow its example. The great newspapers, and those promoters of good order and religion, known as saloons, are very attentive to the advantages which the enforced idleness of the masses offer to their never-ceasing business.

(3.) Our reforming contemporary "would like to see a beginning made," etc. That might be well. Lawmakers ought to obey their own laws. But since the Government will not obey its own laws, since it is accustomed to grant to itself and all strong corporations and newspapers, etc., a "dispensation," to be as lawless as the circumstances may demand; and since the Jews and Sabbath-keeping Christians are a "one-eighth" minority, a mere trifle compared with the saints to whom the ends of the earth belong; and since Sunday work in a back lot, by a Seventh-day Adventist, in Georgia is a terrible menace to the morals and good order of the nation; since the selling of shoe-strings by a poor Jew in New York or Philadelphia might corrupt the morals of a weak congressman like Breckinridge, of Kentucky; and since, therefore, Resolved, that all "Saturdarians" shall be compelled to obey the righteous decrees of this Christian nation touching the sacred American Sabbath, or pay a fine or go to jail, or to the "chain gang." And the *Reformer*, who virtually says all this, wants God put into the Constitution of the nation, in order to get a better basis for enforcing Sunday laws!! We suggest, respectfully, that the *Christian Reformer and Dissenter* (Pittsburg) invite Christ to its editorial rooms that it may learn from him something of Christian charity and the meaning of religious liberty.—*Evangel and Sabbath Outlook*.

What Sunday-Keeping Really Means.

TIME and again it has been shown from the mouths of Catholics themselves that the Sunday institution is the badge, mark, or sign of the authority and power of the Roman Catholic Church. It has likewise been shown that the leading representatives of so-called Protestantism acknowledge Sunday to be the test, mark, or sign of that religious system. This is particularly true of the United States. The representatives of popular religious thought call Sunday "the test of all religion," "the corner-stone of Christ's kingdom," "the sign of the Christian nation," "a mark of American religion," etc., etc. It is worth while, then, to inquire what the Sunday institution really represents.

As the papacy is set forth in the Scriptures under the symbol of a "beast" (Rev. 13:1-10), its mark is usually called "the mark of the beast." See Rev. 19:20; 13:16, 17; 14:9; 15:2. There is a slight variation, however, in Rev. 14:11. Here the "mark of the beast" is called

"the mark of his name." Sunday, then, is that which represents the name of the beast. What name is here referred to? This is explained in the thirteenth chapter, verses 17, 18: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Here the name of the beast is declared to have a "number," and that number "is the number of a man." This proves that the "beast" and the "man" are practically the same thing. In other words, the beast is a one-man power, and is represented by that one man.

Now every one knows that this is true to the very letter of the papacy, all the power of which is exercised and controlled by the pope. It is the pope who speaks to the church and speaks for the church. In him centers everything pertaining to the church.

Does the pope bear the number six hundred threescore and six? He does. Upon his pontifical crown may be seen in jewelled letters this title: "*Vicarius Filii Dei*," "Vicegerent of the Son of God." Taking the letters of this title, used as Roman numerals, in their regular order, their value is just six hundred and sixty-six. The letters A, R, S, F, and E are not used as numerals. The letter U was originally made like V, and represented five. Arranging the letters used as numerals in a vertical column with their equivalent values, we have this:—

V	5
I	1
C	100
I	1
U (V)	5
I	1
L	50
I	1
I	1
D	500
I	1
<hr/>	
	666

By this it is proven that the name which has the number, is "*Vicarius Filii Dei*," or "Vicegerent of the Son of God." And Sunday, as a religious institution, is the mark of this name. Those who receive the mark receive the name with all that it implies. And what does this name imply? What is the meaning of it? It means that the pope stands in the place of the Son of God as the saviour of men. It means that he holds in his hands the keys of the kingdom of God, so that he can grant or refuse an entrance to whomsoever he will. It means that "the pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." It means that the power he possesses and exercises is the power of God.

All this and much more is acknowledged by the observance of Sunday, the first day of the week. Those who observe the papal Sabbath, instead of God's Sabbath, thereby acknowledge that the pope had the right to put himself in the place of God and to substitute his law for the law of God. And in this they acknowledge that his title, "*Vicarius Filii Dei*," is a proper one, and that they accept him as their saviour, rendering to him homage which would otherwise belong to God.

It is strange that so few realize the enormous sin which is committed in recognizing the rightfulness of this blasphemous title. To admit that the pope

stands in the place of the Son of God, is to admit that he exercises the authority and power of the Son of God. But the Bible says, "The dragon gave him his power, and his seat, and great authority." Rev. 13:2. The Scripture also says that the dragon is the devil. Rev. 12:9. It is therefore true that all the power which the papacy possesses came directly from the devil. The power of the Catholic Church is the power of the devil, and not the power of God. And those who observe Sunday, knowing its origin and authority, thereby assert, though it be unwittingly, that the power of the devil is the power of God.

Of the second beast of Rev. 13, which represents the United States of America, it is said, that "he exerciseth all the power of the first beast before him." Then this nation will exercise the power of the devil, too, will it not? This power is to be exercised in influencing and compelling the people to worship the papacy and its image. Rev. 13:12-15. And they are to worship the papacy by receiving its mark, the papal Sunday. *Verses 16, 17. Catholics are pleased with the prospect. They say:—

The observance of Sunday by Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Catholic] church.—*Plain Talk for Protestants*, p. 213.

Again:—

The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church.—*From a lecture by Father Enright, 1884.*

This quotation agrees pretty well with Rev. 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life."

All except God's people will assert that the power of the papacy, which changed the Sabbath, is the power of God. When the Pharisees called the power of God the power of the devil, they were charged with blasphemy. Are not men guilty of the same offense when they assert that the power of the devil, exercised by the Catholic Church, is the power of God? And is not that equivalent to saying that the devil is God, and that his worship is the worship of God?

A. DELOS WESTCOTT.

The Facts in the Case.

OUR attention has recently been called to a statement made in these columns September 14, 1893, to the effect that "the Methodist, the Episcopalian, the Congregationalist, and the Baptist churches" had "all refused to take any more" money from the Government for the support of their Indian schools. The statement is made that "the Baptists never received any public money for Indian schools, or for any other purpose, and could not, therefore, have refused to take any more."

As soon as our statement that the Baptists had refused to accept further State aid was challenged, we began to make inquiries to learn the exact truth of the matter. To this end we asked Mr. Allen Moon, president of the International Religious Liberty Association, a resident of Washington, to ascertain the facts for us. He subsequently wrote thus, under date of September 11:—

I have spent considerable time at the office of the Commissioner of Indian Affairs, and have looked up the record of the Indian Contract Schools as far back as 1887, and there is no record of any Baptist school in the United States having received any money from

the Government, while the Catholics, Episcopians, Lutherans, Methodists, Presbyterians, Mennonites, Quakers, and others have had such appropriations from the Government. I am inclined to think your statement is a mistake, so far as the Baptists are concerned; but you need not make any retraction on this authority. The commissioner has set a clerk to look the matter up, as far back as the contract schools have been in existence, and will give me a statement, in writing, in a few days that will be reliable.

The Baptist people have several Indian schools, but they are and ever have been supported by that denomination without Government aid.

It was not until the year 1890 that some of the Protestant churches began to refuse Government appropriations for Indian schools.

September 14, we received from Mr. Moon the following letter, containing the definite information:—

Department of the Interior,
Office of Indian Affairs,
Washington, Sept. 12, 1894.

ALLEN MOON,

President International Religious Liberty Ass'n,
728, 9th Street, N. E., Washington, D. C.

Sir:—Referring to our conversation of 11th instant, relative to contracts, for the education of Indian children, with the Baptist Church, you are informed that I find records of contracts from the year 1879 to 1894, between this office and Henry L. Morehouse, of New York City, Secretary of the American Baptist Home Missionary Society, for the Freedmen of the Choctaw and Chickasaw Indians, in the Indian Territory, as follows:—

In 1879, 6 day schools at \$875.00 for six months.

In 1882, 1 boarding school and 8 day schools at \$2,250.00.

In 1883, 1 boarding and 8 day schools at \$2,750.00.

In 1884, 4 day schools at \$700.00, and again in the same year for 6 schools at \$1,500.00.

Very respectfully,

FRANK C. ARMSTRONG,
Asst. Commissioner.

We are sorry that the Baptists have not been able to show themselves clear in this matter. If all Protestants had consistently held themselves aloof from all such compromising partnerships with the State, Rome would not now be feeding at the public crib and complacently asking, What are you going to do about it?

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.]

A Methodist Camp Meeting.

LANCASTER CAMP GROUNDS, August 13.—As the skirmish is to the general engagement, so the work of last week has simply been a "feeler" to the great battle that will be waged this week. To-day every Christian member of this camp is hustling and making ready for the fight that is before him.

Everybody that heard Rev. N. H. Lathrop at the 10 A. M. meeting at the auditorium, pronounced it one of the most refreshing showers of gospel rainfall that we have had. His theme was the millennium and in his version of the great revelation of St. John, the divine opened up new thoughts and new studies in this old field that will last longer than the camp meeting of 1894.

In talking of the improvement and difference of worship of the old Romans and that of the Roman Church of to-day, he said: "God bless the Catholic Church of to-day," and further said, "I believe that the time will come when the Catholic Church will wheel into the same line with the Protestant churches." He strongly commended the action of Bishop Watterson in taking his manly and Christian stand in the temperance cause, and said:

"God bless Bishop Watterson!" A hearty amen came from the lips and hearts of more than one hundred ministers and multiplied hundreds of listeners.—*Ohio State Journal, August 14.*

Want Saloons Closed on Sunday.

KANSAS CITY, Mo., Sept. 10.—At least a thousand people, representing three law and order leagues and twenty-nine churches, of this city, called at the city hall this afternoon, and, through their spokesman, Thomas Jones, President of the Missouri Christian Endeavor Society, made a demand on the police board to enforce the law relative to the closing of saloons on Sunday. The members of the police board were taken by surprise, but Mayor Davis responded to the demands of the people by promising to have the law enforced.—*Chicago Herald, Sept. 11.*

To Stop All Business on Sunday.

SAGINAW, Mich., Sept. 10.—*Special Telegram.*—The Saginaw Liquor Dealers' Association will endeavor to close up all sorts of business places on Sunday next. The saloon-keepers are not allowed to do business on that day, and they propose to see that no one else does. They will protest against the running of the street cars and sale of cigars, newspapers, soda water, etc. The association insisted upon the members keeping their places closed on Sunday, and all complied but three or four. It is proposed to close every place up as tight as a drum.—*Inter-Ocean, Sept. 11.*

No Business to Be Allowed on Sundays.

IONIA, Mich., Sept. 5.—Ionia has a law and order league which is alive to the interests of Sunday observance, and through its influence the common council at last night's meeting passed an ordinance forbidding the opening of all places of business on the first day of the week, after October 1.

It makes it the duty of the marshal to see that the law is enforced, and empowers him to shut up all places working or doing business, and to arrest such persons without due process of law. If such an ordinance is enforced, and the marshal declares it his intention to do so, Ionia will be a veritable paradise for lovers of a quiet time.—*Detroit Free Press, Sept. 7, 1894.*

A Resolution Denouncing the A. P. A.

THE session of the German Roman Catholic Central Verein was concluded yesterday at the school hall of the Most Holy Redeemer, at 222 East Fourth Street. . . . In the afternoon the resolutions of the convention were adopted. The following reference was made to the A. P. A.:—

"The fruits of religious hatred and fanaticism, which of late years the secret societies have brought forth by endeavoring, under the mask of patriotism or Americanism, to ostracize Catholics, must spur our Catholic societies to join forces for the purpose of defending and preserving our religious as well as our civil rights.

In such societies our men, young and old, will learn, above all, how to face the arrogance, nay, impudence, of resuscitated Know-Nothingism. Our Catholic societies are by no means political societies; every one of their members is at full liberty to side with either political party, and yet our religious conviction, and solely this, will decide our choice in all

those cases in which a party or individuals see fit to drag religion into politics and to become the tool of cliques, as un-American as they are un-Catholic."—*New York Sun*, Sept. 20.

Joins the Catholic Church.

NEW YORK, Sept. 9.—The Roman Catholic Church has gained a convert from Episcopalianism in the person of the Rev. Walter Clayton Clapp. The Rev. Mr. Clapp was received into the Catholic Church Friday by the Rev. Father Elliott, at the Paulist Church of St. Paul the Apostle.

Dr. Clapp, during the time of his connection with the Protestant Episcopal Church, was known as a very high churchman. He is thirty-two years old. He was graduated from Amherst College in 1883. He is the son of a New York business man who is a deacon in the Baptist Church of the Redeemer in Harlem.—*Washington Post*, Sept. 10, 1894.

Rome Wants Statistics.

[Of the return of Dr. Burtzell to this country from Rome, the *Tribune*, of the 3rd. inst., says:—]

HE has been appointed agent for the United States of the Society for the Propagation of the Encyclical *Rerum Novarum*, for the proclamation of that body with his name attached has preceded him. His appointment as the agent of this society is considered by his friends to be a great honor.

The Society for the Propagation of the Encyclical *Rerum Novarum*, of which little or nothing is known in this country, has for its object the promulgation and fostering of the principles of the encyclical of the pope on the labor question two years ago. It is one of special interest to the pope, and its president is Cardinal L. M. Parocchi, Vicar-General of the pope. Following is a copy of the proclamation, which will be distributed in every diocese for information concerning the workingmen's organizations in the United States:

Important to workingmen's societies. Society for the Propagation of the Encyclical *Rerum Novarum*. His Eminence Cardinal L. M. Parocchi, Hon. President.

The committee has in hand the compilation of a collection of written opinions on the Encyclical (*Rerum Novarum*) and on its practical application. Until now, all the crowned heads of Europe, the episcopacy, and the most celebrated men of social science have contributed to the work; and we are able to state that this demonstration of sympathy with his far-seeing views, has gladdened the heart of Leo XIII. If by chance you have not taken part, we beg you to regard yourself as earnestly invited by this circular to do so at your earliest convenience. At this moment, moreover, the same committee is engaged in the compilation of statistics of all the practical works for the benefit of the working classes which have either been called into existence by the words of the Supreme Pontiff, or have brought themselves into conformity with the lines of action traced out in the encyclical. Hence, the committee earnestly begs you to second it in this undertaking by kindly writing answers to the questions here enclosed.

Then follows a blank form containing these questions, the answers to which are to be appended:—

Number, names and location of workingmen's societies, date of foundation, number of members. What percentage of total number of workingmen belong to the societies? By whom are they managed? Are there workingmen's banks? What is the capital of each? Has the encyclical produced an effect upon these societies?

The document closes with a space for the signature and residence of the sender, with the direction to forward to the Rev. Dr. Richard L. Burtzell, Rondout, New York. It was said that this commission, which has been given to Dr. Burtzell at

the instance of the pope, may have some influence in hastening his return, for it is likely that the desired statistics should be prepared and transmitted as soon as possible.

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NEW YORK, SEPTEMBER 27, 1894.

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

If the gentleman writing to us from South Monterey, Mich., under date of September 4, about the Capps case, will send us his name, instead of simply his initials, we will reply to his letter.

It is stated that the pope would like to interfere in the Korean difficulty, but cannot see his way clear to do so without offending one or other of the great powers. Leo XIII. certainly has a wonderful itching to arbitrate something.

THE facts stated under "Significant Paragraphs," in regard to Dr. Burtzell's commission to collect statistics, are directly in line with the statement made in these columns some weeks since to the effect that the papacy is scheming to insinuate itself into the labor question in such a way as to become the arbitrator, not only of disputes between labor and capital, but between labor and the civil authorities. The pope's interest in the United States is not disinterested benevolence by any means. Rome means to dominate the United States, and she sees in the unrest of the masses an opportunity to make it appear that she is quite necessary to the stability of the Republic.

WE begin this week the publication of several articles on papal infallibility. We ask for them a careful reading. Of course infallibility does not attach to the pope in any way, except in the minds of his votaries. It is altogether a vanishing quantity. It is claimed that it inheres only in a certain prerogative of the office of pope, namely, in *ex cathedra* utterances; and to this term the Vatican council of 1870 affixed such a definition that almost any utterance, on almost any subject, may be held to be *ex cathedra* or not *ex cathedra*, at the sweet will of the pope himself, or of those who are affected by the utterance. This is of course to leave a loophole by which to escape from the many glaring errors, to say nothing of the downright wickedness of many of the popes of Rome. That which part of the church accepts as *ex cathedra* may be denied by another part; or that which one pope has spoken "from the chair of St. Peter," as he supposed and intended, may by another pope be ignored, or set down as simply an opinion on canon law or a deliverance on discipline. Three inquiries have recently been made from this office of as many high Roman Catholic officials in this country concerning *ex cathedra* utterances by the

present pope. One of these officials (the highest in rank in the United States) replied: "It is not very often that the popes are obliged to speak in such a manner [*ex cathedra*]; but they have done so in many instances, as did Leo XIII. on a recent occasion." When asked what the recent occasion was, and where an authentic copy of the utterance could be obtained, "the prince of the church" twice evaded the question. One archbishop and another archbishop's chancellor replied that they had no knowledge of an *ex cathedra* utterance by the present pope. It is therefore evident that the pope's infallibility is altogether chimerical, derived from an imaginary function of a man-made office, from the will of the "sovereign pontiff," and dependant upon the interpretation of those to whom it is addressed. This is papal infallibility, and it is to faith in this that Leo XIII. invites "the rulers and peoples of the universe."

ONE of the most significant of our "Significant Paragraphs," this week, is that in which it is related that a Methodist preacher, in Ohio, exclaimed at a recent camp meeting: "God bless the Roman Catholic Church of to-day."

"Rome never changes." The Roman Catholic Church of to-day is, according to her own boast, the Roman Catholic Church of the Middle Ages. Cardinal Gibbons says, in "The Faith of Our Fathers," page 71:—

Perpetuity, or duration till the end of time, is one of the most striking marks of the Church. By perpetuity is not meant merely that Christianity in one form or another was always to exist, but that the Church was to remain forever in its integrity, clothed with all the attributes which God gave it in the beginning. For, if the Church lost any of her essential characteristics, . . . she could not be said to be perpetual, because she would not be the same institution.

Again, on page 83 of the same book, we find these words:—

Amid the continual changes in human institutions, she [the Roman Catholic Church] is the one institution that never changes. . . . She has seen monarchies changed into republics, and republics consolidated into empires—all this has she witnessed, while her own divine constitution has remained unaltered.

That Rome adapts herself in some measure to different ages is true; but that she changes in character is not true. Her doctrines, her purposes are the same now as in the Middle Ages, and if she could she would push back the car of human progress to the position it occupied when she dominated the civilized world, and the Inquisition tortured its victims and hunted its enemies where it would. Says Brownson, a Roman Catholic writer, whose work is on sale in all Catholic book stores: "Always will the period from the sixth to the end of the fifteenth century stand out as most glorious in the annals of the race."—*Liberalism and the Church*, page 182.

No, "Rome never changes," and she is sorry that the world has changed. She is

sorry that there was ever such an era as that of the Reformation. She is much grieved at the existence of the various Protestant sects, of which the Methodist Episcopal Church is one. And yet a Methodist preacher says, "God bless the Roman Catholic Church of to-day." If Rome is the Church of God, there is no excuse for Methodism; its inception was wickedness, its continuance is presumption. But if Rome is, as the Scriptures characterize her, "the mystery of iniquity," "the mother of harlots and abominations of the earth," how dare any man bearing the name of Protestant, bid her God speed?

ANOTHER case of persecution for conscience' sake is reported from Australia. An Adventist was arrested for Sunday work in Parramatta, a suburb of Sydney, early in August, and was fined two shillings and sixpence, or to be set in the stocks for two hours. The fine not being paid and there being no stocks, orders were given to erect some. But the Minister of Justice did not relish a return to mediævalism, and finding that the statute of Charles II. provided a fine of five shillings instead of two shillings and sixpence, he took advantage of the technicality and ordered proceedings to be stopped and the prisoner to be set free. The Adventists embraced the opportunity to circulate their literature and their work has been advanced rather than hindered by the arrest.

IN another column we print an article from the *Independent* touching the question of State appropriation to religious or semi-religious institutions, as viewed by the Constitutional Convention of this State. We publish the matter because of its statement of facts, but do not indorse the action of the convention; because it prohibits appropriations only to institutions "under control or direction of religious denominations or in which any denominational tenet or doctrine is taught." It leaves the door wide open for appropriations to institutions claiming to teach undenominational tenets.

It is now positively stated that Mgr. Satolli will not be recalled by the pope, but that he will presently be formally appointed supreme head of "the church" in this country.

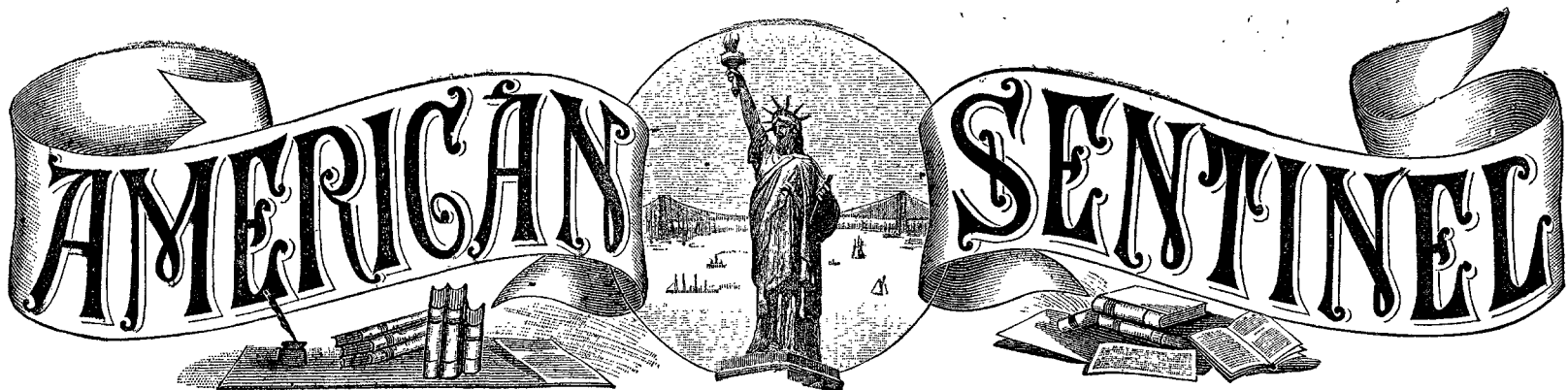
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 9.

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American Sentinel.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

LAST week we said: Let not the people of these States, or of the United States, laugh at the absurd conception from which springs the "infallibility" of the pope of Rome until they are sure that they themselves are entirely clear of all such conception in their own practice, or in their consent even.

THIS word of advice is strictly appropriate, for the simple reason that in nearly all the States, and in the United States, there is established in its very essence the papal principle of infallibility: namely, that authority to act for the public in matters of religion and religious observances, is derived from *the seat* that is occupied by the officious official at the time of his officious action.

IN all the States of this Union, and in the Government of the United States there are officials—especially legislative and judiciary—who exercise prerogatives that are either usurped wholly, or else derived solely from *the official seat* which they occupy, and from nothing else under the sun. And the vast majority of the people consent to it without a word, while perhaps a majority of these justify it in their actions and in the practice of the officious officials.

It is a fact too notorious to require any proof, that in the legislative and judicial proceedings of the government of the States and of the United States, laws are made, construed, and confirmed, and executed which establish religious dogmas and institutions and enforce them upon the people. For instance, the Supreme Court of the United States has decided for the people of the United States that "this is a religious people," and accordingly that "this is a Christian nation." And the Congress of the United States has decided for the people that the fourth commandment "means" that "the first day of the week,

commonly called Sunday," is the Sabbath, and have fixed that interpretation in the legislation of the nation to be enforced upon all the people. The same things, and other like things, have been done by the legislators and judges of all the States, except one or perhaps two. And not only do the vast majority of the people consent to it, but thousands upon thousands of the people justify it, while nearly the whole religious element of the nation—professed Protestants too—actually require it, and, indeed, so far as lies in their power, force it.

Now where did these men who happen for the time to be legislators or judges, get their right to do these things? How did they become possessed of the prerogative to interpret the Scriptures and decide religious questions for the people? No one will allow that any one of these persons merely as a man, simply as a private citizen, ever had, or ever could have had, any shadow of right to interpret the Bible or decide any religious question for any other man or citizen in any way, much less to decide it and fix it in an authoritative rule to be enforced upon all, or upon any man, in the State or nation. So certainly is this true that if any one of these men, when he was merely a man and a private citizen, had undertaken to do such a thing his action would have been swiftly resented as a piece of unbearable impertinence. Yet, lo! when he is an official he not only does this very thing, but it is expected by multitudes of the people that his action in this shall be accepted by all as valid, and be received as authoritative, and be respected and obeyed accordingly. Yesterday any such action would have been resented by everybody, while to-day it must needs be accepted and respected by everybody! But what wrought this so important a change in the condition and prerogatives of the man?

OH, yesterday he was but a man like all the rest of us, while to-day he is in official position. But what caused this change? How did he get into that official position?—It was all done simply by the votes of men like himself—his fellow-citizens. Yesterday he was as destitute as all the others of every shadow of such pre-

rogative, while to-day he is amply clothed with it: and all this because, as with the other pope, enough men as destitute of it as himself, voted for him to elect him to that office; or because he was appointed to the office by a man who was so elected. Yet even this is not the full statement of the case; because even when he is elected he does not possess it until he has been "sworn in" to the office, and even then he does not possess it in available form until he takes his seat in the legislative hall or on the judicial bench and acts officially *from that seat*. As a mere man or private citizen no one will allow that he has any shadow of right or authority to act for another in any question of religion or religious observance; when he is elected he does not have it till he is sworn in; and even when he is sworn in he does not have it until he acts from his official seat.

It is therefore perfectly plain that all our legislators and judges get all the authority and prerogative that they exercise in matters of religion, precisely *where* and precisely *as* the pope of Rome gets his, namely, *from the seat* which they occupy when they speak with the authority that is to be heard by the whole people. For as no one of them as a man or a private citizen had any shadow of such authority, as no one who voted for any of them had any shadow of any such authority, it is impossible that any one of them could have derived this prerogative from anything that made him an official, except upon the principle from which the other pope derives his, namely, that like produces totally unlike, and out of nothing something comes. And as even when he has become an official by the votes of those who had no shadow of any such right or authority, this prerogative is not available until he occupies the official seat, it follows inevitably that it is *the seat* alone from which the legislator or the judge obtains all his right, all his authority, and all his prerogative, to speak or act in questions of religion or religious observances for all the people.

CONSEQUENTLY no legislator or judge who ever did, or who ever shall, act in the making or enforcing of a Sunday law, or any other law touching religion or reli-

gious observances or religious obligation of any kind, can ever consistently object to the claim of the infallibility of the pope of Rome, or laugh at the absurd conception of the source from which that infallibility comes to him, laughable as it undoubtedly is; because every such legislator and every such judge has in such action made the precise claim and has acted upon the very principle that the pope of Rome makes and acts upon in his "infallibility."

THE absurdity, and much more than this—the danger—of this evil principle was clearly seen by the men who made the Government of the United States, and was specially guarded against by them in the total separation of religion and the State and the absolute prohibition of any State official from touching in his official capacity any question of religion in any way. This is why they observed, and so pointedly, that "it is impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith *without erecting a claim to infallibility* which would lead us back to the church of Rome." And this—

1. Because we hold it for a fundamental and undeniable truth "that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered a member of civil society, he must be considered as a subject of the Governor of the universe: and if a member of civil society who enters into any subordinate association must always do it with a reservation of his duty to the general authority, *much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the universal Sovereign.* We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

2. Because, if religion be exempt from the authority of society at large *still less can it be subject to that of the legislative body.* The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments: *more necessarily is it limited with regard to the constituents.* The preservation of a free government requires not merely that the metes and bounds which separate each department of power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such an encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves *nor by any authority derived from them,* and are slaves.

And because they were "well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord of both body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do; that the impious presumption of legislators and rulers, *civil as well as ecclesiastical,* who being themselves but *fallible and uninspired men,* have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and *infallible,* and *as such* endeavoring to impose them on others, hath

established and maintained false religions over the greatest part of the world and through all time;" and "that to suffer the civil magistrate to intrude his powers into the field of opinion, is a dangerous fallacy which at once destroys all religious liberty."

SUCH are the noble and weighty words of Madison and Jefferson as they conducted the campaigns that established the principle of the total separation of Church and State in this country, and for the enlightenment of all countries. And these words clearly show that they well understood both the fallacy and the danger of the prerogative of "infallibility." They saw readily enough that all the authority that any man ever could have over another in matters of religion could only be by sheer usurpation, and contained in itself all the elements of the papacy, even to the extreme element of infallibility. And knowing both the fallacy and the tyranny of the principle, they exposed it as it deserved, and repudiated it, and, as they hoped, delivered the people of this nation from it forever, by fixing in the supreme law the absolute prohibition of the governmental power from ever touching any question of religion in any way. This they did that the people of this splendid nation—the last, the greatest, and the best—might be forever free from anybody here ever "erecting a claim to infallibility which would lead us back to the church of Rome."

LET no one jump to the conclusion that the foregoing argument applies with equal force against civil authority "because no legislator, or judge, or other civil official can exercise even civil authority until he has been duly installed in office and occupies his official place." For although it is true that no man can exercise the authority of legislator, or judge, or other civil office, *even after he has been elected,* until he has been duly installed in the office, and only then when he acts from the official seat or place; yet it is equally true that when he does so act, he exercises only the authority and prerogative that from the beginning were in himself as a man and a citizen, and that were also in all his fellow-men and fellow-citizens. All the legitimate authority that he exercises in office, except in the degree of it, was inherent in himself, and in all concerned, simply as men and citizens. Every person, *merely as a man in the world,* has within himself full right, authority, and prerogative to act, even to the use of force, to protect from violence the life, person, or property of himself or any of his fellow-men. For instance, any man who sees another setting fire to his property or the property of his neighbor, has full and inherent right, even to the application of force, to prevent that man from accomplishing his purpose. It is equally so in the event of any other threatened danger to the life, property, or person of himself or any other man.

WITHOUT organization, however, that is, without *government,* it would devolve upon each individual, of himself and for himself, to exercise this authority, and would lead to every man's hand being against his neighbor. Therefore, in order that this inherent right and authority of every man may be the better exercised in behalf of all, men enter into organization and establish an order of government for

this very purpose, and such an order of government as to them seems best calculated to accomplish this purpose. This is the origin and object of civil government.

THIS organization having been formed, each man is now a *citizen* as well as a man; and all this right, authority, and prerogative, that inhered in him as a *man,* still are inherent in him as a *citizen*—the only change that is undergone in the *manner* of the exercise of these inherent qualities. That is to say: As the object of the organization that has been created is to relieve the individual from the *personal* exercise of this authority, the more fully to secure all in the unmolested enjoyment of life, liberty, and the pursuit of happiness, each one now *by vote* delegates to one of their number the exercise of his authority in this matter to be exercised by the chosen one as the representative of all. And he who is thus chosen acts with the duly delegated authority of all. And in all this he acts with no authority, neither does he exercise any prerogative, that he did not in himself possess before—*except in degree.* Whereas before the organization he must of necessity act for himself and from himself alone, *now* he acts for himself and for hundreds or thousands of others who, equally with himself, possessed this authority in himself: now he acts from the delegated authority of all these, who by vote have duly clothed him with the right and power to exercise for them the authority which inhered in them as individual men.

AND although when elected he cannot exercise this delegated authority until he has been duly installed in office, this is not because he derives any additional authority, prerogative, or characteristic, from the seat or official position itself; but because that, as his fellow-citizens have signified their confidence in him for the exercise of the authority which they have delegated to him, it is necessary and but proper that he should respond by submitting to the forms that have been established, and pledge himself to his fellow-citizens for the faithful exercise of the authority which they have delegated to him. The oath or affirmation of office, and whatever other ceremonies or pledges required in the installation in office of the elected one, are but the response of mutual obligation on his part to the delegation of authority on the part of the electors; and are not in any sense used with any idea that from these ceremonies or from the office itself he derives any additional dignity, authority, or prerogative whatever. So in no instance does any legislator, or judge, or other civil officer, acting in civil things, ever act with any authority or exercise any prerogative which he *in himself* did not possess, or that those who voted for him did not in themselves possess *before he was elected;* or which they did not have full right and power to delegate to him to be exercised in their behalf and for the better service of all concerned.

NOT so however is it in matters of religion. That pertains to man's duty or relationship to God. These come not from himself. They are laid upon *him* by the Lord; and are therefore incapable of being delegated, incapable of being exercised by any one in behalf of another. And as the exercise of these powers, the performance of these duties, and the fulfillment of these

relationships are incapable of being delegated, and so incapable of being exercised by any one in behalf of another; it absolutely follows that no legislator, or judge, or other official of any kind can ever have any authority in matters pertaining to religion in any way. Consequently any attempt to exercise any authority over, or for, another in matters of religion, springs from sheer usurpation. And if it be denied that it is sheer usurpation then the only conceivable source from which such authority or prerogative could be derived is the seat which said official occupies when he acts officially. And thus we are brought again to the absurd conception of the source from which "the infallibility of the pope" is derived.

AND the professed Protestant churches of the United States and of the world, in appealing to government, or allowing officials, without protest, to act in matters of religion; and the legislators and judges of the States, and of the United States, and of the world in acting in matters of religion, as they have done and as they continue to do, are in very principle and in actual practice committed to the identical conception of infallibility to which the papacy is committed in the dogma of the "infallibility of the pope." And this, too, without as much as the seeming justification that the papacy claims: for the papacy does claim that "blessed Peter" did occupy the official seat which the pope occupies when he speaks "ex cathedra," and therefore "infallibly;" but no one can ever even claim that Peter ever occupied any seat that ever was or ever shall be occupied by any legislator or judge in any of the States or the United States—not even when they decided *ex cathedra* that "this is a Christian nation," or that "the first day of the week, commonly called Sunday," is the Sabbath according to the "meaning" of the fourth commandment.

So the professed Protestants of the United States and of the world, and the legislators and judges of the States, the United States, and of the world, who presume to act officially and governmentally in matters of religion, will have to clear their skirts of the smirch of "infallibility" before they can ever consistently indulge any smiles at the absurdity of the claim of "the infallibility of the Roman pontiff." All these will have to abdicate the exercise of the prerogative of infallibility themselves, before any of them shall ever be able consistently to criticize or reject the exercise of it by another, even though that other be the pope of Rome. In short, all these will have to cease to be popes themselves before they can consistently object against the pope of Rome.

THE basis of the papal claim as derived from "blessed Peter" will be examined next week.

The Taxation of Church Property.

THE young people who visit Toronto will be interested to know that the Jarvis Street Church refused to accept exemption of its fine church property from taxation. This is a practical emphasis of the position to which our Baptist views of the proper separation of Church and State must sooner or later lead us as a denomination. Undoubtedly, the taxation of all

church properties would, at first, work hardships to the smaller churches, but the inconvenience of doing right can never be a reason for our staying on the wrong side of a great principle. We shall never fight Romanism with hands quite free until we as Protestants, one and all, refuse thus to receive State aid for religious purposes in any form, and exemption from taxation is really State aid in a veiled form.—*Baptist Young People's Union.*

A Persecuting Baptist.

THE *Alabama Baptist*, of August 9, attempts to justify the persecution of W. B. Capps, who is now serving a sentence of nine months in the county jail at Dresden, Weakley County, Tenn., for plowing in his field on Sunday, by the following argument:—

The law does not compel him to violate his convictions by working on Saturday, neither should he violate the law and the convictions of the people by working on their holy day. If Mr. Capps cannot have the law changed to suit his religious views, he ought to go where there is no such law.

The *Baptist Examiner*, of September 13th, says, in replying to like "arguments" which appeared in the *Baptist and Reflector*, of Nashville, Tenn.: "It would have been easy, by similar arguments, for those who persecuted Baptists in the past, to have justified their conduct and policy." How true! and why can't the *Alabama Baptist* see it? Its arguments are similar to the arguments of John Cotton, in his justification of the persecution of Elder Holmes. And to show the similarity we will put the words of the *Alabama Baptist* editor, with slight changes into the mouth of the persecutor of Baptists.

The law does not compel him (Obadiah Holmes) to violate his convictions by being sprinkled himself, neither should he violate the law and the convictions of the people by baptizing by immersion. If Mr. Holmes cannot get the law changed to suit his religious views, he ought to go where there is no such law.

John Cotton and his associates, in the persecution of Baptists, thought Baptists "ought to go where there is no such law," and the Baptists refusing to go were whipped, imprisoned, and banished, and now the editor of the *Alabama Baptist* thinks the same of Seventh-day Adventists; and since he thinks they "ought to go," and they think like Baptists of Massachusetts that they ought to stay, it follows that the John Cotton, of the *Alabama Baptist*, is in favor of banishing Seventh-day Adventists in 1894 as the John Cotton, of Massachusetts was in favor of banishing Baptists in 1651.

Although the *Baptist Examiner* says it is easy to show that the cases of the persecutors are similar, the editor of the *Alabama Baptist* thinks it is easy to show that the case is different. And now hear him try it:—

This case is different from those in which patriots and Christians, especially Baptists, have felt called upon to resist laws that were evidently unjust, and which were intended to be restrictive and proscriptive of one party or creed and in favor of another. This Tennessee statute, like those of other States, restrains those who indorse it as well as those who do not.

This attempted defense of the Tennessee persecutions is the old threadbare excuse of the persecutor. "When we were persecuted we were 'patriots and Christians,' but you 'violate the law' and are therefore lawless and unchristian." This was the way the Puritans of colonial days talked about the Baptists. Thomas Shepard, of Charlestown, in a sermon entitled

"Eye Salve," told the governor and magistrates of Massachusetts that "Anabaptists [a nickname for Baptists] have ever been looked at by the godly leaders of this people as a scab," and the president of Harvard College said, "such a rough thing as a New England Anabaptist is not to be handled over tenderly."

But, now, all this is changed. Baptists no longer suffer imprisonment, whipping, and banishment. From a small minority they have grown powerful, until in some localities they have a controlling influence. And, now, forgetting their own sufferings, once and again the persecuted become the persecutors, and thereby furnish another proof of the correctness of the statement of the report of the committee on Sunday mails, communicated to the House of Representatives, March 4th and 5th, 1830, that "every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power."

If the Tennessee Sunday law is not both "restrictive and proscriptive of one party or creed and in favor of another," then the Massachusetts law requiring all Baptists to attend the established church was neither. It restricts Seventh-day Adventists to five days' work instead of six, and therefore attempts to make them pay a tax of 16½ per cent. more than is assessed on other citizens. It is proscriptive, since in the language of the *Alabama Baptist*, the State of Tennessee, "by statute law," "recognized the Christian Sabbath [Sunday the first day] as God's holy day," as against the commandment of God which requires the observance of the seventh day, and which Seventh-day Adventists choose to obey rather than the commandment of the State. The State has come out in favor of the "party or creed," which teaches that the first day is the Sabbath, and thereby proscribes the party which teaches that the seventh day is the Sabbath. The statement that "this Tennessee statute, like those of other States, restrains those who indorse it as well as those who do not," is a childish excuse. When the Baptist ministers—John Clark, Obadiah Holmes and John Crandall—were forcibly taken to church in compliance with the law compelling all to attend the State church, it was not persecution, according to the *Alabama Baptist*, since it restrained those who indorsed it as well as those who did not. According to this modern expounder of Baptist principles of religious liberty, all John Cotton needed to say to these Baptist ministers when they protested, was, "Oh, this law restrains me from remaining away from church the same as it does you. It restrains those who indorse it as well as those who do not."

Now, we expect that the *Baptist Examiner*, of this city, and other consistent Baptists, will write to the *Alabama Baptist*, as did the brethren of the Puritans in England, and protest against the persecuted turning persecutor, and it is probable that the *Alabama Baptist* will want to reply. We therefore print a part of the letter written by John Cotton, which the *Alabama Baptist* can use in full with a few changes in names:—

One of them, Obadiah Holmes, being an excommunicate person himself, out of a church in Plymouth patent, came into this jurisdiction, and took upon him to baptize, which I think himself will not say he was compelled here to perform. And he was not ignorant that the rebaptizing of an elder person, and that by a private person out of office and under excommunication, are all of them manifest contestations against

the order and government of our churches, established, we know, by God's law, and he knoweth by the laws of the country. And we conceive we may safely appeal to the ingenuity of your own judgment, whether it would be tolerated in any civil state, for a stranger to come and practise contrary to the known principles of the church estate? As for his whipping, it was more voluntarily chosen by him than inflicted on him. His censure by the court was to have paid, as I know, thirty pounds, or else to be whipt; his fine was offered to be paid by friends for him freely; but he chose rather to be whipt; in which case, if his sufferings of stripes was any worship of God at all, surely it could be accounted no better than will worship. The other, Mr. Clarke, was wiser in that point, and his offense was less, so was his fine less, and himself, as I hear, was contented to have it paid for him, whereupon he was released. The imprisonment of either of them was no detriment. I believe they fared neither of them better at home; and I am sure Holmes had not been so well clad for years before.

But be pleased to consider this point a little further: You think to compel men in matter of worship is to make them sin, according to Rom. 14:23. If the worship be lawful in itself, the magistrate compelling to come to it, compelleth him not to sin, but the sin is in his will that needs to be compelled to a Christian duty. Josiah compelled all Israel, or, which is all one, made to serve the Lord their God. 2 Chron. 34:33. Yet his act herein was not blamed, but recorded among his virtuous actions. For a governor to suffer any within his gates to profane the Sabbath, is a sin against the fourth commandment, both in the private householder and in the magistrate; and if he requires them to present themselves before the Lord, the magistrate sinneth not, nor doth the subject sin so great a sin as if he did refrain to come. But you say it doth but make men hypocrites, to compel men to conform the outward man for fear of punishment. If it did so, yet better be hypocrites than profane persons. Hypocrites give God part of his due, the outward man; but the profane person giveth God neither outward nor inward man.

And now we wish that the editor of the *Alabama Baptist* would not use this letter at all, or any of his own similar arguments, but that he would see the error of his way, repent and do works meet for repentance.

The Catholic Church and Religious Liberty.

THE Roman Catholic Church professes to be, and always to have been, the champion of civil and religious liberty. But this profession is as disingenuous as is the advice of Satolli to the people of this country, to "go forward bearing in one hand the book of Christian truth—the Bible—and in the other hand the Constitution of the United States." It has recently been shown in these columns, that, shorn of its verbiage, this means only, Go forward bearing in one hand the Catholic Bible, as interpreted by "the church," and in the other, the Constitution of the United States, likewise interpreted by "the church."

It is the same when Rome talks of *religious liberty*. Cardinal Gibbons says: "A man enjoys religious liberty when he enjoys the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. Every act infringing on his freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man, because it corresponds with a most certain duty which God has put upon him."—*Faith of Our Fathers*, page 264.

It will be observed that the cardinal says: "This religious liberty is the true right of every man." What religious liberty?—Why, "the free right of worshiping God according to the dictates of a right conscience," to be sure. And who is to determine what is a "right conscience"?—The Roman Catholic Church, of course. And it is "*this religious lib-*

erty" which "is the true right of every man," according to Cardinal Gibbons.

That this is the real meaning of the cardinal's words is evident from the following, on page 268 of his book previously quoted:—

The church is indeed intolerant in this sense, that she can never confound truth with error; nor can she admit that any man is conscientiously free to reject the truth when its claims are convincingly brought home to the mind.

On page 85 of the same work the cardinal says:—

The church has authority from God to teach regarding faith and morals; and in her teaching she is preserved from error by the special guidance of the Holy Ghost.

And again, on page 88, we read:—

Not only does our Lord empower his apostles to preach the gospel, but he commands, and under the most severe penalties, those to whom they preach to listen and obey. . . . We see on the one hand that the apostles and their successors have received full powers to announce the gospel; and on the other, that their hearers are obliged to listen with docility, and to obey not merely by an external compliance, but also by internal assent of the intellect.

All this must be taken into consideration in weighing the cardinal's definition of religious liberty. Here are the legitimate and ever necessary deductions from the quotations made from his book:—

1. The Catholic Church has full authority to teach faith and morals.
2. That which she teaches must be received.
3. No man is conscientiously free to reject that which the Roman Catholic Church teaches.
4. A man enjoys religious liberty when he enjoys the free right to worship God according to the dictates of a right conscience.
5. No man who does reject the teaching of the Catholic Church can have a right conscience.

Which is only saying that a man enjoys religious liberty when he enjoys the free right to meekly accept the teachings of the Roman Catholic Church, and does so accept them; but not otherwise.

The attitude of the Roman Catholic Church toward religious liberty is further defined by the cardinal on pages 268 and 269, thus:—

Many Protestants seem to be very much disturbed by some such argument as this: Catholics are very ready now to proclaim freedom of conscience, because they are in the minority. When they once succeed in getting the upper hand in numbers and power, they will destroy this freedom, because their faith teaches them to tolerate no doctrine other than the Catholic. It is, then, a matter of absolute necessity for us that they should never be allowed to get this advantage.

Now, in all this, there is a great mistake, which comes from not knowing the Catholic doctrine in its fullness. I shall not lay it down myself, lest it seem to have been gotten up for the occasion. I shall quote the great theologian Becanus, who taught the doctrine of the schools of Catholic theology at the time when the struggle was hottest between Catholicity and Protestantism. He says that religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it. The ruler may even enter into a compact in order to secure to his subjects this freedom in religious matters; and when once a compact is made, it must absolutely be observed in every point, just as every other lawful and honest contract. This is the true Catholic teaching on this point, according to Becanus and all Catholic theologians. So that if Catholics should gain the majority in a community where freedom of conscience is already secured to all by law, their very religion obliges them to respect the rights thus acquired by their fellow-citizens. What danger can there be, then, for Protestants, if Catholics should be in the majority here? Their apprehensions are the result of vain fears, which no honest mind ought any longer to harbor.

This is not a disavowal of the right of the Catholic Church to coerce people in matters of faith and morals, but is rather an assertion of the right. "*Religious liberty may be tolerated by a ruler* when it would do more harm to the State or to the community to repress it." Exactly! and

who is to judge when it will do more harm to repress "religious liberty"? Who, indeed, but "the church!" And hence it follows that the much-vaunted Roman Catholic "religious liberty" is only a limited degree of religious toleration, depending entirely on that policy by which the prophet declared of that power of which the papacy is the legitimate successor: "Through his policy also he shall cause craft to prosper in his hand." Surely Rome is well called "the mystery of iniquity."

Religious Appropriations.

[Speech of Hon. William S. Linton, of Michigan, in the House of Representatives, Thursday, June 7, 1894. The House being in committee of the whole on the state of the Union, and having under consideration the bill (H. R. 6913) making appropriations for current and contingent expenses of the Indian Department, and fulfilling treaty stipulations with various Indian tribes for the fiscal year ending June 30, 1895, and for other purposes, Mr. Linton said:—]

MR. CHAIRMAN: It is high time to call a halt in the expenditure of the nation's money either directly or indirectly toward any sectarian school, or to enrich the coffers of any religious society at the expense of many others, and we should here and now, by striking out portions of the pending bill and placing safeguards around the remainder, discontinue such perilous and unconstitutional appropriations.

Our public school system, "the bulwark of this country," non-sectarian and non-partisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race, and they should not be forced hereafter to attend, as they have been for centuries, without material advancement, that class of schools where Indians always remain Indians, and which to-day keeps the great bulk of the population in poverty-stricken Italy (where it is said 63 per cent. of the people cannot even read and write), Mexico, and similar countries from rising up out of the slough of ignorance and superstition in which they are engulfed.

I do not intend, sir, to attack any religious denomination as such, but the subjoined table showing one church alone to have received during the past eight years \$2,366,416, while all others combined, fifteen in number, received during the same period only about one-half that amount, proves conclusively that it pays to maintain here, on a prominent street, at the nation's capital, a bureau of Indian missions that has all the appearance of a huge lobby for advancing their interests.

As stated by a senator from New England, they have been on the ground here for years pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed their great increase, which has come to be for their church three-fifths of all the appropriations; and if this bill passes the proportion will be much larger. They are active still, foisting upon the people of this country schools that do not belong to the civilization of to-day.

For more than a century the Mission Indians have been under Jesuit control, education, and influence, and to-day are as incapable of self-support as citizens of our country, as babes. They are reliant more than ever upon those from whom they receive their instructions. They go in temporal matters as they do in their

spiritual, where they are advised to go by their superiors. They plant where they tell them to plant, and sow when they tell them to sow.

The founders of the Republic builded better than they knew when they demanded the separation of Church and State, and little did they imagine that Congress would ever pass a bill such as the one under consideration to-day, or that appropriations would ever be made as shown by this table and information taken from Government reports, and which I submit for printing in the *Record* as a portion of my remarks:—

Denominations.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	Total.
ROMAN CATHOLIC *	\$118,343	\$194,635	\$221,169	\$347,672	\$356,357	\$363,349	\$394,756	\$369,635	\$2,366,416
Presbyterian	32,935	37,910	36,500	41,825	47,650	44,850	44,310	29,040	315,080
Congregational	16,121	26,696	26,080	29,310	28,459	27,271	29,146	25,726	208,519
Methodist	5,400	10,410	7,500	7,500	7,500	7,500	7,500	7,500	59,400
Alaska Schools	4,175	4,175	4,175	4,175	4,175	4,175	4,175	4,175	33,000
Episcopal	1,900	1,900	1,900	1,900	1,900	1,900	1,900	1,900	15,200
Friends	3,240	27,845	3,680	18,700	24,876	29,910	23,220	4,880	107,146
Mennonite	3,240	3,240	3,240	3,240	3,240	3,240	3,240	3,240	25,560
Unitarian	1,350	1,350	1,350	1,350	1,350	1,350	1,350	1,350	10,800
Methodist	.....	.....	.....	.....	.....	.....	.....	.....	.....
Unitarian	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mrs. L. H. Degeest	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lincoln Institute	33,400	33,400	33,400	33,400	33,400	33,400	33,400	33,400	267,200
Hampden Institute	20,040	20,040	20,040	20,040	20,040	20,040	20,040	20,040	160,320
Total	228,259	363,214	376,294	529,905	562,640	570,218	611,570	525,881	3,767,451

Amount set apart for religious bodies for Indian education for each fiscal year, 1886 to 1893.

The sentiment of the American people is aroused against this unholy and unconstitutional union of Church and State shown by these figures, and bowing to this sentiment, if for no other reason, were I high in authority in any of the ecclesiastical bodies referred to that still asked for Government moneys, I would say that if my church wished to retain the good will and respect of Americans we could not afford to take a subsidy from the public treasury, and would have none of it. Several leading denominations have already taken this course, and I desire to have read the resolutions they have adopted upon the subject. The clerk read as follows:—

By the General Conference of the Methodist Episcopal Church, Omaha, Nebr., May, 1892.

WHEREAS the appropriation of public funds for sectarian purposes by the national Government is not only wrong in principle, but in violation of both the letter and spirit of the Constitution of the United States: Therefore

Resolved, That this General Conference of the Methodist Episcopal Church requests the missionary societies working under its sanction or control to decline either to petition for or to receive from the national Government any moneys for educational work among the Indians.

By the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church.

Resolved, That the Woman's Home Missionary Society of the Methodist Episcopal Church cordially ap-

proves the action of the General Conference, requesting all benevolent societies of our church neither to appeal for nor accept from the national Government any moneys for Indian schools, not only because of its loyalty to the highest legislative and judicial body of the church, but because of its belief in the American principle of the absolute separation of Church and State.

(This was the only organization connected with the Methodist Episcopal Church receiving national money for Indian education. It no longer receives appropriations.)

By the General Assembly of the Presbyterian Church in the United States, Portland, Oregon, May, 1892.

Resolved, I. That in the judgment of this assembly all public moneys expended upon the education of the Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, II. That in the judgment of this assembly the practice of appropriating public money for the support of sectarian schools among the Indians, as is now done in contract schools, ought at once to cease.

Resolved, III. That this assembly heartily approves of all proper efforts to secure the constitutional prohibition of all appropriations of public money to sectarian schools, either by the State or by the General Government.

(Rev. Dr. William C. Roberts, secretary of the Board of Home Missions of the Presbyterian Church, the organization conducting for that denomination its school work among the Indians, writes under date of December 15, 1893: "We have contracts until July, 1894, when the Government understands that we give up all connection with it.")

By the General Assembly of the United Presbyterian Church of North America, Allegheny, Pa., May 31, 1892.

Resolved, That we protest against all Government appropriations for the denominational Indian schools and for other sectarian purposes as unconstitutional, and petition Congress to refuse all applications for such appropriations.

(This denomination has not received Government appropriations.)

By the General Convention of the Protestant Episcopal Church, sitting as the Board of Missions, Baltimore, Md., Oct. 19, 1892.

Resolved, That in the judgment of this board subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this church, and that the board of managers be, and hereby is, requested to act from this time forth in accordance with this judgment.

By the Board of Managers, Domestic and Foreign Missionary Society of the Protestant Episcopal Church, December 13, 1892.

Resolved, That in view of the action taken by the Board of Missions at its triennial meeting, and which was as follows:—

Resolved, That the general secretary be instructed respectfully to advise the United States Government that this board, while gratefully sensible of the past cooperation of the Government in its missionary work, finds itself unable, consistently with its convictions as to the incompetency of the Government to make appropriations for religious, ecclesiastical, or denominational purpose, to accept such appropriations in the future.

(Rev. Mr. Wm. S. Langford, General Secretary of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church," the organization conducting for that denomination its school work among the Indians, writes under date of December 30, 1893, "All contracts which this society has had for educational purposes with the United States Government have terminated and none will be renewed.")

By the American Missionary Association (Congregational), in annual session at Hartford, Conn., October 27, 1892.

WHEREAS the system known as "Contract Schools," in connection with Indian work, is open to very serious abuse; and

WHEREAS Government schools have now reached a position as to equipment, methods, and general efficiency, where the common school education among the

Indians may be safely and wisely intrusted to them; therefore

Resolved, First, that public money expended upon the education of Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, Second, that the practice of appropriating public money for the support of sectarian schools among the Indians ought henceforth to cease.

Resolved, Third, that it is wise for the American Missionary Association to decline to seek or accept any subsidy from the Government, and that henceforth this society act in conformity with this purpose.

(In the contract book of the Department of Indian Affairs there appears the following entry: "August 14, 1893, F. L. Riggs declined to renew the contract for the Oahe School, because the American Missionary Association had decided not to receive Government aid." This severs all connection of the Congregational Church with national appropriations.)

All of the foregoing bodies, together with the Baptist and Methodist Protestant churches, have also approved the following form of

XVITH AMENDMENT TO THE UNITED STATES CONSTITUTION:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

MR. LINTON. Thus it will be seen that four great denominations that have heretofore been beneficiaries of a system foreign to the principles of our Government, viz., the Methodists, Presbyterians, Episcopalians, and Congregationalists, representing with adherents, a population of 14,750,000, now refuse to receive further grants of public money collected from the whole people, and they are joined by the important Baptist denomination that has never accepted, but always refused,* this public money for their missionary work: and I know other church societies are now protesting against this great wrong, while that great mass of our population not officially connected with any church, numbering at a low estimate 30,000,000, are outspoken and decidedly in earnest in their denunciation of this outrageous fraud that has been for years perpetrated upon the American people. I ask the members of the House to do away with this abomination under our Government, and you will do much toward eliminating religious controversy from political questions.

Some members will argue that the church can carry on these schools more cheaply than the Government. Those who consider this an argument are foes to the common-school system, and in favor of parochial schools instead, as the same reasoning would apply there also. Such argument is a confession that our citizens generally are incompetent to economically perform this duty, and I for one am not in favor of making any such admission, believing as I do that the average American citizen, no matter what his sect or creed may be, is as competent to carry on this work as any.

The bill before us makes specific appro-

* This is a mistake. For the facts as officially stated, see page 302 of last week's SENTINEL.—EDITORS.

riations for only a few parochial schools that appear upon the surface, beginning on page 51 with St. Boniface's School, in California, and the Holy Family School, in Montana, *et al*; but the "milk of the coconut" is found in the statement with which I have been furnished from the office of Indian Affairs, and I wish to say right here in this connection, that when I first asked for this information relative to denominational schools, my clerk was informed by the assistant commissioner, who I am told is a zealous member of the church which has its headquarters upon the Tiber, that it could not be supplied.

I of course was astonished to receive this message indicating that the bureau was in ignorance of the facts, or that the request of a member of Congress for information had been refused by a department, but upon sending a second time for a reply in writing to my letter, I received the following remarkable statement that I wish read and printed as abbreviated in the *Record* as a portion of my remarks, showing the number and class of schools under the office of Indian Affairs, and to which the people of this country have been contributing millions of dollars.

Now, that a large majority of ecclesiastical bodies, realizing the wrong, have severed the bond of Church and State, we should take action here to-day that will prevent subsidizing the schools of Mother DeChantal, Gerhard Terhorst, Pius Boehm, Balthasar Feusi, S. J. Sister Kunigunda, Rev. Aloysius M. Folchi, and others whose euphonious names have not been heretofore called to the attention of American people. I ask the clerk to read this statement. The clerk read as follows:—

Contract schools, giving the total amounts required for the fiscal year ending June 30, 1894.

School, location, and contractor.—Catholic.	
Avoca Boarding, Minnesota, Mother de Chantal.....	\$ 3,780
Baraga Boarding, Michigan, Gerhard Terhorst.....	5,400
Bayfield Boarding, Wisconsin, Casimir Vogt.....	3,750
Bayfield Day, Wisconsin, Casimir Vogt.....	900
Bernalillo Boarding, New Mexico, Sister Margaret Mary, Colville Agency, Washington.....	7,500
Colville Boarding, Joseph M. Caruana.....	7,020
Cour D'Alene Boarding, Charles Mackin.....	7,560
Crow Creek Reservation Boarding, Pius Boehm.....	10,260
St. Xavier Boarding, Crow Reservation, Montana, Leopold Van Corp.....	11,340
St. Mary's Boarding, Devil's Lake Reservation, Sister Genevieve.....	14,040
St. Paul's Boarding, Fort Belknap Reservation, Montana, Balthasar Feusi, S. J.....	16,200
Graceville Boarding, Minnesota, Mother Cecelia.....	5,400
Harbor Springs Boarding, Michigan, Norbert Wilhelm.....	10,260
St. Joseph's Boarding, Green Bay Agency, Wisconsin, Odoric Derenthal.....	14,040
La Pointe Agency, Wisconsin.....	900
Red Cliff Day, Cassimir Vogt.....	600
Bad River Day, Sister Kunigunda.....	1,200
Lac Court d'Oreilles Day, Sister M. Tabiola Oswald.....	5,400
St. Mary's Boarding, Sister Kunigunda.....	9,720
Morris Boarding, Minnesota, Mother Mary Joseph Lynch.....	5,400
North Yakima Boarding, Washington, Aloysius M. Folchi.....	6,250
Osage Agency, Oklahoma (paid from Osage money); St. Louis Boarding, Sister M. Aquinata.....	6,250
St. John's Boarding, Sister Mary Paul.....	6,000
Holy Trinity Boarding, Pine Ridge Agency South Dakota, P. Florentin Diermann.....	18,900
Pueblo Agency, New Mexico:	
Acoma Day, Placidas Louis Chapelle.....	750
Isleta Day, Placidas Louis Chapelle.....	900
Laguna Day, Placidas Louis Chapelle.....	750
Jamez Day, Placidas Louis Chapelle.....	750
San Juan Day, Placidas Louis Chapelle.....	660
Santo Domingo Day, Placidas Louis Chapelle.....	750
Taos Day, Placidas Louis Chapelle.....	600
St. Francis Boarding, Rosebud Reservation, South Dakota, John Jutz, S. J. (paid from Sioux money).....	10,260
San Diego Boarding, California, Anthony D. Ubach.....	11,875
St. Benedict's Boarding, Sac and Fox Agency, Oklahoma, Thomas Duperon.....	5,400
St. Peter's Boarding, Montana, James Rebmann.....	10,440
St. Catherine's Boarding, Santa Fe, N. Mex., Placidas, Louis Chapelle.....	12,500
St. Stephen's Boarding, Shoshone Reservation, Wyoming, Philbert Turnell.....	8,100
St. Labre's Boarding, Tongue River Reservation, Montana, A. Van der Velden.....	4,320
Tulalip Boarding, Tulalip Agency, Washington, Peter J. Dubbel.....	10,800
St. Benedict's Orphan, White Earth Agency, Minnesota, Aloysius Hermanutz.....	9,720
Red Lake Boarding, White Earth Agency, Minnesota, Thomas Borgerding.....	4,320
California:	
Hopland Day, Mendocino County, Gregory Knepper.....	600
Pinole Day, Mendocino Co., Gregory Knepper.....	600
St. Turibius Day, Lake County, James Nolte.....	600
Ukiah Day, Mendocino Co., Gregory Knepper.....	600
Total.....	\$276,115

CATHOLIC SCHOOLS SPECIALLY APPROPRIATED FOR BY CONGRESS

St. Boniface's Boarding, Banning, Cal., Joseph A. Stephan.....	\$12,500
Holy Family Boarding, Blackfeet Agency, Montana, Peter C. Bongis.....	12,500
St. Paul's Boarding, Clontarf, Minn., Anatole Oster.....	15,000
St. John's Boarding, Collegeville, Minn., Bernard Loenikar.....	7,500
St. Benedict's Academy, St. Joseph, Minn., Bernard Loenikar.....	7,500
St. Ignatius Mission, Boarding, Flathead Agency, Montana, J. B. Rene.....	45,000
St. Joseph's Normal School, Rensselaer, Ind., B. Florian Hahn.....	8,330
Kate Drexel Boarding, Umatilla Agency, Oregon, Joseph Chianale.....	6,000
Total.....	114,330

PUBLIC SCHOOLS.

Total.....	9,580
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LIST OF ADDITIONAL CONTRACT SCHOOLS.

White's Indian Manual Labor Institute, Wabash, Ind., Oliver H. Bales.....	\$10,020
Lincoln Institution, Philadelphia, Pa., Lincoln Institution by William M. Hugg.....	33,400
Hampton Institute, Hampton Va., Hampton Institute by Hallis B. Frissell.....	20,040
Hope Boarding, Springfield, S. Dak., Walter James Wicks.....	4,860
Episcopal Mission Boarding, Shoshone Agency, Wyoming, John Roberts.....	2,160
Tucson Boarding, Tucson, Arizo a, Howard Billman.....	25,000
Omaha Mission Boarding, Nebraska, Wyllys K. Morris.....	4,860
Sisseton Reservation, Goodwill Mission, South Dakota, G. S. Baskewill.....	6,420
Ramona Boarding, Santa Fe, N. Mex., Elmore Chase.....	8,125
Plum Creek Boarding, Leslie, S. Dak., Thomas L. Riggs.....	2,700
Point Iroquois Day, Bay Mills, Mich., William Edgar Brown.....	900
Wittenberg Boarding, Wittenberg, Wisconsin, Axel Jacobson.....	15,120
Mennonite Mission Boarding, Halstead Kansas, Christian Krehbiel.....	3,750
Crow Reservation Boarding, Montana, Alfred Manchester.....	5,004
Greenville Boarding, Plumas County, Cal., Amos G. Swan (for six months).....	1,800
Greenville Day, Plumas County, Cal., Amos G. Swan (for four months).....	240

After reading the above long list of sectarian beneficiaries at the hands of the Government, do you wonder that the system has caused a well-known writer to say:—

We have reached a critical and crucial period in the history of our Republic, so far as the integrity and very existence of our free public school system, the safe relation of ecclesiasticism to our Government, and essential separation of Church and State are concerned.

We are aware that this statement will be declared, by three classes, as sounding an alarm without cause; namely, the egotistic ignorant, the cowardly compromising, and the time-serving politician—the three worst foes of civil and religious liberty. But these are times when it becomes thoughtful citizens who have some knowledge of history, and who understand the situation in these history-making days, to be candid and wise, steady and courageous, and to stand together on the tenable ground of impregnable principle, which recognizes the equal rights of all and repudiates special privileges to any.

The enemy have said: "We will wait a little in hiding, and the spasm will soon pass off, and then we will come out in the open again." Is it not time that the occasional spasm should change to a normal and healthful permanence of purpose and action?

Mr. Chairman, I am not an alarmist, but the annals of earth are replete with tales of danger, trouble, and war, caused by religious rivalry, zeal, and hate, when Church and State are in any way connected, and it matters not in how slight degree. Already we are told of riots taking place, and that blood has been shed at elections in some of our cities, and we hear the murmurs of discontent, of dissatisfaction with and denunciation of the methods employed in this bill. Will you not take warning from the past by heeding the protests of great religious denominations; by heeding the resolutions passed by many, many civic organizations; by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying mil-

lions of the people's money to priestly agents of sectarian institutions must immediately cease. So long as you continue this system so long will the religious agitation now sweeping over the country continue.

Some may claim that I am bringing religion into politics, but far, far from it. I am trying to divorce the two in order that we may have no more of the combination; neither have I opposed this bill because one aggressive church whose ruling power is in a foreign land gets the lion's share of the spoils (as one of the largest beneficiaries to lose, I believe in amount received in case of the defeat of sectarian appropriations, is the Society of Friends, a sect for which I have the greatest respect, and to which a majority of my own people belong, and have since they landed in Penn's time, two centuries ago), but I oppose it, believing honestly that its whole principle is radically and everlastingly wrong in America.

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.]

Some People Can Work on Sunday if They Want To.

THREE carpenters, O. F. Noble, of 20 Holyoke Street, Frank Schoonard, of 67 Minton Street, and H. A. Cook, of 57 Walton Avenue, repaired a little photograph gallery on wheels, Sunday, and were arrested for violating the Sunday labor law. But the policeman who made the arrest did not know that the men were Seventh-day Adventists. He was astonished when they "gave him the laugh," and he called it impudence. On Monday morning Prosecutor Fiedler got down his law book and began to look for information. He found that persons who conscientiously held the seventh day as a day of worship could not be prosecuted for working on the first day. Then the cases were *nolled*. The policeman turned a sickly smile on the prosecutor and went down the stairs whistling "Every Day'll Be Sunday By and By."—*Cleveland (Ohio) Press, Sept. 17.*

Divine Punishment.

"I LIKE your paper very much. I would like to ask you if the Scripture does not warrant us in the belief that the present fearful drought and failure of crops is not due to the desecration of the Sabbath? For all through this country there will more gather to watch baseball players on the Sabbath than attend church."

In reply: Sometimes we can see the connection between the sin and God's punishment of it. When we see the apple hanging on the tree we can say that it has grown on the tree. But sometimes we cannot see the connection between a particular sin and a special display of God's anger against sin; and then we cannot assert that the visitation is the result of the one sin alone.

Sabbath desecration leads to political corruption, through the daily papers which are the teachers and leaders of the people. We first teach the reporters and editors that God commands rest: and then as a body politic we afford them protection and aid in publishing, distributing and

selling Sunday papers. Thus we teach the teachers of the people that money is more important than the Decalogue. Our political and social debasement is the direct punishment of Sabbath desecration, and this political corruption brings in hosts of other sins. For one or more of these God sends the drought.

We ought to do one of two things: either repudiate the fourth commandment or stop the Sunday mails and baseball.

Perhaps if the preachers put more Christian patriotism into their sermons their congregations would be larger.

"Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord. If ye walk in my statutes and keep my commandments and do them; then will I give you rain in due season." This text from Leviticus, 26th chapter, seems to especially connect Sabbath-keeping and reverencing God's sanctuaries with seasonable showers.—*Christian Patriot, (Morristown, Tenn.,) Sept. 15.*

To Combat the A. P. A.

HAVERHILL, Mass., Sept. 25.—The Patriotic Catholic American is the name of a new organization which, its founders believe will counteract the influence of the A. P. A. in this section of the country. The organization has just been formed, and it is claimed that there are twelve branches already.—*New York Sun, Sept. 26, 1894.*

Crispi and Canossa.

HOWEVER it may fare with her oppressors, the Church can afford to wait for justice, because she has all time at her disposal. If Premier Crispi has not actually arrived at Canossa, he is well on his way thither. His policy of warfare on religion and morality—against which honest Protestants themselves have protested—have created the dangers which now threaten his country, and from which only the Church can save her. Having done his best to make anarchists, he would now raise the cross between himself and his creatures.

This is the meaning of his call the other day at Naples for a union of forces against anarchism, under a banner inscribed, "For God, our King, and our Country."

But the Church must have freedom of action that she exert to the full her beneficent influence in the crisis through which the Italian government is passing; and that implies papal independence.

With the papal question unsettled, Rome remains the weak point of the Italian kingdom. Is Crispi beginning to see the necessity of sacrificing ill-gotten possession to secure true Italian unity?—*The Pilot (Catholic), Sept. 22.*

Seven Lodges Suspended for Sunday Meetings.

READING, Sept. 24.—A special meeting of the Grand Trustees of the Grand Lodge of Elks of the United States was held here this afternoon to consider the disagreements and discussions in the order. When the order was founded it consisted chiefly of theatrical men and those who found it convenient to meet on Sunday. Finally the Sunday meetings were severely criticised, but there were a number of lodges which refused to change the day of meeting.

To-night Grand Exalted Ruler Friday issued a proclamation suspending the following lodges, which are the only ones to disobey the circular of June 1894, commanding the discontinuance of Sunday meetings: New York, No. 1; Philadelphia,

No. 2; Baltimore, No. 7; Boston, No. 10; Washington, No. 15; Denver, Colo., No. 17, and Norfolk, Va., No. 38.

The suspended lodges are forbidden to hold any further meetings or to transact business as Elks lodges, and all lodges are directed to deny admission or recognition to any of the suspended lodges or their members. If seven or more law-abiding Elks of suspended lodges desire to reorganize their lodges, a dispensation will be granted on application.—*Sun, Sept. 25.*

A Catholic Innovation.

CONSIDERABLE attention is being attracted to a Roman Catholic Church in Minneapolis on account of innovations that have been introduced into its religious life. It is so seldom that the Catholic Church adopts anything that savors of Protestantism, that the press at large makes mention of this particular case. In the first place, a Bible class was organized about a year ago for the study of the Catholic Bible. It would be unheard of to study the Protestant Bible; but it was the Bible nevertheless. This class was thrown open to the general public, and during the last season there was an average attendance of sixty. But, *mirabile dictu!* this same church, and, by the way, it is one of the largest and most influential in the Northwest, has now introduced congregational singing. This is something entirely new in America, although it has been in vogue in England and Germany. But this is not to be chanting or anything in that nature. A regular hymn book is being prepared, and they are to enjoy genuine congregational singing. They will use many of the favorite Protestant hymns, too, and with the same old tunes that have made them so familiar to that church. These innovations will undoubtedly be welcomed, not only in the Protestant, but even in the Catholic Church, as showing a marked progress towards the spirit of the times.—*New York Sunday World, Sept. 23.*

Pope Leo's Interest in America.

BALTIMORE, Md., Sept. 21.—Bishop Keane, of the Catholic University, at Washington, arrived in Baltimore this evening from Rome, and is the guest of Cardinal Gibbons at the archiepiscopal residence. While in Rome, Bishop Keane had two long audiences with the pope.

"His holiness took a great interest in what was and had been going on in America," said the bishop. "He asked me about the church here, and about the political and economic conditions of this country. He wanted to know about the political struggles, and inquired about our labor troubles, and I found that he shared, to a great extent, the prevalent belief in Europe that the riots here were the outgrowth of Socialism, and foreshadowed a possible revolution. I relieved his mind on that point by telling him that, in this case, out of evil good was certain to come. His love for his eminence, Cardinal Gibbons, was very manifest from his talk. Mgr. Satolli, too, shares the warmest affection of the pope. He is pleased with the acts of Mgr. Satolli since his appointment as the representative of his holiness in this country. Leo does not believe that either monarchical or imperial forms of government will be tolerated in the future, but that democracy will wield its sway. He regards America and France as the foremost and broadest types of that form

of government. America he looks upon as the bulwark of the church.

"The relations between the Vatican and Quirinal," continued his grace, "have scarcely changed an iota in recent years. The pope is proof against influences brought to bear upon him to withdraw his influence from France and place it with the Triple Alliance. Humbert now realizes that he has been foolish in his attitude. The pope's standing on this point remains unchanged and he will die in the same policy he has all along maintained. Italy is bankrupt and on the verge of dissolution," said the bishop. "It is held together for the time by Germany. The latter has taken her loans again and again, but will not do so any more. The Italian national government, however, will never be broken up. It will become in the future, I suppose, a republic, with the pope having the undisputed gubernatorial privilege in the city of Rome. The pope was very much pleased to know that his eminence, Cardinal Gibbons, contemplated a visit to Rome."—*Washington Post, Sept. 22, 1894.*

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On another page we print a portion of a speech by Hon. W. S. Linton, member of Congress from the State of Michigan, on the bill "making appropriations for current and contingent expenses of the Indian Department and fulfilling treaty stipulations with various Indian tribes for the fiscal year ending June 30, 1895, and for other purposes." It is this bill which makes appropriations for the "contract schools," or, in other words, the denominational schools, supported by the Government. The bill passed, and was approved Aug. 15, 1894. The figures given by Mr. Linton are valuable, and should be saved for future reference, as should also the figures given on page 302 of the SENTINEL of Sept. 27.

If anything had been lacking to show the power of Rome in this State it would be supplied by the action of the late Constitutional Convention. This convention, which had a Republican majority, started in with a flourish of trumpets to so amend the constitution of the State as to forever prohibit appropriations to sectarian schools. To this end the educational article was adopted as follows:—

ARTICLE 9, Section 1. The legislature shall provide for the maintenance and support of a system of free common schools, wherein all the children of this State may be educated.

Section 2. The corporation created in the year one thousand seven hundred and eighty-four, under the name of the regents of the University of the State of New York, is hereby continued under the name of the University of the State of New York. It shall be governed and its corporate powers, which may be increased, modified or diminished by the legislature, shall be exercised by not less than nine regents.

Section 3. The capital of the common school fund, the capital of the literature fund, and the capital of the United States deposit fund, shall be respectively preserved inviolate. The revenue of the said common school fund shall be applied to the support of common schools; the revenue of the said literature fund shall be applied to the support of academies, and the sum of \$25,000 of the revenues of the United States deposit fund shall each year be appropriated to and made part of the capital of the said common school fund.

Section 4. Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection of any school or institution of learning, wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.

This article alone would not have accomplished all that was to be desired, for it still leaves the door wide open for that colorless thing called "unsectarian religious instruction," and which is unsatisfactory to man and displeasing to God; but it would have cut off all appropriations to distinctively sectarian institutions. This was not to be, however; the Roman Catholics rallied their forces and "influence," and, invoking all the saints in the

calendar and all the political "pull" in Tammany, succeeded in getting the following provision inserted in the section on charities:—

Nothing in this Constitution contained shall prevent the legislature from making such provision for the education and support of the blind, the deaf and dumb and juvenile delinquents as to it may seem proper, or prevent any county, city, town or village from providing for the care, support, maintenance and secular education of inmates of orphan asylums, homes for dependent children or correctional institutions, whether under public or private control. Payments by counties, cities, towns and villages to charitable, eleemosynary, correctional and reformatory institutions wholly or partly under private control for care, support and maintenance may be authorized, but shall not be required by the legislature. No such payments shall be made for any inmate of such institutions who is not received and detained therein pursuant to rules established by the State Board of Charities. Such rules shall be subject to the control of the legislature by general laws.

This leaves the sects an open door to the State treasury, and we may expect to see the usual shameless scramble of papists and "Protestants" for funds at each recurring session of the legislature. As usual, however, Rome will be in the van and will bear off the lion's share; thanks to the weak-kneed "Protestantism" that truckles for votes and denies a principle for lucre.

BISHOP KEANE, Rector of the Catholic University at Washington, returned recently from Rome, and is, according to the *World*, of this city, authority for the statement that Mgr. Satolli is ere long to be clothed with supreme authority in Roman Catholic Church affairs in this country. Hitherto appeals have been made either to Mgr. Satolli or direct to the propaganda at Rome, at the option of the appellant; but when the contemplated change shall have been made, all cases must first go to the vice-pope at Washington, after which the pope in Rome can permit an appeal to himself, if he sees fit.

It is also stated that the pope will issue another important encyclical in November, which will deal with "the questions of political government," and will contain a reiteration of the pope's "views of democracy, not alone in this country, but abroad." The letter will be addressed specially "to the Catholics of the United States, and will recite anew the position of the church here." Bishop Keane believes that "it will transcend in importance the encyclicals on the labor and parochial school questions."

According to Bishop Keane, the pope finds in American political as well as religious affairs an unceasing source of interest. "The pope believes America is to be the bulwark of the Catholic Church of the future, and rejoices that the political evolutions of the Old World are on the lines of democracy followed in the United States."

The pope is said to have asked all kinds of questions relative to political matters in this country, and to have manifested a

lively interest in all things American. He wished to know about the American Protective Association, and the use of troops in the recent labor troubles. He was much interested when told that the military took no sides but simply appeared as guardians of property.

Probably His Craftiness was weighing the chances of becoming arbitrator of the differences between labor and capital in this country.

Why does the pope believe "America is to be the bulwark of the Catholic Church of the future"? and why does he rejoice "that the political evolutions of the Old World are on the lines of democracy followed in the United States"? Simply because democracy is the people, and Leo believes that he can use the people better than he can the princes. That many of the people stand ready to be hoodwinked, seems evident; but while, as Lincoln said, it is possible to fool all the people part of the time and some of the people all the time, it is not possible to fool all the people all the time. The pope may, yea, will, largely realize his expectations in this country, but not all will be deceived by him, or by the system which he represents.

A New Sabbath-school Song Book.

"THE Gospel Song Sheaf," "gleaned by F. E. Belden," is the name of a well-bound and attractive looking book of 240 pages just issued by the Pacific Press Publishing Co., New York City; Oakland, Cal.; and Kansas City, Mo.

Pages 1 to 50 are devoted to songs especially adapted to use in the primary division of the Sabbath-school. This is an excellent feature of the book and will be greatly appreciated by the little folks. The author's experience in kindergarten work has stood him in good stead in the preparation of this part of the book.

The intermediate division has also been specially remembered, and pages 51 to 150 are devoted to words and music appropriate to this division, but suitable also for the use of persons of more mature years. All, both old and young, will be glad to find in this part of the book a number of familiar pieces in addition to many new ones.

Pages 150 to 218 contain special and gospel songs suitable for the more general purposes of the Sabbath-school, as well as many of them for social worship. The remainder of the book is given up entirely to old hymns and tunes, and here is found a large number of the old favorites, as many as six appearing on a single page, but in such cases of course with only a single bar of the music, but all the words.

Taken altogether we think the "Song Sheaf" is an excellent book and will meet a hearty welcome wherever introduced.

This book is neatly and substantially bound, and though somewhat larger than other books of its kind sells at the usual price: 35 cents per copy, by mail, or \$4.00 per dozen; \$30 per hundred by express, not prepaid.

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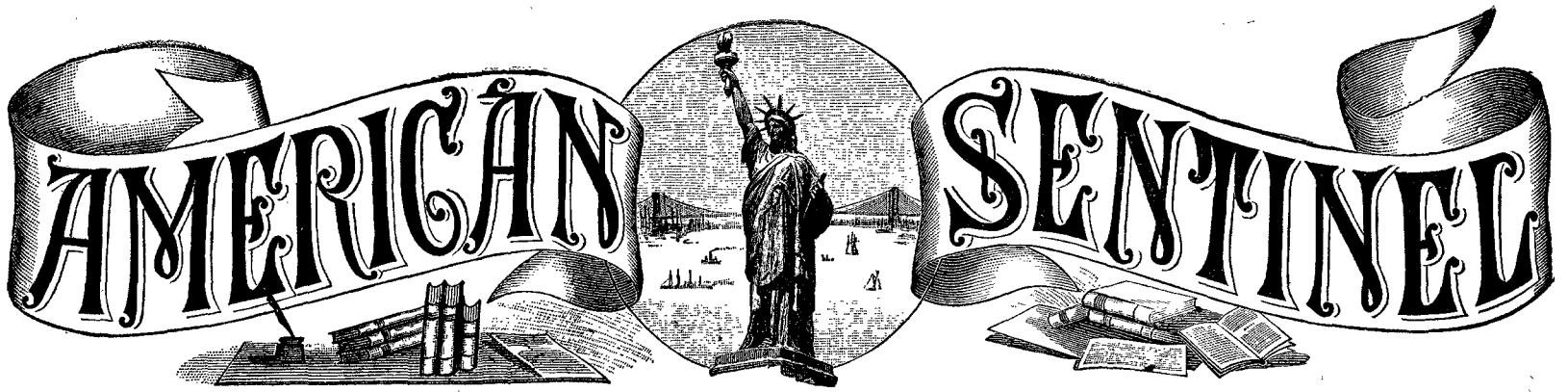
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VOLUME 9.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

THE Lexow Committee, appointed by the legislature to investigate the Police Department of this city, has resumed work after its summer vacation and astounding revelations of depravity and corruption are being made.

FROM top to bottom the government of this city seems to be reeking with corruption. Bribery and extortion have been found everywhere. Perjury is so common that, as a member of the legislative committee expresses it, "the atmosphere is blue with it."

THERE may be honest policemen and police judges in this city, but according to the published reports of the doings of the Lexow Committee, they are scarce. Policemen make arbitrary arrests and false charges and police justices, so-called, either wink at these things or shamelessly abet them. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

A MAN was found dead recently in this city, and on his person was found a "prayer for the repose of the soul of Catherine Carr." Following the prayer was the promise that—

They who shall repeat this prayer every day, or hear it repeated, or keep it about them, shall never die a sudden death, nor be drowned in water, nor shall they fall into the hands of their enemies, nor be burned in any fire, nor shall be overpowered in battle, nor shall poison take any effect on them, and if you see any one in the fits lay this prayer on his or her right side, and he or she shall stand up and thank you. Believe this for certain which is written here; it is true as the holy evangelists. They who keep it about them shall not fear lightning or thunder, and they that repeat it every day shall have three days' warning before their death.

It is in such senseless superstitions that Rome educates her votaries, and it is to

faith in such vanities that Leo XIII., pope, invites "the princes and peoples of the universe." And it is upon such superstition that "Protestants" invoke the divine blessing, saying: "God bless the Catholic Church of to-day!"

Christ or Peter—Which?

THE dogma of papal infallibility is, that the pope is "infallible," not by any promise to *him* himself either as an individual or as an official, but "by the divine assistance promised to him *in blessed Peter.*"

Therefore, in the study of this subject, it is proper enough to inquire, How do they find this thing promised to Peter? and, Was there in fact ever any such thing promised to Peter, or to the pope "in blessed Peter," or in anybody else?

The claim being that this thing is promised to him only "in blessed Peter," it is essential, as we have seen, to make some sort of a connection between the pope and Peter. And, as we have also seen, this essential connection is made when the pope speaks "*ex cathedra*, that is, 'from the chair' of St. Peter." But if it should turn out that no such thing as infallibility was ever promised to Peter at all, then it would follow that even the chair of St. Peter cannot supply to the pope the much desired infallibility.

The truth is, that this promise of infallibility to Peter, and, consequently, to the pope, "in blessed Peter," springs from the same law that we have already found to be the source of the "infallibility" of the pope, namely: the law that, like produces totally unlike, and out of nothing something comes. It is in fact created by two enormous assumptions—*first*, that the Church of Christ "must have a visible head," and *secondly*, that Peter is that head. The first of these assumptions is thus stated by Cardinal Gibbons:—

Unity of government is not less essential to the Church of Christ than unity of doctrine. Our divine Saviour never speaks of his churches, but of his Church. He does not say: "Upon this rock I will build my churches," but "Upon this rock I will build my Church," from which words we must conclude that it never was his intention to establish or to sanction various conflicting denominations, but one corporate body, with all its members united under one visible head; for as the church is a visible body, it must have a visible head.—*Faith of Our Fathers*, pp. 24, 25.

Upon this leap in logic; upon this jumped-at conclusion; upon this sheer assumption, that the Church of Christ "*must have a visible head*,"—upon this is built the whole papacy with its claim of infallibility and everything else that it claims to have and to be. But nothing could be more false than the idea that the Church of Christ has or "*must have a visible head.*" Jesus Christ himself is head of the Church; for it is written: "I would have you know that the head of every man is Christ." And, "Ye are the body of Christ and members in particular." And He "is the head of the body, the Church." The Lord Jesus lived in this world a whole lifetime *as man*, subject to all the weaknesses and infirmities of a man; for he said of himself, "Of mine own self I can do nothing." And as he said likewise to all men, "Without me ye can do nothing," and likewise of himself, "Of mine own self I can do nothing," it is perfectly plain that in this world he put himself in the place where man is; yet he was led of the Father all the way, for he said, "The Father that dwelleth in me he doeth the works." Thus he did not assert himself, and take of *himself*, his own way, but he trusted the Father, and was led of him, and was taught of him, as all of *us* must be who shall be saved by him. He did not of himself follow his own way, but only as he was guided by the Father; that is to say, that *the Father* was *his head* all the time that he was in this world as man; and the Father, as that head, was all this time *invisible*. And this is to show and does show plainly that in showing to man the way that he must take, Jesus Christ lived the Christian life in this world *without a visible head*. For the Lord Jesus to have asked in this world for a *visible* head to be his guide, would have been to deny the Father. And for any professed believer in Jesus to ask for a *visible* head to be his guide, is to deny Jesus Christ. The Christian is to see Him who is invisible. Heb. 11:27. The Christian is to look at the things that are not seen. 2 Cor. 4:18. And the invisible things of God are clearly seen. Rom. 1:20. So that nothing could more plainly expose the essential earthliness and carnality of all the papal con-

ceptions than does this demand that there shall be "a visible head" to the Church of Christ. Any church that has a visible head is not, and cannot be, the Church of Christ. And such is the Roman Catholic Church.

Again says the cardinal:—

His Church is compared to a human body. In one body there are many members, all inseparably connected with the head. The head commands and the foot instantly moves, the hand is raised and the lips open. Even so our Lord ordained that his Church, composed of many members, should be all united to one supreme visible head, whom they are bound to obey.—*Id.*, p. 26.

The Church of Christ is the body of Christ, it is true. And Christ himself is the head of this "his body, which is the Church." And to take away Christ, the true head of this body, and put another—a man—in his place, is only to take away all life from the church and so leave it only a lifeless thing so far as the Lord or spirituality is concerned. To take away the true head of any body and put another head in the place of the true one, is to destroy the life of that body. Even though the substitute head be really fastened on in some way, all that there can be of the thing is but a *dead form*. And such is the Catholic Church, according to every idea of it that is set forth by the papacy itself.

Again we quote from the same authority:—

The church, in fine, is called in Scripture by the beautiful title of bride or spouse of Christ, and the Christian law admits of only one wife.—*Id.*

True enough this is, *in itself*. And that same Christian law admits of only one husband. Now, in this scriptural symbol, Christ occupies the place of husband to the wife. And as the Christian law admits only of one husband, it follows as plainly as can be, that for another person to put himself in the place of husband to this wife—the church—is positively to violate the Christian law. And for any wife—any church—claiming to be the bride or spouse of Christ, to allow another person to take the place of Christ, the true husband, to her, is positively to violate the Christian law, and so to proclaim herself an adulteress and a harlot. And such is the Catholic Church, according to her own authoritative statement.

To claim that Peter was the first to occupy this illegitimate place toward the "spouse of Christ," or that this "spouse" accepted Peter as the first substitute for her true and living husband—this does not in the least alter the essential immorality of the thing, nor does it relieve it of the just charge that it is a positive violation of the Christian law which admits only of one husband. "For the woman that hath an husband is bound by the law to her husband *so long as he liveth*. . . . So, then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that *ye should be married to another even to Him that is raised from the dead*." Rom. 7:2-4. Thus, according to the Scripture, the Christian, and in this the Christian Church, is married to Christ—"to him that is raised from the dead"—*as long as he liveth*. Therefore, for any Christian church to be joined to another husband *while Jesus Christ liveth*, is to be called by the Scriptures of truth "an adulteress."

Now, as the Catholic Church claims to be "the spouse of Christ," and yet claims "another man" as her visible husband, her "visible head," to "speak to her his sentiments in faith and morals;" as this is her own showing, and she pretends to make no other, she is therefore obliged to claim that Jesus Christ *is dead*, or else confess that she is an adulteress. And in either case it is perfectly plain that she is not the bride or spouse of Christ; for if she will claim that he is dead and that therefore she has right to be joined to this other one, then she is not *his* spouse but the spouse of *the other man*; while if she will not allow that Christ is dead, "then if, while her husband liveth, she be married to another man, she shall be called an adulteress," and in this she is just as certainly not his spouse. So from her own showing and upon her own claims it is certain that the Catholic Church is not in any sense a Christian church.

It is therefore perfectly clear that in the first of her assumptions, namely, that "the church must have a visible head," the papacy is all at sea. How, then, is it with her other assumption, that Peter was appointed that visible head, and so the pope by succession from him, and therefore "by the divine assistance promised to him in blessed Peter," "is infallible" "when he speaks *ex cathedra*, that is, 'from the chair' of St. Peter?" Here are the cardinal's words on that:—

Let us now briefly consider the grounds of the doctrine [of the infallibility of the pope] itself. The following passages of the gospel, spoken at different times, were addressed exclusively to Peter: "Thou art Peter; and on this rock I will build my church, and the gates of hell shall not prevail against it." "I, the Supreme Architect of the universe," says our Saviour, "will establish a church which is to last till the end of time. I will lay the foundation of this church so strong and deep on the rock of truth that the winds and storms of error shall never prevail against it. *Thou, O Peter, shalt be the foundation of this church*. It shall never fall, because thou shalt never be shaken; and thou shalt never be shaken, because thou shalt rest on Me, the rock of truth." The church, of which Peter is the foundation, is declared to be impregnable, that is, proof against error. How can you suppose an immovable edifice built on a tottering foundation? for it is not the building that sustains the foundation, but the foundation which support the building.—*Id.*, pp. 150, 151.

On this same passage of scripture the author of "Catholic Belief" comments as follows:—

As the Church of Christ was to last beyond the lifetime of St. Peter, even to the end of the world, and as the church is not a lifeless, material building, but a living body of men requiring a living head to rule them and to be a foundation to that great society, this promise of Christ, of making Peter a rock, was meant not only for Peter, but also for his successors. There must be proportion between the building and its foundation. The building, namely, the visible church, being a living, successive body of men, the foundation also, that is, the visible ruling power which sustains the whole superstructure, must be living and successive. Therefore the successors of St. Peter, as the supreme visible rulers of the church, are each, like St. Peter, the rock or the visible foundation of it.—*Catholic Belief*, pp. 64, 65.

Now on their very face these statements plainly show that the conception which they define is utterly incongruous and fails at every turn, as applied to Peter or any other man or succession of men. And all that is needed to annihilate the whole theory, is but to read two or three passages of scripture which speak directly on this subject. Even admitting that the word Peter means a stone or rock, and that therefore Peter was a rock, allowing the scripture to explain its own statements it is seen that this is far from proving that Peter was the rock upon which the Church of Christ was to be built.

For it is written: "Other foundation

can no man lay than that *is laid, which is Jesus Christ*." 1 Cor. 3:11. And again: "Ye are built upon *the foundation* of the apostles and prophets, *Jesus Christ himself* being the chief corner stone. *In whom* [in Jesus Christ himself, not in Peter] *all the building* fitly framed together groweth unto an holy temple in the Lord. *In whom also ye are builded together* for an habitation of God through the Spirit." Eph. 2:20-22. Please note particularly that this scripture does *not* say that Ye are built upon the foundation *which is* the apostles and prophets; neither does it say, Ye are built upon the foundation, the apostles and prophets, Jesus Christ himself being the chief corner stone; but it does say, "Ye are built upon the foundation *of* the apostles and prophets," that is, Ye are built upon the foundation *upon which* the apostles and prophets are built.

Ye are built upon the foundation of the apostles and prophets. And who is the foundation of the apostles? and prophets? Answer: "Jesus Christ himself," and "other foundation can no man lay than that *is laid which is Jesus Christ*." Therefore, as "the foundation of the apostles and prophets" is "Jesus Christ himself," and as Christians are "built upon the foundation of the apostles and prophets," it is settled by the Scriptures of truth, that whoever is not built upon "Jesus Christ himself" as the only foundation that is laid, or that can be laid, is not a Christian; and any church that is not built upon "Jesus Christ himself" as the only foundation that is laid, or that can be laid, is not in any sense a Christian church.

And such, by her own exclusive claim, is the Catholic Church. She does not claim to be "built upon the foundation of the apostles and prophets," which is "Jesus Christ himself," as the only foundation. She claims to be built upon *one of the apostles himself* as the foundation. The Church of Christ is not built on any such "foundation." The Church of Christ is not built on a foundation of dust, nor even on a rock that is made out of dust. It is built upon the eternal, *self-existent*, Rock, which is "Jesus Christ himself."

Next week we will examine the inspired testimony of Peter himself upon this question.

Insulating from Heresy.

THE *Christian Advocate*, of this city, tells this story, the scene of which is only a few miles distant:—

Two weeks ago last Sunday a citizen of Stapleton, S. I., was thrown from his buggy, inflicting injuries which resulted in his death. His wife was a communicant of the Church of the Immaculate Conception, of Stapleton; he was a Protestant. She applied to the Roman Catholic pastor for permission to bury her husband in St. Mary's cemetery. He felt compelled to deny the request. She then applied to another priest in the neighboring town, and at the same time wrote to Archbishop Corrigan. The archbishop being absent from the city, the second priest appealed to used his influence with Mgr. Farley, and at eleven o'clock on Tuesday the monsignor and the two priests above referred to met and had a conference with this, to the public, probably astonishing result. The desired permission was granted, "on condition that the grave be lined and bottomed with brick." The local priest told the undertaker, the undertaker told the widow, the widow agreed to have the grave lined! The undertaker arranged for the construction of the brick work, and the unconsecrated man was buried in unconsecrated brick in consecrated ground.

The *Advocate's* comment is: "We know that glass is an insulator against electricity, but learn now that, according to Roman Catholicism, bricks will insulate a

cemetery from heresy. We have compared several accounts of this transaction, and are in a state of surprise as to why the grave did not have to be roofed with brick."

The *Observer* repeats the story and remarks: "Such is the mummery to which the Church of Rome holds in the year 1894, and in the United States of America. There is still some protesting for faithful Pro-test-ants to do." The *Observer* is quite right; and it is also well to remember that "Rome never changes," and that it is to faith in such nonsense that Leo XIII. invites the "princes and peoples of the universe." It should likewise be borne in mind that though Rome has not changed, there are those who are called "Protestants" who exclaim, "God bless the Catholic Church of to-day!"

Alexander Campbell vs. 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, and reads as follows:—

SECTION 8. If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport, or diversion whatsoever on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found, whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county; *Provided always*, that nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake-houses, lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers, or strangers, or to hinder watermen from landing their passengers, or ferrymen from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor to the delivery of milk or of the necessities of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon of the same day.

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 Co., Pa. 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, and, according to Richardson's *Memoirs of Alexander Campbell*, Mr. Wylie was converted to the principles of religious liberty advocated by Mr. Campbell.

We begin with this issue the publication of extracts from Mr. Campbell's articles, which will convince the reader that the founder of the Disciple Church was uncompromisingly opposed to all Sunday laws.

SUNDAY LAWS UNEVANGELICAL.

"The whole of the precepts or com-

mands of the Christian religion are contained in the New Testament.

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

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

"The gospel commands no duty that can be performed without faith in the Son of God. 'Whatsoever is not of faith is sin.'

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

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

SUNDAY LAWS UNCONSTITUTIONAL.

"I now proceed to show that these combinations, and the laws under which they act, are *unconstitutional* in our good and free State of Pennsylvania. That this proposition may be fully established and illustrated, I shall refer you to the *supreme law* of Pennsylvania. The text to which I allude is the third and twenty-sixth sections of the ninth article of the constitution of the commonwealth of Pennsylvania, which is indeed the spirit of the Constitution of the United States. The preamble to the ninth article reads thus:—

That the general, great, and essential principles of liberty and free government may be recognized and unalterably established. . . . We declare (Section Third) that all men have a natural and undefeasible right to worship Almighty God according to the dictates of their own consciences; and no man can of right be compelled to attend, erect, or support, any place of worship, or to maintain any ministry against his consent; that no human authority can in any case whatever control or interfere with the rights of consciences and that no preference shall ever be given by law to any religious establishments or modes of worship.

SECTION 26. To guard against transgressions of the high powers which we have delegated, we declare that everything in this article is expected out of the general powers of government, and shall forever remain inviolate.

"Let this most salutiferous doctrine be applied to the combinations alluded to, and for the sake of illustration, to one of the subjects of their persecution, viz.: *Sabbath-breakers*. A Sabbath-breaker in the eyes of this association, and in the eyes of the anti-constitutional law under which, they say, they act, is, a man who does not pay a certain degree of religious respect to the day called the Sabbath.

"In the first place, then, let it be observed that the observance of any day in a religious manner is exclusively a *right of conscience*; and as such the non-observance of it can not be constitutionally censured and punished by civil law in any shape or form whatsoever. Conscientious regard to any practice in religion is the only regard commendable in the sight of Him to whom religious homage is due. To regard any day in a religious point of view, in any other, than in a conscientious manner, is *not* to regard it. This being incontrovertibly evident, it is obvious that any compulsory observance is *non-observance*, and to control a man in that which is undeniably the right of conscience only, is to destroy liberty of conscience and to

violate the only guarantee and charter of our freedom and liberty,—the Constitution of our country.

"The encroachments that have usually been made upon the liberties of any people were, in the first instance, trifling and at long intervals. The specious pretext under which they have been attempted were the interests of religion or the public good. In so far this infringement of the excellent constitution of Pennsylvania has been analogous to the first inroads made upon the liberties of those once renowned nations that are now slaves of kings and priests.

SABBATARIANS CANNOT OBEY SUNDAY LAWS.

"Again, let it be remembered that there are many valuable citizens who are entitled to all the privileges of citizens, who cannot conscientiously regard the first day of the week, or Lord's day, as the Sabbath of the Jews. The Jews themselves cannot. There are some of them now in Pennsylvania, and the prospect of more. The Jews sanctify our Saturday, their own Sabbath, and cannot conscientiously observe the first day as the seventh. The Seventh-day Baptists, or Sabbatarians, of whom there are a good many in the United States, observe the seventh, but cannot conscientiously regard the first called the Christian Sabbath, as some people think they ought.

SUNDAY LAWS PROSCRIBE SABBATARIANS.

"Again, the followers of the great William Penn, who founded and once possessed the great State of Pennsylvania, who wished it ever to remain an asylum to the society of the Friends and others, from the withering and destructive breath of persecution; I say, this society regard every day alike. They must be compelled to pay a *mock regard* to it, or pay the forfeit to these persecuting associations called *moral*. *With what justice may they complain that their sect is proscribed and another established by civil law. Yes, the Jews, the Sabbatarians, and the Friends are all proscribed.* Yet, the constitution says 'that no human authority [not even the West Middletown Association] can in any case whatever control or interfere with the rights of conscience, and that no preference shall ever be given by law to any religious establishments or modes of worship.'

"Yet if any of the above sects should conscientiously observe the seventh day or any other, and conscientiously drive their wagon on the Sabbath of the majority, they must appease the strong party with four dollars! O Pennsylvania, where is the shade of thy founder? Where the spirit of thy great William Penn? From what has been said it is incontrovertibly obvious that these moral associations are *unconstitutional*."—*The Reporter*, Aug. 21, 1820.

Political Prayers.

A CERTAIN Rev. Mr. Weaver opened the Republican Convention in Iowa with prayer, which was received with thunders of applause. The gem of the invocation was a request "that the Lord would hasten the day when the infamous Democratic party should be exterminated from the earth [cheers]; that it should never be heard of again forever. [Loud cheers.] It had never accomplished anything but

¹ *The Reporter*, Washington, Pa., Sept. 24, 1821.

disaster for the country. [Applause.] Yet, I implore divine grace to remember it for any good it has done that escaped my attention." [Loud amens.] The Christian charity of this last clause must be remembered when the pious good taste of the previous parts are considered. A display like this would seem to indicate that it is near time to eliminate the religious exercises from the programme upon similar occasions.—*Evening Sun.*

Before Swiss Courts for the Word of God.

[From *Present Truth*, London, Eng., an abbreviated summary of the appeal of the manager of the Seventh-day Adventist printing house in Basel, Switzerland, before the court of appeals. As we have before reported, Elder Holser was convicted in the police courts for Sunday labor, and sentenced to fines and imprisonment. The court of appeals confirmed the decision of the lower court, and the case is now appealed to the supreme court. The printing house has been running for about ten years, but the rising spirit of intolerance has only recently taken advantage of the Sunday laws to attack the work.]

HONORABLE PRESIDENT,

HONORABLE JUDGES: The undersigned, condemned by the police court of Basel, Aug. 16, to three weeks' imprisonment and 200 francs fine (or in default 40 days' in prison), for having worked on Sunday, Aug. 12, 1894, appeals from this decision, and for the following reasons:—

1. As Protestant, I acknowledge the Word of God as my only rule of faith and practice. To me the Bible is the revealed will of God. Chief among the expressions of the divine will are the ten commandments, the fourth of which says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." This command permits labor on the six days, as well as rest on the seventh. It is God's express command to me, and my hope of eternal life depends on explicit obedience to this as well as all other commands of Jehovah. Human laws are enforced to the letter, not even a word being allowed to be changed. How much less should man presume to change the law of the Supreme!

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

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

forcing Sunday observance on our house, the object of Art. 14 of the factory law is defeated. The Federal Factory Inspector acknowledged this in 1886, and ordered that in consequence we be not molested on account of Sunday work.

4. The enforcement of Sunday laws on Seventh-day Adventists is a violation of Art. 49 of the Federal Constitution. It is our natural and inalienable right to serve God according to the dictates of our own consciences. The State cannot give us this right; we have it direct from God, by virtue of being human beings. Should we attempt to exercise it in a way to invade our neighbor's rights, then the State must interfere, not because we are exercising our right, but to protect the rights of our neighbor. But while we keep the ten commandments, it cannot be made to appear that we invade the rights of our neighbor.

5. I appeal from the decision of the police court, not from a motive to resist the civil government; but because

I MUST OBEY GOD

rather than man. If the State makes laws hindering me from keeping the commandments of God who is above the State, it thereby elevates itself above God, and we cannot obey it in this presumption. Paul, who was inspired to write that we should be subject to the powers that be, lived under a government which commanded men to honor the gods of Rome and forbade as treason the introduction of another god; but he did introduce another God, who overthrew all the gods of Rome. This proves that the command to be subject to the powers that be cannot have reference to religion.

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

7. In forcing Sunday observance on me and Seventh-day Adventists, the State deprives us of one-sixth of our income. What right has the majority to impose a tax of 16 $\frac{2}{3}$ per cent. on the minority for the privilege of exercising freedom of conscience? The Constitution grants freedom of conscience to every citizen: hence a law which imposes a tax of 16 $\frac{2}{3}$ per cent. on the minority for this privilege is openly against the Constitution.

8. It is also argued that Sunday laws are civil, not religious, and so cannot interfere with religious liberty. But wherever such laws are enforced, there is liberty of conscience (using the term in the ordinary sense), only for those that accept Sunday and those that are indifferent about the day. Again, Sunday is a church institution. It was established by the church, and has ever been promoted by the church. Another evidence that Sunday is religious is that its chief promoters are the ministers. This is true in all parts of the world. Societies formed for the promotion of Sunday observance are organized by ministers and religious people. Furthermore, Sunday-law advocates do not want a secular Sunday. This is the very thing they do not want.

Again, if Sunday were a purely secular day, Sunday work would not disturb. Honest labor does not disturb a man who is not influenced by religious prejudices. It cannot be the noise in our publishing house that disturbs people. On the Schutzenmatte in front of the building there is ten times as much noise. Aug. 12, the day for which we were fined, there was drilling of soldiers, foot-ball playing, beating of drums, and shouting,—a noise and din that could be heard a kilometre, while our working could scarcely be heard in the street by passers-by. The noise on the Matte was made by those

LEARNING THE ART OF WAR,

the best way to kill their fellow-men; while our work was printing the gospel for the salvation of men.

9. As Christians, we represent the gospel of Jesus Christ. The chief feature of the gospel is individual liberty. Christ died for every man for the express purpose of saving him; and although he paid the infinite price, he obliges no one to accept salvation, but leaves all perfectly free to choose. Men can be religious or irreligious, and God lets his sun shine on all. To compel men in matters of religion is papal,—antichristian; and we regard it as a part of our religious duty to be true representatives of the gospel on this point. Sunday laws do enforce upon us a religious day, and thus maintain the spirit of the papacy; and to submit to such laws is the same to us as submitting to the principles of the papacy, instead of truly representing the gospel.

10. It is also stated that Sunday laws cannot be religious because the State is *konfessionslos*. If that be so, why have we a State Church, Good Friday, Easter, Ascension Day, Prayer and Fast Day, Christmas, etc.? And why does the State discriminate between religious bodies? Why does it enforce the days religiously observed by one class of religionists?

11. The question before us is not an individual one; it concerns our publishing house in this city; it concerns our churches in Switzerland; and it concerns our people and the friends of religious liberty throughout the world. Our denomination rests on two pillars,—the commandments of God and the faith of Jesus. To undertake to hinder their keeping the ten commandments would be the same as undertake to annihilate the denomination.

Our denomination, with thirty-six conferences in Europe, Africa, America, and Australia, has six publishing houses in various parts of the world, the one at Basel being the smallest. They publish twenty-two journals and magazines. These people stand together as one man. In consequence of keeping the commandments they have attained a high reputation for industry and honesty. If some of their members in Basel are spoiled of their goods, and imprisoned because they keep the ten commandments, this fact will be published in all the world, and Switzerland's good name for liberty will suffer; and this land of the free will be placed in the same catalogue with Russia.

CONCLUSION.

In consideration, therefore, of the facts, 1. That it is my religious duty to rest the seventh day and work the remaining six days of the week; and that by so doing I do not invade the natural rights of my fellow-citizens; and

2. That to lay aside my secular work

on Sunday is to accept a rival institution to God's Sabbath; and

3. That as a weekly rest day is assured to all employes in our publishing house, we meet the object of Art. 14 of the factory law; and

4. That the enforcement of Sunday laws is a violation of Art. 49 of the Federal Constitution; and

5. That by refusing to lay aside our secular work on Sunday we do not resist God's order in civil government; and

6. That the enforcement of Sunday laws on Seventh-day Adventists imposes an unjust tax of 16½ per cent. on them for the freedom of conscience; and

7. That Sunday laws are religious, and oppressive to all who do not accept Sunday; and

8. That it is the duty of the State to protect the individual in his natural rights; and

9. That we cannot truly represent the gospel while submitting to Sunday laws; and

10. That the decision of the police court under consideration concerns not only us, but directly all that are employed in our publishing house, and indirectly a whole denomination; and

11. That to enforce Sunday laws would oppress, imprison, and banish an honest, temperate, and industrious people, to the everlasting disgrace of free Switzerland; I appeal from the decision of the police court of Basel, rendered Aug. 16, 1894, and request indemnity for 665 francs, the loss occasioned me by the seizure and sale of my goods to satisfy former fines for Sunday work.

Respectfully submitted,
H. P. HOLSER.

A Revival, Not of Religion, but of Mediaevalism!

WE are upon the eve of a great revival. But it is not a revival of religion! It is a revival of the satanic spirit of mediaevalism! It is not altogether in barbaric nations that we see evidences of it, but in so-called Christian governments as well. In Russia the "Imperial Holy Church" has decreed that Stundists and Baptists must be re-baptized into the Greek Church at once. In case of refusal their children are taken from them and placed in convents or in Greek Catholic families; their goods confiscated and they banished to Siberia. All of which, and more, these Christians are called upon to suffer for conscience' sake. Their churches are burned, their cattle killed, and they are inhumanly beaten by the officers and insulted by the mob. This in the name of religion!

In the dominions of the queen, in Australia, Seventh-day Adventists are under the ban of an old Sunday law, a law enacted under Charles II., in 1649; of whom Macaulay said that he "was indolent, unambitious, depraved, and a secret Catholic." But as antiquated as it is, and hoary with age, and notwithstanding the unsavory reputation of religious laws of that remote period, it answers the purpose of superstition, prejudice, bigotry, and intolerance; and causes the arrest of Christian men—two brothers,—who, without being allowed to plead their God-given rights as a reason for their conduct (they worked on their fruit farm on Sunday), the magistrate peremptorily required to plead, "Guilty or not guilty."

and when they acknowledged that they had worked on Sunday, the sentence was at once announced; being a fine of five shillings, or two hours' confinement in the public stocks! This also in the name of religion! Now where is the difference between the persecution of Baptists and Stundists in Russia, and of these Adventists in Australia? The only difference is in the severity, and not in the spirit that actuates it.

Come to our own boasted land of light and liberty, and what do we find? We find a continued demand for more stringent Sunday laws, State and national, by which offenders may be punished. Not only so, but Sunday leagues are multiplied which, according to their own showing, are for the purpose of compelling men, by the power of the civil law, to serve God. And this is not all. Note the continued arrests for violation of Sunday laws in various parts of the country. Nor is this all. No one can close his eyes to the continued persecutions of Seventh-day Adventists in Maryland, Georgia, and Tennessee. Denied their rights as citizens, confined in damp and dismal jails, dragged from court to court, compelled to work alongside of common criminals in the chain-gang, ordered by the courts to educate their consciences according to the laws of the State; some of these men hounded to the very death: and all this in the name of religion! And in this "Christian" nation!

Now I ask: Where is the difference between the three? The only difference is in the degree of severity. It certainly cannot be in the spirit that actuates these persecutors, whether in Russia, Australia, or in this "land of liberty." When will Christians cease persecuting Christians? But have they not already done so? Indeed: have Christians ever persecuted? Men who *professed* to be Christians have persecuted. Men of the same stamp are now persecuting. But to be a Christian is to be Christ-like, and Christ never persecuted. Therefore it is true, that no Christian ever was or ever can be guilty of persecution. And, therefore, we conclude that all who ever persecuted, or who may now be engaged in that diabolical work, are not Christians, even though they profess to be Christians, but are antichristian, and are actuated by the spirit of antichrist.—*H. F. Phelps, in Protestant American, Aug. 1, 1894.*

Pertinent Paragraphs.

SOME of the propositions put forward by prominent advocates of religious equality, are the following:—

"Religion is none of the concerns of government."

"The duty of the civil magistrate to religion is to let it alone."

"The province of the civil ruler about religion is to have no province at all."

"No privilege or advantage shall be conceded to Christianity or any other special religion."

"Civil legislation ought not to extend beyond the outward and secular affairs of communities."

"The entire political system shall be founded and administered on a purely secular basis."

"The civil ruler is forbidden by Him who is 'Lord of the conscience' to exercise his official power in any way that in-

volves any recognition and assistance of the Church."

"The system of Establishment 'invades the divine prerogative,' and violates the rights of conscience."

"'Religious freedom' consists in giving 'Heaven's truth a fair field against the devil's lie.'"

"To own the magistrate's right to employ the national resources for the support of any section of the Church, is to place Cæsar on the throne of Christ."

"It is not within the province of the State to provide religious instruction for the subject."

"The most perfect religious equality can alone meet their just demands."

"Government is like a banking institution or a railroad corporation, which has nothing to do with the religion of the shareholders."

"The best legislation on the subject of religion is to repeal all previous legislation on the subject."—*Compiled by Rev. Jas. Kerr, Glasgow, Scotland.*

"Christian Nation" Curses.

AMONG the falsehoods of the father of lies, few are more disastrous to true Christianity than the "Christian nation" error. No one acquainted with pure and undefiled Christianity, who attended the World's Congress of Religions, and listened to the withering denunciations of the crimes of so-called Christian nations by representatives of heathen religions, could fail to see that the heathen judges and condemn Christianity by the crimes committed by nations claiming to be Christian. The missionary from the "Christian nation" has come to them, accompanied with "Christian nation" soldiers, bayonets, swords, muskets, and cannons. "Christian nations" have massacred their people and robbed them of their homes. The missionary from the "Christian nation" has been followed by "Christian nation" opium and "Christian nation" "fire water," and the people who survived "Christian nation" lead and steel, have been debauched by "Christian nation" opium and whiskey. All this has been so deeply impressed upon the heathen mind, that the real Christian missionary must first explain the difference between the Christianity of Christ and the Christianity of a "Christian nation," before the seeds of truth can take root.

But the baneful influence of the "Christian nation" idea is not alone manifest in heathen lands; its poisonous effects are seen at home. Not long since a revivalist began work for the salvation of sinners in the congregation of Rev. Mr. Bradley, a Methodist, at Williamsport, Pa. At the close of the first service, the evangelist asked all the Christians in the audience to rise, and to his great astonishment the entire audience stood up. The puzzled preacher dismissed the audience and hastened to inquire of the local pastor the meaning of the vote. The pastor explained that since this nation was understood to be a Christian nation, the people believed that when born into this nation they were in a sense born Christian. "Now," said the pastor, "to-morrow night ask them the same question, and then, after they are again seated, ask all those to rise who have been born again—converted—and see if there is not some work to be done." The evangelist followed this advice, and, in response to the

call for men and women to arise, who had been born again, only a few arose. He had now torn the mask from his "Christian nation" sinners, and he began in earnest an effort to convert "Christian nation" sinners to the Christianity of Christ.

And now that so many D.D.'s are turning their attention to doctoring the Christianity of this "Christian nation" by the application of legal lotions, let Christians redouble their efforts to convert "Christian nation" sinners, those "having a form of godliness but denying the power thereof," as well as common sinners.

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.]

Cardinal Gibbons on Labor.

FROSTBURG, Md., Sept. 30.—Cardinal Gibbons preached on "Labor" to a large congregation in St. Michael's Church today. In his sermon he said:—

"In our times there is a great tendency in every department of business throughout the United States, as well as Great Britain, to form companies. There is a continuous network of companies and partnerships. When corporations combine it is quite natural for the laboring men to follow their example.

"But labor societies have many dangers menacing them. They are composed of men formidable in numbers, varying in character and nationality. They are naturally more difficult to manage and more liable to be dissolved than companies or corporations. They are in need of leaders of tact and ability who will aid the employes of the societies without infringing upon their employers.

"One of the most difficult questions in our times to discuss is the question of strikes. Perhaps this is not an unfavorable time to allude to this subject, as the great strike is ended and men are disposed to be more dispassionate in their judgments than they were some months ago. Strikes, as experience has demonstrated, are very questionable for the redress of the laborer's grievances. They check industry, excite passion. They often lead to the destruction of property, and they result in inflicting many injuries by keeping the laborer in idleness, while his mind is clouded by discontent, and his family not unfrequently suffer for the comforts and necessities of life.

"From statistics furnished by Carrol D. Wright, of the eight years ending December 31, 1888, we find that the loss to the employes by strikes amounted to nearly \$73,000,000, while the employers lost only one-half this amount. I earnestly hope that some efficient remedy will be found to put an end to our recurring strikes, and arbitration seems to be the most potent method that can be conceived of. A method that entails misery and loss is not the best means of adjusting labor grievances. A plan that will carry with it good and true Christian civilization should be sought for and adopted."—*N. Y. Sun*, Oct. 1.

Nuisance on the Causeway.

THE young men that live on the south side make a general practice of playing games of baseball on the Sabbath day.

It is really a sin, for these young men; and even small children, some not ten years of age, are engaged in such games. Such practice should be abandoned, and the attention of the officers is called to the same. The children that should come to the Sabbath-schools are hindered by these worldly affairs. The Bible tells us to "honor the Sabbath day to keep it holy."—*Clergyman, in Daily Republican, Wilmington, Del.*

Stop Sunday Work.

CONSIDERABLE complaint has been made by the people living on Tatnall Street between Twenty-second and Twenty-third Streets about a man living in that square, who works the greater part of each Sunday making rowboats. Something should be done to break up the nuisance, and to learn the man that Sunday is a day of rest.—*Daily Republican, Wilmington, Del.*

A Religious Federation.

PITTSBURG, Pa., Oct. 1.—At its meeting in the Crafton Church to-morrow, the Pittsburg Presbytery will consider the greatest scheme ever brought before it for a federal union of the Cumberland Presbyterian Church, the United Presbyterian Church, the Associate Reformed Synod of the South, the German Reformed Church, the General Synod of the Dutch Reformed Church, and the Presbyterian Church.

Rev. Dr. James M. Maxwell, of Monongahela City, will present an elaborate report on the subject. The plan of federation, as sent down to the lower judicatories by the highest church courts in America, is a federal union of the above-named denominations, to promote coöperation in their home and foreign missionary work, to keep watch on current religious, moral, and social movements, and take such action as may concentrate the influence of all the churches in the maintenance of the truth that our nation is a Protestant Christian nation, and of all that is therein involved. It is an effort to consolidate forces, organize more effectually, and centralize the dissenting forces, in order to move in union and rapidly on a given command.—*Washington Post*, Oct. 2.

Seventh-day Adventists Not Wanted.

THAT the new law and order movement, which was launched last night at the Second United Presbyterian Church, under the significant name of the Allegheny County Vigilance League, will be ruled according to dogmatic principles, was demonstrated by an incident that happened at its initial meeting. It was brought about through the probable ignorance or mistake of those who sent out notices of the meeting, but it none the less shows that none except those who follow the dictates of the leader will be allowed any say in the management of the league.

Invitations had been sent to all the churches in the two cities, inviting each to send representatives to the meeting. Among the others the congregation of the Seventh-day Adventists received its notice and selected Thomas D. Gibson, William Zeidler and John Williamson as a committee to attend the meeting in a representative capacity. When the discussion of the objects of the new purifier of public morals had proceeded for some time the representatives of the Seventh-day Adventists found that the views of those at the head of the movement did not exactly coincide with those of their church. Mr.

Williamson took the floor to express his views on the subject of Sunday observance, holding that no one or no organization had a right to enforce the observance of any one day as Sunday. The chair recognized him, and according to Mr. Williamson's idea of the meeting, he had a right to express his views, as he was there as a delegate, and the discussion was understood to be open to all.

It did not turn out this way, however; as the speaker had said only enough to let it be understood that he had opinions of his own on this subject, and that these opinions did not agree with those of the men at the head of the meeting; Rev. J. T. McCrory raised the question that the speaker was out of order and had him shut off.

The incident caused a flutter of excitement in the meeting, but notwithstanding the injustice done the speaker, there was no recourse to the ruling, as the sentiment among the majority of those present was evidently against him. The proceedings of the meeting went on without further interruption. One of the delegates said he supposed the secretary had made a mistake in sending the notice to Seventh-day Adventists, forgetting that they were Christians every day of the week, while others were such only one day out of the seven.—*Pittsburg (Pa.) Press*, Sept. 26.

The Incoming Tide of Bigotry.

THE Republican State Convention felt the effects of the A. P. A. If rumor be well founded the influence of the infamous conspiracy forced the setting aside of a gentleman who would otherwise have been the candidate of the Republicans for lieutenant-governor. The objection made to his candidature was that though he is not himself a Catholic, his wife is! . . .

Mr. Van Schaick, whoever he is, appeared at the Republican Convention as the representative of the A. P. A. and, according to the reports of his conversation published, announced that 110 of the delegates to that convention were members of the A. P. A. Of course he refused to give the names of these men. According to the regulations of this conspiracy, as exposed in the West, no member is allowed to give to the outside world the name of another member. Now it is just as well for these persons to understand that within a year or two at the farthest the names of all of them that are of any consequence will be known and published. By the oath which they have taken, they have sworn substantially to injure Catholics to the best of their ability. The proper way to punish such fanatics would be to give them a dose of their medicine, and that they will receive. Some of them are engaged in the professions, as physicians and lawyers, others in business as storekeepers. All these will be known in time and published in their own localities.—*Catholic Review*, New York.

Watching the Lexow Committee.

NEW YORK, Sept. 13.—Rev. Father Ducey, in a letter to the *New York World*, reviews the work done by the Senate Investigating Committee in this city. He declares that he was delegated by the Vatican to carefully watch the proceedings of the committee and make a report to Rome. He continues: "It is very unfortunate that people have been unkind enough to couple Tammany corruption with the Catholic name, and it is very

fortunate for our good name that the Catholics as well as the non-Catholics of New York can have the assurance that Leo XIII. and those close to him at the Vatican are vigilant watchers in the watch-tower; are sacredly guarding the good name of the Catholics in this great city of the Republic. I am informed that the communications that have reached the Vatican in relation to Tammany have produced a deep impression; so deep, in fact, that I have been instructed to put certain information in form and forward it immediately to Rome. I am delighted at the interest for a moral purification taken by the head of the church, and I trust that my non-Catholic brethren will be kind enough to stop impugning the fair name of our church and not hold it responsible for the corruption in its midst. The priesthood is deeply interested in all that concerns the welfare and purity of this city, and in its ranks there are men who have sacrificed themselves in many ways to add to the fair name of New York and of the whole country. In conclusion I should say that I am instructed by telegraph how to act in these matters of so much public importance."—*Inter Ocean, Chicago, Sept. 14.*

The Growth of Ritualism.

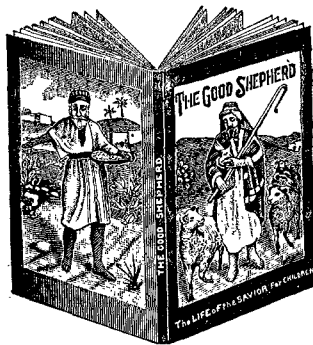
IN a recent number of *Word and Work*, an English religious journal, Mr. A. H. Forbes, writing from the standpoint of a member of the Church of England, supports his assertion of an immense Rome-ward advance in that communion by the following startling figures: Clerical supporters of ritualism, 7,000 in 1892, as against less than half that number in 1882; ritualistic churches in 1882, 2,581; in 1892, 5043; churches adopting eucharistic vestments in 1882, 336, in 1892, 1029; churches illegally using incense in 1882, 9, in 1892, 77; churches using altar lights in 1882, 581, in 1892, 2,048. In addition to these facts, says Mr. Forbes, "further figures would doubtless reveal a similar advance in banners, crucifixes, processions, adoration of the elements, confessionals, etc." And the conclusion to which all this would seem to point is that in a few years "evangelical teaching will have been crushed out of the Church of England, and that body will have become a department of the church of Rome." The only reassurance Mr. Forbes has to offer is his conviction that "the people of England will never tolerate a return to Romanism." Probably he is right in so thinking. At the same time, the growing influence of ritualism is a serious, if not alarming, fact. It finds illustration, as well as bold expression, in the book lately published by Canon W. J. Knox Little, a zealous and very able leader of the ultra-ritualistic party, who has ventured to entitle his volume, "Sacerdotalism, if Rightly Understood, the Teaching of the Church of England." He frankly denies that the Anglican Church is a Protestant Church; cuts it off wholly and absolutely from all Protestant bodies; unites it doctrinally and historically with the Roman and Greek churches; and insists on a practice and doctrine which differ from those of Rome chiefly in not conceding the infallibility of the pope. He insists on auricular confession as obligatory, considers fasting communion desirable, and defends the "non-communicating adoration of the wafer," the real presence in a form scarcely distinguishable from transubstantiation,

the sacrifice of the mass, the authoritative interpretation of Scripture by the Church (not to say its authority to supplement Scripture by its own traditions), and the most literal apostolic succession in the hierarchy of the Greek, Roman, and Anglican communions, which together form one Catholic Church. There is, in short, nothing in Canon Knox Little's delineations of the English Church to justify its existence independent of the church of Rome; and while his extreme views may not be shared even by all ritualists, they undeniably show the direction in which the High Church party is tending.—*Examiner.*

WHEREVER the persecuting "patriotic" orders get into power, they dismiss all Catholic teachers from our public schools. They have done this in Kansas City, Kans., for instance, and now the priests of that place have petitioned their bishop to let them send all the parochial school children there to the public schools, so that the board of education, which is controlled by the A. P. A., may have the expense of providing for their education. If this were done everywhere, the tax-payers would groan, for we save them millions on millions of dollars every year by providing out of our pockets for the schooling of our own children, after paying our full portion of the taxes for the support of our public schools. If our children were all sent to the public schools, we would raise an agitation from one end of the country to the other, to make the public schools thoroughly "unsectarian," instead of largely Protestant as they are at present. The short-sighted "patriots" would save themselves money and trouble by letting us alone. We suffer enough already. We are not here by their toleration or permission. We are in our fathers' house—here by right of discovery, by right of first settlement, by right of inheritance, by right of faithful service to the Republic, by right of possession, by right of law. We ask no favors of them.—*Catholic Review, Sept. 1.*

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NEW YORK, OCTOBER 11, 1894.

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

A ROMAN CATHOLIC and an Episcopalian have been arrested at Kent Narrows, Queen Anne's Co., Md., for fishing on Sunday, and fined five dollars and costs each. They have appealed to the circuit court, and the cases will be tried early in November, at Centreville. As there will be no religious prejudice in these cases, it will be interesting to note the outcome of them. It is stated that a desire for fees on the part of the constable led to the arrests.

W. B. CAPPS, the most recent victim of religious intolerance in Tennessee, writes us as follows:—

Dresden, Tenn., Oct. 1, 1894.

PUBLISHERS AMERICAN SENTINEL: You will please change my paper to Trezevant, Carroll Co., Tenn., I am released to-day. The *American Hebrew*, of New York, finished paying the costs in my case, \$34.87. I will leave for home to-day after being held ninety-seven days by the wicked Sunday law.

Yours truly,

W. B. CAPPS.

On receipt of this letter we called upon the *American Hebrew* and secured some interesting facts regarding the case of Mr. Capps, which will appear in our next issue.

WILLIAMSPORT, Pa., has organized a branch of the State Sunday Observance Association. The call under which the meeting for organization was effected, declares:—

Our city is in open rebellion against the divine laws. Our people are being corrupted with vile and debasing literature—also in other ways. The blessed Sabbath is being openly and shamefully violated and trampled upon by individuals and corporations. In view of these facts the time has come for our Christian and moral men to call a halt regarding this state of things, and change Williamsport into a model city. We therefore call upon all lovers of the right and of law and order to be present, etc., to devise ways and means to change the present condition of things in our city.

Of the proposed work of the association, the *Williamsport Gazette and Bulletin* says:—

The sale of newspapers on Sunday will be attacked and the vendors will be promptly arrested and prosecuted. The strong arm of the law will be invoked to jerk the trolley wheel from the wire, and the man who wants to ride may, possibly, have to walk. In fact, it is to be a crusade against Sunday traffic of all kinds, and a red hot, lively time is anticipated.

It is yet too soon to report results from this organization, but as there are Seventh-day Adventists in Williamsport, and as they have been by the *Christian Statesman* declared to be the worst enemies of "the Sabbath" we may expect them to be among the first victims of the Sunday crusade.

THE Russian correspondent of the *New York Observer* says, in a recent letter to that paper: "One of the most remarkable phenomena connected with the religious life of Russia, is the perpetual sprouting forth of new and strange sects from the parent stem of the Orthodox Greek faith. This is all the more remarkable in a country where dead uniformity is so insisted on, and where deviations from the established order of things is visited with such condign penalties." It is only a natural revolt against the tyranny of the Greek Church. And what wonder if the sheep in their efforts to escape the wolves in sheep's clothing, become scattered.

IN commenting on the case of W. B. Capps, the Seventh-day Adventist, recently imprisoned in Dresden, Weakley Co., Tenn., for working on Sunday, the *Boston Globe* says:—

It ought not to take long for the next legislature of Tennessee to wipe out the stain on the State, by enacting such laws as shall do away with all musty statutes that invite bigotry to enter upon his work. Tennessee should secure for Jews, "seventh-day" keepers and men of all shades of religious opinion, the rights which belong to them in a land supposed to be the home of freedom, of conscience, and religious liberty.

The only legislation that would accomplish that which the *Globe* says should be accomplished, would be an act repealing the Sunday law of the State entirely. Sunday is a religious day, and laws requiring its observance are religious laws, and interfere with the rights of every man; for no man is free to do that which he must do. The Sunday keeper is not free under a Sunday law.

THE *Jewish Times and Observer* has this to say about the persecution of Jews in Russia:—

Hypocritical Russia occasionally announces to the world by some hired agent that the Jews are not told to leave that country. Before the world, Russia clasps the emblem which is held by the world to be the token of love, justice, mercy and charity, and calls herself, and gets herself called, holy. In the recesses of the empire, she manages to perform acts, diabolical in themselves, and rendered all the more so by the ingenuity she exercises to make them appear what Mr. Gladstone once called "domestic and internal arrangements" merely. To her Jews, her policy is summed up just in this: When she does not tell them to go, she makes it so uncomfortable for them, that they cannot stay.

The treatment of Sabbath-keepers in some of our American States is not essentially different; laws are made and enforced that they cannot conscientiously obey, and they are coolly told that if they don't like it they can leave the country. Bigotry and intolerance are about the same everywhere.

COMMENCING this week the SENTINEL will publish a number of articles composed of quotations from the pen of Alexander Campbell against Sunday laws. Let the readers of the SENTINEL make a special effort to get these numbers into

the hands of members of the Christian or Disciple Church.

Special attention is called to the position taken by Mr. Campbell that seventh-day observers cannot obey Sunday laws, and that to attempt to compel them to obey the Sunday institution in which they have no faith is to attempt to compel them to sin, and again that Sabbatarians may be conscientious in laboring on Sunday,—may "conscientiously drive their wagon on the Sabbath of the majority."

IN concluding a letter to the German Roman Catholic Central Verein, in this city, September 17, Mgr. Satolli said:—

Please also to accept my best wishes for your next congress, and be sure that, although I cannot take part in it personally, my heart will be among you, by imploring from heaven the choicest blessings upon all of you in my name, and in the name of the Holy Father himself. Yours truly in X.,

FRANCIS ARCHB. SATOLLI,
Delegate Apostolic.

The disciples were instructed to ask of the Father in the name of Jesus, and were assured that they should receive; and Christians from that day to this have asked in that all-prevailing name; but the "Delegate Apostolic" asks in his own name and in "the name of the Holy Father." And it is to such a religion as this—a religion that gives to men the honor due to Christ—that the pope invites the "rulers and peoples of the universe!"

Work for the Sentinel.

A MINISTER in Canada writes thus concerning the SENTINEL:—

I have just finished reading the SENTINEL of Sept. 20th, and had a great feast, but it only makes me long for another. The SENTINEL is worth a thousand times its weight in gold, and is growing better all the time. God bless the SENTINEL!

A statesman of Tennessee writes of a recent issue:—

The whole paper is richly laden with the good things of truth and wisdom. I only say, by way of manifesting my indorsement, Go on in the good work as you have been going and surely you will be rewarded with a triumphant and joyous victory of truth over error and of the freedom of conscience over the shameful persecutions that have of late blackened the fair name of my own Tennessee, and other States.

Will not all lovers of liberty earnestly endeavor to increase the circulation of the SENTINEL? Why not call our neighbors to this weekly feast "of good things"? The SENTINEL ought to have a million readers, and this it could have if every appreciative reader of the paper would make an earnest effort to increase its circulation.

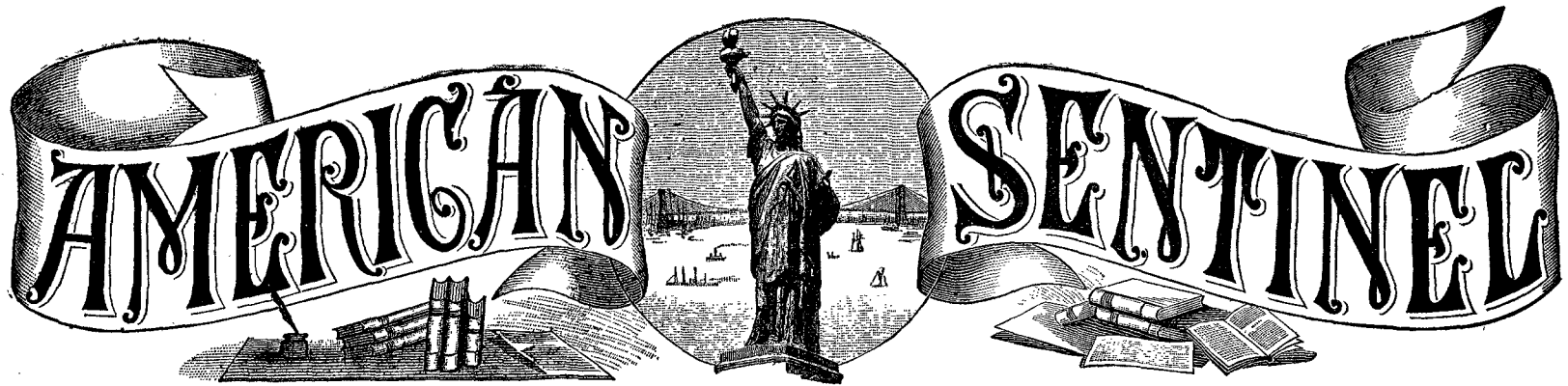
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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No greater mistake could be made than to suppose that to habitually treat Sunday in all respects as an ordinary day is not a matter of conscience with Seventh-day Adventists. The Christian's rule of life is: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God;" and the Adventist following his plow on Sunday is as truly serving God as when going to church on the previous day.

BUT the State has no right to inquire whether an act is done conscientiously or not. If any act does not infringe the equal rights of others, the State has no right to forbid it, whether conscientiously done or not. The Sunday-keeper is no more entitled to undisturbed rest on the first day of the week than the Sabbath-keeper is to undisturbed rest on the seventh day; and since the Sabbath-keeper can rest and worship while the Sunday-keeper is at work, so can the Sunday-keeper rest and worship equally as well while the Sabbath-keeper works. The question of conscience cannot be considered by the State further than this: If any law affects the conscience and not the equal rights of men, that fact alone proves that it is outside the domain of proper civil legislation.

EVERY clause in every Sunday law in the world that exempts those who "conscientiously" believe in and observe another day is a confession that such legislation is improper. Every such provision is a confession that the keeping of a Sabbath is a question directly affecting the conscience and not affecting natural rights. No statute against murder, or assault, or robbery, or slander, or arson, ever contained a clause exempting from its penalties persons who might violate it conscientiously. And why?—Simply because such things are not matters of conscience but are matters of right, natural, human

rights; and no man has any right to take another's life or property, or to burn his house, or blacken his reputation under any circumstances. No amount of conscientious conviction can, by any possibility, confer any such right. Rights exist independently of conscience; they are not created by conscience, but exist in the nature of things according to the divine order, and one man's conscience cannot of right trench on another's rights. But that is just what is done when the conscience of the majority is incorporated into statutes for the government of the minority, however small that majority may be.

Christ or Peter—Which?

IN our consideration of the claim of papal "infallibility" last week, we found that Christ and not Peter is the rock upon which the Church is built. But let us have the word of the Lord by Peter himself on this point. Thus it is written by the hand of Peter: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby: 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, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is also 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. Unto you, therefore, that believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." 1 Peter 2:2-7. That the "stone" here referred to is none other than Jesus Christ himself, and not Peter in any sense, is clear from the words spoken by Peter in another place, thus, speaking of "Jesus Christ of Nazareth," whom the Jews had crucified, he says. "This is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:10, 11.

In the first of these passages from the words of Peter, he says that this "is contained in the scripture," and then quotes

a portion of this "scripture." Let us turn to that scripture to which Peter here refers, and which he says means "Jesus Christ of Nazareth," and see what it does say in full. Here it is: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. Peter himself says that *this stone* which is laid "for a foundation" is "Jesus Christ of Nazareth," and that "*this stone*"—this "Jesus Christ of Nazareth"—"is the head." And Peter says that it is to *this "living stone"* that men must come in order to be of the building of Christ—in order to be of this "spiritual house," which is the Church of the living God.

Now, to every one who cares for the truth only, the testimony of Peter *himself* is better than the testimony of the Catholic Church *about* Peter. And to every such one the inspired testimony of Peter himself as to who is the foundation and head of the Church, is far better than is the uninspired and self-interested testimony of the Catholic Church and her popes *about* Peter. The inspired testimony of Peter himself is that "Jesus Christ of Nazareth" is "the stone," the "living stone," which is the "sure foundation" and "the head" of the building of God, this "spiritual house," which is the Church of Jesus Christ, the Son of the living God. This is also the inspired testimony of the apostle Paul. In other words, this is the testimony of Jesus Christ himself, that *he and he alone* is the foundation and head of the apostles and prophets and of the whole Church of Christ, and that "other foundation can no man lay than that is laid, *which is Jesus Christ*."

And this word demonstrates that the claim of the papacy that Peter is the foundation and head of the Church of Christ is as false, fleeting, baseless, and intangible, as is "the stuff that dreams are made of." It therefore and of necessity follows that the "infallibility of the pope," as derived from "the divine assistance promised to him *in blessed Peter*," is also as false, fleeting, baseless, and intangible, as is "the stuff that dreams are made of." Thus, again, we are brought to the fact

that "the infallibility of the pope" springs altogether from the law that, out of nothing something comes!

There is another statement in the foregoing quotation from Cardinal Gibbons that is worth noticing in this connection. It is that in which he makes Jesus say to Peter, "Thou, O Peter, shalt be the foundation of this church. It shall never fall, because *thou shalt never be shaken.*" In noticing the words of Christ to Peter that he had prayed for him, that when he should be sifted as wheat, his faith fail not, the cardinal further says: "Therefore the faith of Peter will always be firm" (page 152); that, consequently, the faith of Peter's "successors" would always be firm, and therefore these "successors" would always be infallible in the faith.

This argument, like all their other ones in favor of the infallibility of the pope, is utterly groundless, from the divinely recorded fact that Peter was shaken and that his faith did fail more than once. For it was after these words were spoken by the Lord that Peter denied him *three times* and declared that he did not know him. It will not do to say that this was not a point "regarding faith or morals," and that therefore infallibility was not involved. It was entirely a question of faith and morals.

It was a question of *faith*, for the knowing of the Lord Jesus is nothing else than a matter of faith; and to deny him is nothing else than to deny the faith by which alone he is known.

It was a question of *morals*, too, because to make his denial as emphatic as possible, Peter then and there "began to curse and to swear, saying, I know not this man of whom ye speak." Mark 14: 71. And it is certain that to curse and to swear involves a question of morals.

Therefore it is certain, by the divine record, that Peter did fail and did decide wrongly on a question of faith and morals. And this divinely recorded fact annihilates the claim of the infallibility of the pope, as derived in succession from Peter, "when he speaks *ex cathedra*, that is, 'from the chair' of St. Peter," or from anywhere else, "regarding a question of faith or morals," or anything else.

If this fact and the logic of it would be lodged by the plea that this all occurred before the day of Pentecost, and therefore before Peter was endowed with the Holy Ghost; this plea will fail also because of the divinely recorded fact that *after Pentecost* Peter failed again, and this, too, upon the very pivotal point of the faith. Here is the word of the Lord as to that:—

But when Peter was come to Antioch, I withstood him to the face, *because* he was to be blamed. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them that were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Gal. 2: 11-16.

Here is the divine record that Peter "was to be blamed" in this matter, and this "because he walked not uprightly according to the truth of the gospel."

And the particular point of the truth of the gospel that was involved in this transaction of Peter's, was the all-important question of *how are men to be justified?* Is it by faith? or is it by works? Is it by the faith of Christ? or is it by works of the law? Is it by faith without works—a faith *which* works? or is it by "faith and works," with all the trust in the works? Is it by Christ alone? or is it by Christ *and something else?* This was the question that was involved in the course of Peter there. It was nothing less than the supreme question of faith and morals. And on this supreme question of faith and morals Peter there decided wrongly. He decided this great question *not* according to the truth of the gospel. This is the truth by the word of God, and it therefore annihilates all the claim of the infallibility of the pope as derived from "blessed Peter" when he speaks "from the chair of St. Peter" or from anywhere else, "regarding a question of faith or morals" or anything else.

Cardinal Gibbons seems to see the danger to "the infallibility of the pope" from this fact, and he therefore says of it that—

St. Paul criticised his [Peter's] conduct on a point not affecting doctrine, but discipline.—*Id.*, p. 128.

But this will never do, even for him; because this question that was then up between Paul and those Jews who professed the faith, and who constantly followed up Paul and opposed the gospel, and by whom Peter, and even Barnabas, was carried away from the truth of the gospel—that question we say that was then up between Paul and those Jews was the very question that was up between the Reformers and the papacy in the *Reformation*. And the Council of Trent, which was called especially to consider the questions raised by the Reformation, treated this question altogether as a question of *doctrine*, and not of discipline at all. So, for the cardinal to say that Paul criticised Peter's conduct "on a point not affecting doctrine," while it was the very point that the Council of Trent treated as altogether affecting doctrine—this will not do even for him: this fact destroys his argument and annihilates even this plea by which he would save "infallibility" to Peter and to the pope "in blessed Peter."

So, then, the conclusion of the whole matter is simply this: As the claim of "the infallibility of the pope" is solely that it is "promised to him in blessed Peter," it follows plainly enough that if it was not in Peter, then even, according to their own dogma, the pope does not have it, and no bishop of Rome ever did have it. And by the divine record it is certain that Peter at least *twice* decided wrongly "regarding faith and morals."

Therefore by the divine record it is made perfectly certain that the infallibility of the pope or of any other man or set of men, derived from "the divine assistance promised to him in blessed Peter," or in anybody else, when he speaks "*ex cathedra*," or any other way, on a question "regarding faith or morals," or anything else, is utterly without any shadow of foundation in any right conception imaginable.

Every argument adduced in its favor is sheer fallacy; and analysis of every claim upon which it is based only develops the *finale* that, out of nothing something comes. Yet, as the thought that

out of nothing something comes, involves either creation or absurdity, and as this claim of infallibility is seriously asserted by and in behalf of the papacy, this is but the development of the assertion of creative power as the prerogative of the papacy. It is the usurpation by the papacy, of the essential prerogative of the Creator. It was therefore perfectly fitting to the subject and to the occasion, that, when the decree of the infallibility of the pope was passed in the Vatican Council, Pius IX. should pervert to this blasphemous service the dying words of our Creator and Redeemer, and rapturously exclaim, "It is finished."

But as any claim on the part of a man in any place, of the prerogative of creation, is but absurdity and nothingness; so this claim of the papacy, which, by every analysis, develops only the *finale* that out of nothing something comes, is only supreme absurdity and absolute nothingness. It is the most unconscionable piece of imposture that was ever proposed to be imposed upon mankind. It is the greatest humbug in the most gigantic system of humbuggery that ever there was in the world. It is the culmination of the blasphemous claim of this "the mystery of iniquity," beyond which it is impossible even for it to go.

The Release of Mr. Capps.

LAST week we promised our readers additional facts in connection with the release of Mr. Capps, the Seventh-day Adventist, who was imprisoned in the county jail of Dresden, Weakley Co., Tenn., for doing farm labor on Sunday. On investigation we learned that under date of August 10, the *American Hebrew*, of this city, appealed for donations in the interests of Mr. Capps, in a strong editorial entitled, "A Sacrifice for Principle." Following the narration of the facts in connection with the prosecution, the editorial says:—

This is inhumanity and injustice. It is the most barefaced religious persecution. It is outrageous that a judge should so construe the law as to inflict such punishment for such an alleged offense. It is abominable that any legislative body should allow its statutes to remain so that they can be so construed.

But, with all our indignation and protestation, there is a more sacred duty, and that is to provide for the destitute family of this martyr. A committee has been organized to collect funds for this purpose, and we trust that our co-religionists will be generous in adding their share. We will gladly receive all sums for this object, and will transmit them to the committee, after acknowledging the receipt thereof in our columns.

To this appeal the following persons responded: Mr. Waldheim, \$3.; J. C. Levy, 140 Nassau St., New York, \$2; Sabbath Observer, 50 cents; A. J. Bloomberg, 50 E. Sixty-fifth St., \$1; Moses A. Dropsie, Philadelphia, \$50; D. M. Piza, \$5; making a total of \$61.50.

Accompanying his remittance Mr. J. C. Levy made the following comments:—

Capps is a martyr to the cause of religious liberty in the bigoted State of Tennessee. He is punished for obeying the law of God, which the law of Tennessee says shall not be obeyed in its jurisdiction.

We may talk as we please about religious liberty and the separation of Church and State in this country, but it does not wholly exist. The religious majority in our *free* land, when it can safely do so, oppresses the minority.

All honor to Capps! Let him work out in jail the punishment which the State of Tennessee exacts for believing that religious liberty exists within its borders, but meanwhile let his poor family be provided for.

Later the *American Hebrew* decided to

apply the amount contributed to the payment of the fine, which was done. The balance was donated to Mr. Capps.

The issue of the *American Hebrew* of October 5 contained the following editorial note:—

In the Land of Religious Liberty.

Some weeks ago we appealed in these columns for aid for a party in Tennessee, who was imprisoned and fined for working on his farm on Sunday. He belongs to a Christian sect that observes Saturday as the Sabbath. The response to our appeal brought in \$61.50. Although a collection was being made in behalf of the cause by persons in the West, we deemed it advisable to consult Chas. E. Buell, of Plainfield, New Jersey, as to the manner in which the money should be applied, since that gentleman had brought the matter to our attention. It was concluded that the wisest plan would be to pay the fine and have Mr. Capps released, the surplus to be given him after that, to enable him to start afresh, as his imprisonment had well nigh ruined him. We therefore forwarded \$34.87 to J. J. Thomason, Clerk of the Circuit Court of Weakley Co., in Dresden, Tenn.

Mr. Capps wrote gratefully acknowledging the kind act of the *American Hebrew* and its friends.

All lovers of liberty will feel kindly toward the *American Hebrew* for interesting itself in this case of a persecuted fellow-citizen; and the contributors have manifested the spirit of an "Israelite indeed."

While Mr. Capps and his brethren are conscientiously opposed to paying fines assessed under these oppressive Sunday laws, yet when others, unsolicited, pay the fines and release them from custody, they can but joyfully return to their families, with gratitude to those whose liberality has secured their freedom.

May "the God of Abraham, Isaac and Jacob" bless our Hebrew friends!

The Government Again Honors Sunday.

CHICAGO has recently been greatly agitated over a proposed Sunday inspection of the letter carriers of that city.

The postal regulations require that all carriers get new uniforms twice a year, namely, in the spring and in the fall, and that the postmaster inspect them to see that the suits are of the proper cut and fit.

Last March Mr. Hesing, the postmaster at Chicago, held the inspection required by law on Sunday, and there was no protest. Recently he issued orders for another Sunday inspection, to partake somewhat of the nature of a dress parade. This provoked vigorous protest from the Sunday church element, with the result that the authorities at Washington interfered and sent Mr. Hesing a peremptory order, the pertinent part of which reads as follows:—

You will rescind your order for an inspection on the lake front and at a convenient hour on Sunday afternoon, in the corridors of the post-office and stations, if this is possible, and, if not, on the sidewalks or streets in front of the post-office and stations, you will have all the carriers in line and inspect them promptly.

Very respectfully,
F. H. JONES,
First Assistant Postmaster General.

The Chicago *Herald* of October 3 says:—

Mr. Jones did not come to his determination unaided. It is understood that Mr. Machen, of the free delivery department, who has charge of the whole carrier system, urged him to stop the parade. Mr. Machen witnessed the Sunday parade of last March, and the blare of the bands, and the military and political flavor of the thing shocked his sense of Sabbath propriety. Mr. Machen thinks the semi-annual inspection of new suits need not demand bands, auxiliaries, alignments or street marching. He thinks the inspection is in a measure perfunctory, and can just as well be carried on in private. Inspector Stuart, of Chicago, is also on record by telegram as saying "Nonsense." If Mr. Bissell were here he would have probably given Mr. Hesing's idea a sharper veto.

There was a franked message to-day in Mr. Jones' hands which was carefully guarded for an hour. When Mr. Jones had read it and shown it to all the chiefs he announced his decision. There is little doubt this was a message from Mr. Bissell indorsing his action. Mr. Jones was likewise influenced by the receipt of this dispatch from Rev. Mr. Frothingham, stated clerk of the Christian Union:—

"The presbytery of Chicago, consisting of over two hundred ministers and churches, have unanimously protested against the proposed parade of postal employees next Sunday in Chicago for the inspection of new uniforms. A street parade is unnecessary; it is an infringement on the rights of men, and is an offense against the best sentiment of the city, which is trying to preserve Sunday to the working people. The community of Chicago is much aroused over the matter." "That settles it," said Mr. Jones, "there will be no parade."

The same paper further says in the same issue:—

The proposed parade of the letter carriers assumed national importance on Monday when Mr. Meloy, on behalf of the churches and acting under advice of Lawyer Gault, attorney for the Sunday Rest League, began flooding the department at Washington with telegraphic protests against what was considered an unseemly desecration of the Sabbath. Besides the protests filed Monday, Mr. Meloy yesterday forwarded the following:—

"The proposed parade of letter carriers on the Sabbath, ordered by authority of the Government in your department, is a violation of Christian sentiment, of the rights of labor and of the quiet and good order of our city. We petition you to forbid it.

"W. C. Gray, Editor of the *Interior*.

"Edward Goodman, Editor of the *Standard*.

"J. S. Cantwell, Editor of the *Universalist*.

"Arthur Edwards, Editor of the *Christian Advocate*.

"J. E. Berry, Editor of the *Epworth Herald*.

"Simeon Gilbert, Editor of the *Advocate*.

"James W. Wilson, of the *Farm, Field and Fireside*.

"General C. H. Howard, of the *Western Rural*.

"E. B. Graham, Editor of the *Midland*.

"J. A. Collins, Editor of the *Christian Instructor*."

This probably had its influence also in deciding the matter in the minds of the Washington authorities, and in securing the order for a simple inspection instead of a dress parade. But though the parade was declared off, Mr. Meloy was not fully satisfied. As related by the *Herald*, he said:—

I should have preferred that the inspection be on some other day than Sunday. Still, this is a great concession. While this action of the administration is most gratifying, I have no feeling of triumph as if it were a victory over Mr. Hesing. No, there is no feeling of that kind.

It is a fortunate thing for the postmaster that the people at Washington have taken such action. I told Mr. Hesing that if there was a Sunday parade there would be a political *post mortem* in his office as a result.

The most objectionable features of the affair have been removed and the religious sentiment of the country will be better satisfied. There has been no politics in this matter. In politics I am a Republican, but not a partisan. In this matter the action taken at Washington shows how strong this Democratic administration is—I will say that.

The *Herald* suggests that "perhaps the postmaster and the dominies can compromise by the former agreeing to omit the band next Sunday in the coat-and-trouser exhibition of the letter carriers, and by the latter agreeing to give their congregations a sermon now and then on a scriptural instead of a political text."

The whole thing shows the arrogance of the "religious element." That element has learned that it "holds the United States Government in its hands," and it is not slow to use its power.

Of course, it was claimed that the order for Sunday inspection infringed upon the rights of the carriers to Sunday rest, but Mr. Hesing had given public notice that any one who so desired would be excused from attending the inspection, thus leaving every man free in the matter. But not one objected or asked to be excused. And again it is demonstrated that the anxiety of the Sunday preachers is to protect and honor Sunday, not to secure human rights.

Alexander Campbell Against the National Reform Association and the American Sabbath Union.

[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.]

"WASHINGTON REPORTER, Washington, Pa.

"Sir: I saw in your paper the 22nd ult. a statement signed 'the committee,' which in consequence of the vulgarity and blackguardism of its style; the hardihood, shamelessness, and falsity of its assertions, the well-known acrimony and superciliousness of its author and its total want of reason, argument, and proof; I cannot condescend to notice. It affects me, as the barking of a cur affects a gallant horse, it will cause me to quicken my pace, and with more spirit to prosecute my undertaking. At the same time I would have you know that when a gentleman appears to dispute the subject, I shall pay due respect to everything he has to say. I remember the proverb of a king which I once learned, 'Answer not a fool according to his folly lest thou be like him.' This, sir, I wish ever to regard.

"In my last, I proposed the method I wish to pursue in handling the subject. I commenced the first part of my argument, by observing, that the moral societies were antichristian—I shall now for the sake of argument suppose that the members of them were all Christians; and that they were associated for the express purpose of suppressing vice and immorality, by civil pains. I shall further suppose that they are about to inflict civil pains on some men of the world who are convicted of the crimes of drunkenness, Sabbath-breaking, and profane swearing—in this case then I say they are positively prohibited both by the letter and spirit of Christianity from exercising judgment and inflicting punishment upon them. The apostle in the fifth chapter of his first epistle to the Corinthians when he forbids Christians to associate with, or to retain, immoral professors in the church (some of which he specifies as fornicators, drunkards, railers, etc.); in regard of such characters *out* of the church he peremptorily and by the strongest figure of speech prohibits any interference—in the words, v. 12, 13: 'What have I [as a Christian or an apostle] to do to judge them also that are *without*? Do not ye judge them that are within? But them that are *without* God judgeth.' No precept was ever more definite, more authoritative, or more perspicuous than this.

"It is, however, no more than following the example of the Founder of Christianity, who, when solicited to divide an in-

heritance, or to use his authority between two brothers who acknowledged him a Master in settling a quarrel about an inheritance, replied, 'Man, who made me a judge, or a divider over you?' He confessed before a Roman governor that 'his kingdom was not of this world.' Consequently his servants, *as such*, have no right to interfere with men of the world in anything pertaining to God and conscience. Let the men of the world alone, let them stand by their own master and judge—'follow peace with all men,' and take heed to yourselves and those who profess to be under your guardian care; and then your mild, peaceable, upright example will do more to reform the world than fines and imprisonment—walk wisely towards them that *are without*, such is the spirit and tendency of Christianity. What a contrast! Constables, fines, imprisonment to make men wiser and better! But I shall place the above supposition in another point of view. I shall suppose a society of Christians assemble for the above purposes, and that they have before them a number of professed Christians convicted of the aforementioned crimes—what then is the course to be pursued in relation to them? Does Christianity allow, or authorize them to call in the civil law or civil power to punish them? Yes, says the Romanist; but the Protestant says, *No*. The Protestant asks what are the means commanded to be used towards offenders in the Christian Church; the Catholic replies excommunication, bulls, racks, gibbets, fire, and every species of cruelty, so they said in former times: perhaps they are wiser since the re-establishment of the courts and Constitution. But the Protestant replies,—admonition, and exclusion, or excommunication. The heretic and immoral professors are treated alike—hear Paul—'A man that is an heretic after the first and second admonition reject.' With respect to *the immoral* his words are equally plain and conclusive, 'Put away from among yourselves that wicked person.' After the heretic and the immoral are excluded from the church, they are, to Christians, ecclesiastically dead. They have no power or jurisdiction over them. The words of their Master are, 'If he will not hear the church, let him be to thee as an heathen man and a publican.' But, says the moralists, let us fleece him after he is ecclesiastically dead, let us send after him, devour his substance! Let us raise him from the ecclesiastical grave, and plunder his sepulchre. And who knows but he may be brought to life again! If their proceedings have any meaning, if they are not deliberate robbery, such is the meaning of them.

"I hope, sir, there are many members of these associations who are led in un-awares, but their leaders are crafty and designing men.

"No people more richly deserve the ordeal of criticism, the keenness of reproof, and the fullness of exposure of these *would be* heads of the Inquisition.

"Of these things which I have spoken, this is the substance: If the moral societies are heterogeneous, if they claim jurisdiction over things civil, moral, and religious they are antichristian—if they are all Christians they are prohibited from the exercise of any power over them that are not members of the churches by the express law of Christ. And if they were even a Christian church, and the offenders professed Christians, it is antiscritural

for them to punish them by any civil pains. In a word, I affirm that the Bible will justify them equally in burning a man or stoning him to death, as it will in exacting money off him for his sins. Yea, I will go further and say that it is more scriptural to stone a man to death for sinning against God than it is to take four dollars or four cents from him on the same account. The former has been done in Old Testament times; but the latter was never done in the days of the Bible. But in New Testament times we read of but one instance of stoning a man to death for the good of his soul; this was the martyr Stephen. And in *it* we read of but one society of covenanters—this society bound itself by a solemn league and oath that they would neither eat nor drink until they had killed Paul. I will finish the first part of my subject in my next."

The Papacy and the Temporal Power.

THE New York *Sun*, of the 9th inst., has an editorial article, in which is discussed the relations of the papacy and the civil power in Italy.

In a speech, noted in these columns two weeks ago, Premier Crispi said that there must be a union of forces against anarchism under a banner inscribed, "For God, our King and our Country."

Crispi's utterance is properly regarded as a bid for the favor of the pope; but judging by the Roman Catholic press of Europe, the pope will accept nothing short of abject surrender of the Italian government and a restoration of the temporal power, at least in the city of Rome.

"Some light," remarks the *Sun*, "is thrown upon this subject by the London *Tablet*, which collects in a recent number the comments of several Italian newspapers that are supposed to represent with more or less fidelity the views of Leo XIII. The purport of their declarations is that a restitution of the temporal sovereignty of the pope cannot be looked for, and that, in the absence thereof, no compromise between the papacy and the civil power in Italy is possible."

If Crispi would make peace with the pope he must follow in the footsteps of Henry the IVth. The *Sun* says:—

It is true enough that the pilgrimage to Canossa involves penance and restitution no less than professions of faith. The German Emperor who made the memorable journey recognized its implied obligations, and Bismarck, when seeking the support of German Catholics in the Reichstag, acknowledged that he must earn it by repealing most of the Falk laws.

The *Voce della Verita* congratulates Crispi on his conversion, but asks for some tangible evidence of it in "the restoration of the Decalogue and the divine law which," it says, "the Italian government has not merely forgotten, but trampled under foot."

The *Unita Cattolica*, suggests that "before talk of reconciliation should come mention of reparation. To Signor Crispi we would put the question, 'Are you ready to undo the work of the revolution in regard to the church; to restore to the pope effective and tangible sovereignty, liberty, and independence within the limits assigned by history and the pontifical rights; in a word, to overturn from top to bottom all that constitutes modern Italy?'"

Other more or less pertinent opinions are quoted, all of the same import, namely, that there can be no reconciliation without restoration. The *Sun*, however, thinks that "these Italian Catholic editors are

inclined to be more papistical than the pope; as if, in other words, they are disposed to ask too much, and above all, too much at once." But Italy is in dire straits, and an abject surrender to the pope need surprise no one.

The temper of the papacy upon this question cannot be mistaken. A writer in the *Tablet*, referring to resolutions passed every year by Catholic congresses, urges that these are useless until public opinion changes in Italy, or until the Catholics of France, Spain, and Austria are ready to do more than pass resolutions; says:—

Not until the Catholics of these three States, or even of one of them, acquire the supremacy over the anti-Christian portion of their fellow-subjects and hold in their hands the destinies of their country, can they invite the two hundred million of Catholics, in the rest of the world, to aid them by furnishing money and volunteers for the undertaking, which should be carried out in the name of the whole Catholic community.

"This is the real spirit of the papacy," says another London paper, "the encyclicals on peace and good-will amongst men notwithstanding."

Papacy in Europe.*

It cannot be denied that there is, at the present time, a revival of Roman Catholicism in this Old World of ours. In Great Britain every one knows that the Romish clergy have of late assumed a boldness, a spirit of propagandism, which becomes a danger to the country. Convents and monasteries are being established on all sides; there are forty of them in the county of Sussex alone. Churches and cathedrals are being erected, and "conversions" are taking place. In the Anglican Church there is an alarming progress toward the popish rites and superstitions, thousands of churches having adopted during the past few years the use of candles, early celebration of the mass, incense, confession, etc. The Romish clergy in one diocese alone (that of Salford) boast of 900 "conversions" during the past year. Who could have expected such things in the land of Cromwell and the Covenanters?

In France the death-fight between the republic and the church, which found its expression seventeen years ago in Gambetta's celebrated utterance: "*Le clericalisme, voilà l'ennemi!*" ("clericalism is the foe") has come to a sort of truce. The people are not, to any considerable extent, more religious than they used to be; fashion, pleasure and immorality hold the sway in Paris and our large cities more than ever. But there is, at the same time, a curious sense of respect perceptible even in the most worldly newspapers, for the things which pertain to religion, and especially to the *Romish* religion; the pope and the priests are not derided and abused as they were a few years ago; the pope's encyclical letters and speeches are carefully reported and commented upon. Following the lead of the late Cardinal Lavignerie, the bishops have become reconciled to the republican form of government, and the pope has encouraged them in this new departure. The great reform which the Liberals under Napoleon III. were clamoring for, and which the early republican governments held out as imminent—the separation of Church and State—has been shelved by all parties

* By Rev. R. Saillens, Paris, France, in *Missionary Review of the World*.

except by the socialists, who as yet do not count. The Boulangist agitation revealed the fact that the masses of the people crave for a strong government which must of necessity lean upon the church; and though Boulanger is dead, Boulangism is still alive—*i. e.*, the reactionary tendency which must end in clerical rule.

In Germany, statistics show that the Roman Catholic population increases in the Protestant parts of the country. The *kulturkampf* (war against Rome) has been abandoned long ago, while it was but recently that the young Protestant emperor was seen at the Vatican paying his respects to Leo XIII.

Even in the Slavonic countries, submitted to the Greek Church, Rome is making some progress. For the first time an ambassador of the Vatican is accredited to the court of the czar, who persecutes the Stundists to death. And a party for reunion to Rome is said to exist in the Orthodox Church.

What are the causes of this recrudescence of Romanism?

In Protestant countries we are afraid the main cause is the weakness and loss of power of the Evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic mediæval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able to compete, try as they may, for finery, music, and display. Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the prayer-book as seeds for future apostasy. Wherever a notion of a *visible universal church* is entertained, logic must lead to the Roman Catholic position.

But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that the Bible does not hold in those countries the same place that it did three centuries ago. Then people turned away from the infallibility of a man to the infallible Book; but now the Book is no more deemed infallible; the "higher" criticism has submitted it to an ordeal as severe as that of the Inquisition in times past. The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the gospel, for a moral certainty, for a divine, infallible authority. We know a case of a distinguished woman, the wife of a French pastor, whose faith was shattered by what she overheard of her husband's conversations with his colleagues on the Bible and its so-called inaccuracies. Intensely religious, the poor woman, thus deprived of her faith in the Bible, found at last what she thought to be a blessed certitude in the fold of Rome, and for ten years before her husband's death she was a Romanist without any one knowing it but her husband and her confessor! Lately, however, she returned to the pure gospel, confessing on her dying bed that Rome had not given her the promised peace, and she died trusting in Christ as her Saviour.

In France the reasons for this revival of Catholicism are many. The first is, the shallowness and powerlessness of what is called "free thought," with which, at one time, our leading politicians had foolishly hoped to replace the old superstitions. People will rather eat decayed food than nothing. "Free thought," materialism, positivism, agnosticism, or whatever name modern infidelity assumes, is nothing. It gives no hope for the future, no strength for the present. Under the secular influence of the schools a new generation has grown, utterly ignorant of God, and tremendously materialistic. Learning has not been the panacea which it had been hoped it would be. Crime, drunkenness, lawlessness, have increased in proportion with the number of schools. There have been more divorces in France during the past five years than in England in thirty years. Illegal unions are numerous, infanticide common, and there is a decrease in the population of about twenty thousand souls every year.

No wonder that those who think and who retain some love for virtue are afraid of such a state of things, and, for want of a better one, appeal to the Roman Catholic religion as the only power which can stay this tide of immorality, of which she has been the main factor.

Another cause of the Roman Catholic reaction in France is the marvelous skill of the present pope in adapting himself to modern phraseology and aspirations. History shows us that "Rome never changes," and yet, serpent like, it has a wonderful ability to change its appearance, to insinuate itself in the confidence and love of the peoples by a seeming concession on almost every point of importance to them. The republican form of government, for instance, seems to have rooted itself in the French soil, and to have become a permanent institution in this country; the pope has issued commands to the French bishops that henceforth they should accept the established government, and not identify themselves, as they had done before, with the dead-and-gone monarchies. What is called the "question sociale"—*i. e.*, the questions of capital and labor, of rich and poor—is agitating the minds of our people, as everywhere. The pope has carefully prepared an encyclical letter on the question full of liberal sentiments and evangelical utterances; and a host of Roman Catholic lecturers and journalists, priests and laymen . . . have gone to work among the masses with the aim of forming a Socialist-Catholic party. Thus we may foresee the most stupendous combination that could ever have been dreamed, and which, if really consummated, will be full of danger to the future of the world—the marriage of red democracy with papacy, the beast whose deadly wounds have been healed, at least in appearance, and which seems as strong as it ever has been.

(Conclusion next week.)

If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would

be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can without doubt remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience.—George Washington.

Italy and the Pope.

As was anticipated by this journal would be the case, the overtures, if such they can be called, of Signor Crispi to the Vatican have proved to be short-lived. A London dispatch put forth with authority states that the doubt which was felt at first regarding the honesty of Premier Crispi's speech at Naples not only continues but is being rapidly confirmed. It is explained that the pope was convinced that the speech was made with the intention of drawing from the Vatican an expression of the views entertained regarding the question of reconciliation, and therefore he issued instructions to all Vatican officials to maintain the strictest reserve on that subject. The Catholic press also was advised to leave the matter untouched. It is further stated on the authority of an official at the Vatican, that the Curia is satisfied that Signor Crispi, finding that a tendency toward a reapproachment existed between France and Germany and the Vatican, feared the isolation of Italy and hence sought a reconciliation with the Vatican. He has, it is stated, "been given to understand that the first condition of such a step will be the restitution of Rome to the pope." Furthermore—"when Signor Crispi found that his overtures had resulted in failure he receded from the position he had taken and resumed his old attitude of hostility toward the Vatican." The church officials are said to consider that the incident constitutes a moral and political victory for the pope, and very naturally so.

Such an abortive result was to be expected. For while the pope would of course be glad to receive the \$800,000 annual pension which the Italian government has appropriated for him regularly since May 13, 1871, but which he steadfastly refused to accept, the pope will, it may safely be affirmed, continue to decline the pension so long as it is offered as condonement and satisfaction for seizing the pope's dominions, including the eternal city, and for the no less scandalous work, to papal view, of overthrowing the pope's spiritual power as well, by overthrowing the monastic orders, abrogating all chapters of collegiate churches, and abolishing all private benefices. When it is considered too that the capital value of the property which has accrued to the State by the temporal disestablishment of the pope exceeds \$200,000,000 in value, it is easy to understand simply as a matter of finance the unwillingness of the pope to accept two-fifths of one per cent. interest on this amount. But beyond all this, the overthrow of the pope's temporal sway and the suppression of the religious orders are offenses to the Vatican which no monetary consideration can condone.

What, then, is the situation to-day so far as the pope and the Italian government are concerned? Obviously this: the pope is playing a waiting game. War is coming, and that war may result in loss

to Italy, possibly in the downfall of the government. Then the pope's opportunity will have come. Then he will use his great influence with the victorious powers and especially with the Catholic governments to secure, if not a restoration of the old order, at least the giving up of Rome to the papal government with the yielding of the control of the religious orders to the Roman Curia, from whom it was wrested. And it should be recalled that the pope's influence is, and would be great, because his fiat controls millions of voters. Furthermore, political considerations might make it an object on the part of the victorious power to minimize the influence of Italy and eliminating her as a great power from the chessboard of Europe. Meantime the fact should not be lost sight of that under the auspices of the International Catholic Association public opinion is being agitated and influenced in behalf of the restoration of the temporal power of the pope. But unless all signs fail nothing can be accomplished in this direction until the next war is fought to a finish. The results of that great contest are every way so uncertain as to make any prediction of the consequences to Italy and the Vatican valueless.—*Christian Work*.

Deporting Stundists.

SPEAKING of the Stundists reminds me that, a week ago, I heard that almost every member of this body has been cleared out of the extensive province of Volhynia, and compulsorily settled in some other district. A few of these ill-starred brethren still remain near the capital of the province—litomir, but the villagers have all been removed. I have this from a gentleman who has just returned from prolonged travel there. Five or six years ago there were probably a thousand Stundists in the Volhynian villages. Where are they now? How have they been deported? No one knows. The newspapers are ignorant and silent, and the Russian police tell no tales.

I heard a very good story the other day of the rigidity of the laws regulating printing in Russia. A Jew trader in Kief, who had a considerable stock of parasols and umbrellas on hand, determined to let the public know this, so he had a large card printed and hung in his window bearing the following announcement: "A large stock of umbrellas for sale at prices below cost." As soon as the card appeared a police officer entered the Jew's shop and demanded to see the censor's license authorizing the shopkeeper to print the card. The Jew could show none. He informed the policeman that he did not think so innocent a legend required a special authorization from the censor. The policeman thought otherwise, hauled the unfortunate Hebrew before a magistrate and had him fined heavily.—*Ivan, in New York Observer*.

Cattle Stealing and Sunday Travel.

A MAN, lately confined in a Scotch jail for cattle-stealing, managed, with five others, to break out on Sunday, and, being captured on one of the neighboring hills, he very gravely remarked to the officer: "I might have escaped, but I had conscientious scruples about traveling on Sunday."—*Tit-Bits*.

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.]

Leo Labors on his Encyclical.

ROME, Oct. 3.—The pope has suspended his regular audience and other routine business and has closeted himself while devoting himself solely to work on his encyclical letter in regard to the policy of the church in the United States. Yesterday evening his holiness received Archbishop Ferrata, apostolic nuncio to Paris, to whom he privately expressed a wish that the Duc d'Orleans will not act as a pretender to the throne of France.—*Washington Post, Oct. 4*.

Canada General Conference.

THE churches of Canada greatly favor the sanctity of the Sabbath. In all our cities there has been much controversy, more or less, on Sabbath observance. In a few, street-cars are not allowed to run. We have no Sunday newspapers. The ministers of all denominations have so combined that funerals are not held on Sabbath days, except in cases of absolute necessity. The conference condemned bicycling for pleasure, and military, and similar parades. John Charlton, M. P., has been very conspicuous in his advocacy of Sabbath observance in public works, because of which his work was highly commended by some in conference; but others, who were probably his political opponents, condemned the introduction of his name into the report.—*Northwestern Christian Advocate, Oct. 3*.

A Minister on Church Unity.

"CHURCH UNITY" was the subject discussed by the Rev. Dr. Charles A. Briggs, of Union Theological Seminary, this city, last Tuesday at the annual meeting of the Connecticut Valley Congregational Club at South Deerfield, Mass. Dr. Briggs, who is a Presbyterian, told his hearers that the Protestant church has been more intolerant than the Catholic Church, and that Catholics were far in advance of Protestants in managing the financial affairs of the church. The doctor also said that the Protestants could well dispense with 50,000 out of their 99,000 clergymen in this country, and \$200,000,000, of the \$549,000,000 invested in churches.

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

We desire to remark to Dr. Briggs that the only way Christian unity can be attained is through the Catholic Church.

She is the true, never changing church, and she is always glad to welcome to her fold men from every denomination. Let Dr. Briggs become a Catholic. He will then be showing his followers the way toward Christian unity.—*Catholic News, Oct. 3*.

St. Joe Sunday-Schools.

CENTREVILLE, Aug. 23.—About five thousand people attended the Sunday-school rally here yesterday. A special train from Three Rivers brought one thousand and twelve persons accompanied by the Three Rivers Concert band. About sixty schools numbering two thousand and sixty-eight scholars took part in the parade. Governor Rich delivered an address on the Sunday-school as a factor in the promotion of good citizenship, and Rev. Washington Gardner, Secretary of State, delivered an oration on the Sunday-school and loyalty to the State and nation. Speeches were also delivered by E. A. Hough, of Jackson, and Rev. O. F. Kiefer of this place. The president of the village, M. Sabin, cordially welcomed the assembly in appropriate remarks.—*Kalamazoo, (Mich.) Gazette*.

Sunday-schools of All Denominations in a Rally.

HOWELL, Aug. 23.—Catholic crosses and Protestant banners mingled in the great Sunday-school parade yesterday. Catholic priests and Protestant ministers jostled each other as they marched side by side as friends in a common cause. It was the first time the Catholics had ever taken part, and the best of feeling pervaded the gathering. The procession included two 12-horse teams, one 10-horse, one 8-horse, ten 6-horse, and forty-six 4-horse teams, and the wagons were gaily decorated with bunting. Children of all sects joined in the singing as they marched to the grove. It is believed 10,000 people gathered there. All the stores in town closed in honor of the occasion.—*Kalamazoo (Mich.) Gazette*.

The Two Republics the Hope of Rome.

BISHOP KEANE then went on to talk at length on the position of the pope on the leading questions of the day, and especially as they bore upon America. He believes the Church and the State should march side by side in solving the questions of the day. The questions which absorb the attention of the pope are the social and economic questions of the day. He realizes it is with great questions of this character that the world will have to deal in the near future, and he realizes that the forces that will solve them will not be the monarchical governments of the world, but the democracies; and the democracies will have to be dominated by what Huxley referred to as the ethical force, by moral force, by the power of conscience, and by the power of religion.

It is for this reason, said the bishop, that the pope is turning his face to the United States and France, because he realizes these two leading republics of the world are the principal hopes of the happy solution of the problems of the time.—*The Pilot, Sept. 29*.

Puritans Would Be Happy There.

VALPARAISO, Ind., Oct. 1.—When the new municipal administration came into power here last month the mayor issued an order to close all saloons on Sunday. Next the drug stores were closed. An

order will be issued closing the cigar stores, restaurants, and livery stables, and to stop the sale of the Chicago papers on Sunday. To-day the women here gave notice that Sunday cooking will be dispensed with and a market will be opened next Saturday where cooked meats, bread, pies, and all kinds of eatables can be purchased ready for a Sunday dinner. Mayor Suman has an ordinance drawn, to be presented to the council next Friday night, to prohibit any person under 20 years of age from appearing on the streets after 9 o'clock P. M.—*Daily Inter-Ocean, Oct. 2.*

Equal Rights Denied the Jews.

BUDAPEST, Oct. 8.—The House of Mag-nates in Hungary, has rejected the bill recently introduced providing for the enlarging of the religious rights of the Jews in Hungary.

Court Marshal Szeczen, a notoriously intolerant man, led the reactionist clericals in the attack on the bill.

LONDON, Oct. 8.—The *Standard's* Vienna correspondent predicts that the Hungarian Cabinet will be forced to resign on the religious question before the end of the next two or three weeks.

The crisis, he says, will be serious and Dr. Wekerle's resignation is imminent.—*New York Sun, Oct. 9.*

Some Peculiar Definitions.

FATHER O'NEIL's brave protest against allowing the Junior Order of American Mechanics to turn a public school of Middleboro' into an A. P. A. temple has elicited from the representative of that order the following unique definition of "non-sectarianism," as understood by its members:—

We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teaching. It is the recognized standard of all moral and civil law, we therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time.

The only prototype for this view of strict neutrality is found in the notorious Father Chiniquy's declaration of religious freedom:—

Though I am in favor of liberty of conscience, in its highest sense, I think that the atheist ought to be punished like the murderer and the thief.—for his doctrines tend to make a murderer and a thief of every man.

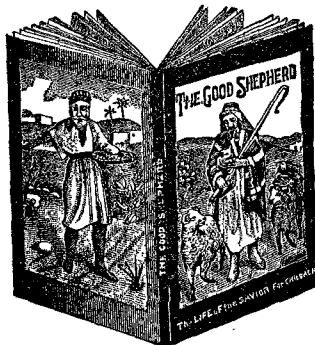
—*The Pilot (Catholic), Boston, Sept. 29.*

THE first fruit of Pope Leo's encyclical on the reunion of Christendom is the visit to the Vatican of a delegation of Anglican clergymen. His holiness spoke of the joy which recent submissions to the Catholic Church had given him, and declared that the English people were the pioneers of truth in their sincere spirit of religious craving.

Cardinal Vaughan, in opening the Catholic conference in Preston, Eng., Sept. 10, spoke concerning the reunion of Christendom. The movement had been so rapid in the Anglican Church within the last fifty years, he said, that it had been difficult to distinguish often the Roman and Anglican churches. The movement was spreading fast in the United Kingdom.—*Northwestern Chronicle, Oct. 5*

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IN
PROPHECY?

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

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

The Roman Catholic Church in the United States,

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

is outlined in the Prophecies of Holy Scriptures,

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NEW YORK, OCTOBER 18, 1894.

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

THE Civil Marriage bill has passed its third reading in the Hungarian House of Magnates.

THE pope has again given American Catholics notice that opposition to Satolli must cease.

THE London *Standard*, of the 10th inst., published a despatch from Rome saying that the pope will shortly address a special appeal to the clergy of the Anglican Church on the subject of church reunion.

WE print this week on our first page the conclusion of the article, "Christ or Peter—Which." Let no one fail to read it; and if any have by any means missed the first part, let such secure it without delay. The time has come when it is not enough to bear the Protestant name; every man must be able to tell why he is a Protestant, to "give a reason for the faith that is in him." If you deny the primacy of Peter and the infallibility of the Roman Catholic Church, you should be able to tell why.

THE Church of England has dedicated a church in Madrid and consecrated a bishop there. This has caused a sensation in Roman Catholic circles, and it is stated that the Primate of Spain is about to issue a pastoral protest against it. He maintains that these acts are an aggression of the rights of the Spanish episcopate and declares that he will agitate the matter before the Cortes. The primate expresses the fear that the existence of the Protestant church will be the cause of religious conflicts. But why cause trouble? It is scarcely possible that the primate expects the Episcopalians to attack the Catholics, so he must fear that his own people will attack the Episcopalians. Why then does he not threaten with excommunication any Roman Catholic who disturbs the peace, and so save all trouble?

WE are informed that the defense in the cases of the Roman Catholic and the Episcopalian arrested in Queen Anne's Co., Md., for fishing on Sunday, will be that while the law forbids all persons to permit servants or children to engage in hunting, fishing, etc., on Sunday, it does not forbid responsible adults themselves from so engaging. The law says:—

SEC. 247. No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday; and no person having children or servants shall command, or wittingly or willingly suffer, any of them to do any manner of work or labor on the

Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section, and being thereof convicted before a justice of the peace, shall forfeit \$5.00, to be applied to the use of the county.

We are sorry that a mere technicality is to be relied on in these cases. We sincerely wish that the law itself might be tested on its merits. The great question is, Has the State of Maryland, in the constitution of which is embedded one of the most comprehensive guarantees of liberty of conscience, a constitutional right to compel Sunday observance by anybody? This is the question that we would like to see brought squarely before the Maryland Court of Appeals in a case in which the defendants were not handicapped by an immense pressure of religious prejudice against them, as are the Adventists.

THE *Catholic News* of October 3, notes the fact that at the recent National Conference of the Unitarian Church at Saratoga, N. Y., "considerable time was devoted to papers by distinguished Catholics."

One of the papers read on this occasion was by Judge William C. Robinson, of the Yale Law School. The subject was "The Mutual Relations of the Catholic and Protestant Churches." It was read by a Unitarian minister.

"Judge Robinson's argument," says the *News*,—

Set forth the dogmas and doctrines of his church, and defended them from Protestant misconstruction. He invited the members of the conference to a calm and patient study of the faith once delivered to the saints and explained by the mother church and her pastors and teachers, declaring that for all individual men outside its pale the church has no condemnation, but prays unceasingly for their enlightenment. Uniting with the See of Peter is to be of the Church of Christ. Not to acknowledge the See of Peter is to form and constitute a human organization. In its unchanging doctrine and policy the Catholic Church can recognize no division or parting of the church, but to some extent the church can cooperate with Protestant bodies as with any other human corporation, in matters of humanitarian concern. Among these he mentioned the public schools, the hospitals and asylums, in the diffusion of charities and the maintenance of the Sabbath observance and public morals, and stemming the tide of drunkenness, anarchy, and social impurity. In the latter field much in common can be done by Catholics and Protestants to hasten the time when there shall be one faith, as there is now one Lord and one baptism.

Just what is meant by "one faith" may be understood from this editorial paragraph in the same paper:—

The only way to Christian unity is through the Catholic Church. She is the true, never-changing church, and she is always glad to welcome to her fold men from every denomination.

In closing its account of the Unitarian Conference, the *News* says:—

We hope other denominations will follow the example of the Unitarians, and that distinguished Catholics will often have a chance to talk about their church in Protestant assemblies. Prejudice will thus be dispelled, and a long step toward the reunion of Christendom will be taken.

No doubt the example will be followed,

if not in kind at least in effect and spirit, for the trend of the times is Romeward; not that so-called Protestantism is going bodily into the Roman Catholic Church, but that "Protestantism" has ceased to protest, and now apologizes for popish dogmas and has already largely adopted popish principles.

POPE LEO XIII., in an encyclical letter dated November 1, 1885, addressed especially to the Roman Catholics of the United States, said, among other things:—

We exhort all Catholics, who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to favor the principles of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits of God's fixed laws. [The laws of the Roman Catholic Church.] All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled in the principles of the true church.

No command of the pope is more faithfully obeyed by American Catholics than this one; and in no American city have Catholics succeeded so well in their effort "to take active part in all municipal affairs and elections" and to "make themselves felt as active elements in daily political life," and to "penetrate everywhere in the administration of civil affairs" as they have in New York City. As a result this city is ruled, or, rather, misruled, by Tammany Hall—an organization controlled by Roman Catholics, and so rotten, as shown by recent investigations, that the very name "Tammany Hall" has become the synonym for corruption. And now that the people of New York have risen in revolt against this fruit of Roman Catholic activity "in all municipal affairs and elections," and are uncovering the shameful spectacle to the gaze of a horrified world, the church now comes pleadingly forward and says in substance, "Please don't let such little irregularities prejudice you against the holy mother church." Yet, in the face of all this, in the face of the examples of Spain, Italy, Mexico and New York City, professed Protestants are courting Rome and saying, "God bless the Roman Catholic Church of to-day." Be not deceived; by their fruits ye shall know them.

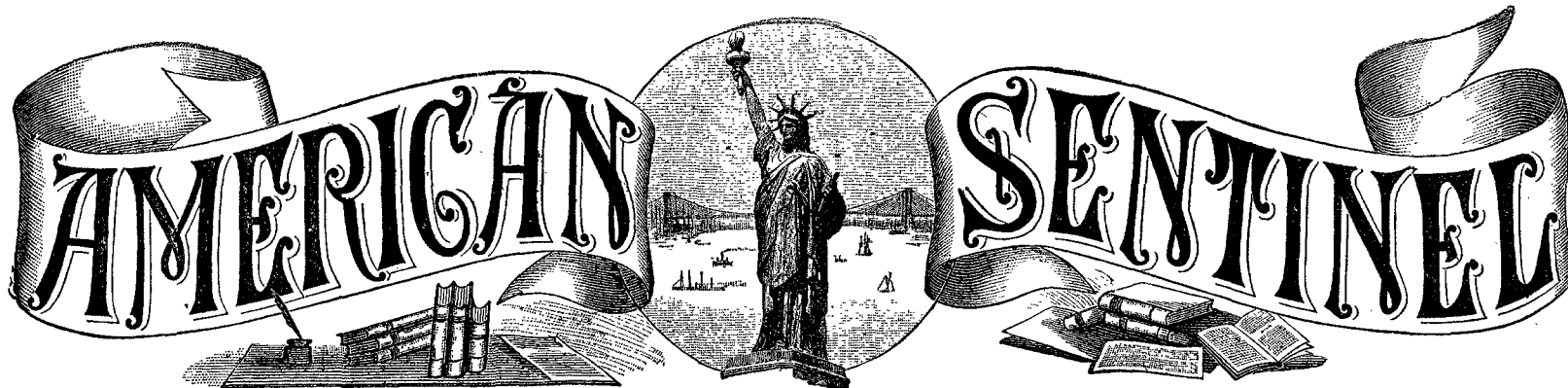
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 9.

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ALONZO T. JONES, }
CALVIN P. BOLLMAN, } EDITORS.
A. F. BALLENGER, } ASSISTANT EDITOR.

WE note that six Christian ministers in Cleveland recently attended the dedication of a new synagogue in that city, and united with Jewish rabbis "in delivering discourses of exultation."

COMMENTING on the fact stated in the preceding paragraph, the *Sun* of this city says:—

This whole thing is wonderful. Was there ever another occasion upon which a half dozen Protestant clergymen of as many denominations united with two rabbis at the dedication of a synagogue? The clergymen judiciously refrained from making any allusion to the gospels in that place. We guess they were more shrewd than the Apostle Peter or the Apostle Paul would have been under the circumstances.

This is certainly true. "This whole thing is wonderful," and it is not hazarding too much to say that not one of the apostles would have gone into a synagogue without taking Christ with him. There is a vast difference between Christian charity and unchristian indifference.

THE Christian is required to love all men; yea, the Christian does love all men, for that is the Spirit of Christ; and "if any man have not the Spirit of Christ he is none of his." Moreover the Christian will do good to all men as he has opportunity; but the latter he cannot do by encouraging them in error, and the former he does not do except as he does it in the Spirit and power of his Master.

OUR Saviour himself, and his apostles and the early Christians, preached the gospel to the Jews declaring that without Christ there was no salvation. When they went into the synagogues it was to preach Christ; and upon no occasion did they by word or act admit that Judaism without Christ was as good as Christianity, or that there was salvation in it. But this is virtually what those Cleveland preachers did when they joined with Jewish rabbis in dedicating a house from

which the name of Christ must be excluded, or if admitted at all, admitted only to be denied.

ON the occasion referred to one of the ministers is credited with these words: "Is there, after all, such a difference between us? Have we not one God?" Doubtless to the minds of many this latter question admits only of an affirmative answer; but the truth is that God, the true God, is revealed to us only in Christ. Says the Saviour: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It follows that there can be no true worship of the true God except through Christ, and the Christian who by word or act denies this, thereby denies his Lord. To insist that Hebrews shall enjoy equal civil and religious rights with all other men, is Christ-like, and honors our divine Lord, for Christian charity requires this; but to admit that Judaism is to-day acceptable worship of the true God is to deny Christ and put him to an open shame.

Seeing the Invisible.

THE Christian is to see, and does see, the invisible. He is to "look at the things that are not seen" (2 Cor. 4:19), and he is to see—he can see—the things that he looks at.

"The things that are not seen are eternal:" and the things that are eternal are the things of God; for he is "the King, eternal, immortal, invisible, the only wise God," and "the invisible things of Him from the creation of the world are clearly seen" (Rom. 1:20), though not with the natural eyes—the eyes of this world.

There are things even of the natural order, which are invisible to the natural eyes unaided. There are innumerable worlds that cannot be seen at all—that are invisible—without the telescope; there are the countless forms of life in this world of ours that are invisible without the microscope. And all men are eager, and delighted, to use either the telescope or the microscope whenever it is possible, in order that they may see these things that are otherwise invisible. And the invisible things even of the natural order awake

more interest and engage more profound study than do the visible things.

Why should not then the invisible things of the spiritual order awake interest and arouse study as well as the invisible things of the natural order? It may be answered that they do. Yes, that is true; but the interest shown, and the study carried on, in this line, is so largely done in a defective way, that, practically, the effort amounts to very little, and brings no benefit to the greater part of mankind.

The one grand defect, and, indeed, a fatal one, in the efforts of the greatest part of mankind to see the invisible things of the spiritual order, the invisible things of God, has always been that it is attempted to be done *in the natural way*; and with *the natural faculties*. Because of this the gods of the heathen have always been but the reflection of the natural character of the worshipers, and even then must needs be represented before the devotee in some shape visible to the natural eye, whether it be in the form of the heavenly bodies, or of sticks or stones, or of graven or molten images, or of pictures. So that all false worship—all idolatry—is but the result of effort to grasp the spiritual in the natural way, to comprehend spiritual things with the natural faculties.

But it is eternally true that "spiritual things are *spiritually* discerned." 1 Cor. 2:9-14. The truly spiritual things—the things of God—it is impossible truly to discern in any other than the truly spiritual way. For "God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4:24. It is only by the Spirit of God that the things of God can be discerned. For, as it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But *God hath revealed them unto us by his Spirit*; for the Spirit searcheth all things; yea, the deep things of God." 1 Cor. 2:9, 10.

Thus it is evident that God has put within the reach of man the means by which he can see "the invisible things of him." And the Spirit of God and the revelation which he by that Spirit has given, are the means by which men may know the things of God and may see the

invisible things of him. For, again it is written: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, *not the spirit of the world*, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2: 11, 12.

Although it be eternally true that spiritual things are only spiritually discerned; and although it be evident that it is by the Spirit of God alone that the things of God are known; yet it is also true that even this good Spirit men desire to see—they desire that it shall be *visible*—before they will receive it, even as it is written: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." John 14: 16, 17. Thus the sole means by which the things of God can be made known to the world—even this the world insists shall be discerned and known in the worldly way. But this will never do. This the Lord could never, by any means, allow in any degree.

God can never accommodate himself nor his ways to the ways of this world. This world is wrong, and all its ways are wrong ways. And for the Lord to accommodate himself in anything to the ways of this world, would be only to confirm the world in its wrong ways. If the world could see God, or the things of God, *with worldly eyes*, and could know God or the things of God with worldly knowledge, this would at once reduce God to the level of this world, and all the things of God to the level of the things of this world. And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are, making the ways of this world the ways of God, and making iniquity and transgression and sin eternal.

But God wants to turn this world from its own ways unto himself, that it may know him as he is. He wants to lift this world up to himself and to his ways, instead of allowing the world to bring him down to its own level and to confirm it in its own wickedness. And in order that this may be accomplished, he must, in the very nature of things, require that the world shall see with other than worldly eyes, and know with other than worldly knowledge. The world must forsake all worldly elements and all worldly methods, and accept and use exclusively the means which God has supplied, or else it can never see God as he is in truth. And whosoever will do this will see him as he is, and everywhere, and to all eternity. He who would refuse the use of the telescope and the microscope, the means by which alone he can see the invisible things of the natural order, might strain his eyes till the faculty of sight should be lost, in an effort to see those things, *and all in vain*; for without these instruments he simply cannot see the things which he would see. Even so the things of God can no man see, who refuses to use the means which God has supplied for this purpose. Without the instruments which God has supplied, man may strain all his powers to the breaking point in the effort to see God as he is in truth *and all in vain*; without these he simply cannot see him. And this, not because God has arbitrarily fixed it so that he shall not see him if he does not do so and so, but sim-

ply and only because that if he will not use the instruments by which alone the invisible things of God may be seen, literally he cannot see them. "Except a man be born again [born from above, margin] he cannot see the kingdom of God." John 3: 3.

What, then, are the instruments by which men may see the invisible things of God? We have read that "the Comforter," "the Spirit of Truth," "which is the Holy Ghost," the world cannot receive "because it seeth him not, neither knoweth him." And further, on this it is written that "we receive the promise of the Spirit through faith." Gal. 3: 14. That is to say, therefore, not only that the world cannot receive the Spirit of God because it seeth him not, but that the world sees him not because it does not believe. Instead of believing, in order that it may see, the world wants to see in order that it may believe. But to those who believe and therefore do receive him, Jesus says, "Ye know him, for he dwelleth with you and shall be in you;" and, "Ye see me;" and "I will manifest myself to him." So that it is literally true that *by faith* we know God and the things of God, and see the invisible things of God.

It was "by faith" that Moses endured "as seeing him who is invisible." Heb. 11: 27. It is written that "the pure in heart shall see God;" and he purifies the heart "by faith" (Acts 15: 9); and therefore it is by faith that men see him who is "the invisible God." Col. 1: 15. And in order that all men may see "the invisible things of him," and "him who is invisible," "God hath dealt to every man the measure of faith." Rom. 12: 3. Faith is "the gift of God." Eph. 2: 8. It is not the gift of God in the sense that the natural faculties, as reason, sight, hearing, etc., are the gifts of God, so that it should be of ourselves. It is the gift of God in the sense that it is from above and beyond ourselves, a supernatural faculty bestowed since sin entered, and acting only at the free choice of the individual himself. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17); and the word of God is able to make things to be seen which before did not appear, and which indeed were not; so that faith, acting through the word of God, sees in very truth, and sees clearly, the invisible things of God.

True faith, the faith that is the gift of God, the faith of which Christ is the Author, the faith of which the word of God is the channel—this faith hears the word of God and depends upon the divine power of that word itself to accomplish the thing which that word says. For when the centurion came to Jesus asking that his servant should be healed, he said to the Lord, "Speak the word only, and my servant shall be healed." Thus he expected the word of the Lord itself to accomplish that which it said when the Lord should but speak the word. And this the Lord pronounced not only "faith" but "great faith:" even such as he had not found in Israel. And this, too, in the face of the fact that the Scripture, upon the knowledge of which Israel was greatly priding itself, had long before plainly stated this very thing, in these words: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it

bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." Isa. 55: 10, 11.

To expect the word of God to do the thing which that word says, and to depend wholly upon that word itself to do it, this the Lord Jesus pronounces faith. This is true faith. This is the faith by which men can see the invisible things of God as certainly and as easily as by the telescope and the microscope they can see the invisible things of the natural order. This is the faith which works by love and purifies the heart, so that he who is thus "pure in heart shall see God," *invisible though he be*. For this is the faith by which he who exercises it sees the invisible. This is the faith which, working through the word of God, accomplishes the new birth (1 Peter 1: 23) by which a man is enabled to see the kingdom of God, which "except a man be born again he cannot see" at all.

This is why it is that "whatsoever is not of faith is sin." Faith is of God, and whatsoever it works is the work of God; while whatsoever is not of faith is not of God, but is of the world. And all that is in the world is not of the Father, but is of the world. 1 John 2: 16. Whatsoever is not of faith is of the world, is of the nature of the world, and is of the way of the world, and perverts the way of God to the ways of the world, and demands that God shall accommodate himself to the world and accept a worship that is altogether of the nature and spirit of this world.

No stronger proof, therefore, could possibly be given, of the absolute falsity, the sheer worldliness, and the utter naturalness, of any system of religion, than that it must needs avail itself of *visible* representations of the object of its worship. And of all the systems of religion that are in the world, there is no one which insists more upon the *visible* and upon seeing the visible than does the Roman Catholic system. It is essential to that system that it shall have "a visible head." It must needs have a *visible* kingdom. It must have a *visible* sacrifice. Professing to worship the Crucified One, the Roman Catholic Church must have a *visible* "crucifix" by which to do it. Professing to glory in the cross of Christ, she must have a multitude of *visible* crosses of her own by which to do it. There must be a *visible* interpreter of the Scripture. And for all the worshippers according to that system, there must be *visible* representations of the object worshiped, in the shape of images and pictures. Throughout the whole system the one chief essential is the seeing of the *visible*.

While this paragraph is being written, there comes to hand an encyclical of Leo XIII., pope, "On the Rosary of the Blessed Virgin," in which, describing the purpose of the rosary, that is, of the beads which are used by Catholics in their prayers, he says: "The rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forth facts to be perceived *by the eyes* and treasured up in the memory." Even though it be recognized that the invisible exists and is to be worshiped, yet it can be comprehended and worshiped only through, and by the aid of, *the visible*. This is the characteristic of all heathenism and of all idolatry. And this is only to say that by this characteristic the Catholic

system of religion is demonstrated to be essentially heathenish and idolatrous.

We know full well of the plea that is made in defense of the use of images, pictures, etc., in the worship of the Roman Catholic Church; that is, that "the honor which is given them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, we adore Christ and venerate his saints, whose likeness they represent;" and "the bowing before an image outside of us is no more to be reprehended than the worshiping before an internal image in our own minds; for the external image does but serve the purpose of expressing visibly that which is internal."—*Faith of Our Fathers*, pp. 235, 237. But if they only saw Him whom they profess to worship, they would not need any image of him, either external or internal, nor any representation of him either visible or otherwise. They could then be true worshipers, worshiping him who is invisible, in spirit and in truth.

This plea that is made in justification of the use of images and of the visibles, is in itself the greatest condemnation of the use of images and of the whole system of Roman Catholicism; for it is a confession of inability to see the invisible, and therefore a confession that the whole system is destitute of true faith and a stranger to the new birth, and altogether without God.

The Catholic system being confessedly unable to see the invisible, is clearly not of faith. And as whatsoever is not of faith is sin, it is perfectly clear that the whole Catholic system is a system of sin. And the professed Protestantism that panders to it, that compromises with it, that courts it, and that is "wheeling into line with it," is simply like unto it. The one is "the man of sin," "the son of perdition," "the mystery of iniquity," "the beast;" and the other is "the image" of it.

Did the Roman Catholic Church Ever Persecute?

In our issue of September 27, we discussed this question at some length, quoting first a negative answer from *Donahoe's Magazine*, and then some affirmative testimony from Schaff and Herzog and from the "Encyclopædia Britannica." It is the purpose of this article to carry the investigation still farther, and this time we shall quote only Roman Catholic authorities.

In his book, "The Faith of our Fathers," pages 284-286, Cardinal Gibbons says:—

But did not the Spanish Inquisition exercise enormous cruelties against heretics and Jews? I am not the apologist of the Spanish Inquisition, and I have no desire to palliate or excuse the excesses into which that tribunal may at times have fallen. From my heart I abhor and denounce every species of violence, and injustice, and persecution of which the Spanish Inquisition may have been guilty. And in raising my voice against coercion for conscience' sake, I am expressing not only my own sentiments, but those of every Catholic priest and layman in the land.

Our Catholic ancestors, for the last three hundred years, have suffered so much for freedom of conscience, that they would rise up in judgment against us, were we to become the advocates and defenders of religious persecution. We would be a disgrace to our sires, were we to trample on the principle of liberty which they held dearer than life.

And when I denounce the cruelties of the Inquisition, I am not standing aloof from the church, but I am treading in her footprints. Bloodshed and persecution form no part of the creed of the Catholic Church. So much does she abhor the shedding of blood, that a man becomes disqualified to serve as a

minister at her altars who, by act or counsel, voluntarily shed the blood of another. Before you can convict the church of intolerance, you must first bring forward some authentic act of her popes or councils sanctioning the policy of vengeance. In all my readings, I have yet to find one decree of hers advocating torture or death for conscience' sake. She is indeed intolerant of error; but her only weapons against error are those pointed out by St. Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, entreat; rebuke with all patience and doctrine."¹

But you will tell me: Were not the authors of the Inquisition children of the church, and did they not exercise their enormities in her name? Granted. But I ask you: Is it just or fair to hold the church responsible for those acts of her children which she disowns? You do not denounce liberty as a mockery, because many crimes are committed in her name; neither do you hold a father accountable for the sins of his disobedient children.

These are the cardinal's own words as recorded in his own book. Two points should be specially noted: first, he does not say that "the church" never used against heresy other weapons than those "pointed out by St. Paul to Timothy;" though that is the idea that he evidently seeks to convey; for, second, he attempts to lift the odium of the Inquisition from "the church" and place it upon the "children" of "the church;" as though to individuals and not to "the church" belonged the responsibility for the Inquisition and the crimes against humanity committed by it. But this will not do. The Inquisition was an institution of the Roman Catholic Church; and it was instituted by the visible head of that church for the express purpose of using against "error" weapons never pointed out by St. Paul to Timothy, nor to anybody else; namely, the weapons of civil pains and penalties. That this is true is not only admitted, but is asserted in a Roman Catholic book,² published in this city in 1891, and approved by Cardinal Gibbons himself. On pages 58, 59, of the work referred to, we read:—

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 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 case of obstinate and incorrigible offenders. Thus arose the Inquisition. St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor.³ Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX. in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before the bishops.⁴ The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their

responsibility in the matter to the Dominican order. Gregory IX. appointed none but Dominican inquisitors; Innocent IV. nominated Franciscans also, and Clement VII. sent as inquisitor into Portugal a friar of the order of Minims. But the majority of the inquisitors employed have always been Dominicans, and the commissary of the holy office at Rome belongs *ex officio* to this order.

Of the powers of inquisitors, the same book says (page 60):—

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 statute 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."⁵ 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.

This paragraph tells why "the church" does not now persecute, why "her only weapons are those pointed out by St. Paul;" it is because the weapon of her own which she "forged," the Inquisition, the "tribunal the incorruptness and fidelity of which she could trust," "has lost the medium in which it could work and live." And that is the only reason. "Rome never changes," and the Roman Catholic Church to whose fold Leo XIII. invites "the princes and peoples of the universe," "the Roman Catholic Church of to-day," upon which "Protestants," so-called, are invoking the divine blessing, is unchanged in spirit and purpose, and would persecute to-day as she persecuted in the past if she had the power. Her denial of persecution is as disingenuous as we have in the past shown her professions of love for the Scriptures of truth and the Constitution of the United States to be.

But let not any lose faith in religion because of the unchristian course of a professed church of Christ. The Word of God foretold the great apostasy which resulted in the setting up of the papacy and warned his people, and through them the world, against it long before there was any such system claiming to be Christian; and through all the long dark night of papal supremacy God preserved to himself witness for his truth, faithful men and women who counted not their lives dear unto themselves, if only they might glorify their Lord. Moreover, since the Roman Catholic Church has become hopelessly corrupt, and, as a church, irretrievably estranged from Christ, the same divine word which eighteen hundred years ago warned the world against the falling away and the "man of sin," which was to follow it, now raises a standard against this system of iniquity and calls to the remnant people of God, not only in the Roman Catholic Church, but in her fallen and apostate daughters, saying, "Come out of her my people." There is hope in this invitation; God has "set his hand again the second time to recover the remnant of his people," and this gathering will be final, for its consummation will be the coming of the Lord to take his people to himself. Let as many as are dissatisfied with Roman Catholicism, and with papacy, whether in the Roman Catholic Church or in any other, turn to the Lord and be saved by him from sin now, and from the penalty of sin at his coming.

¹ 2 Tim. 4: 2.

² "Half Hours With the Servants of God."

³ Ferraris, "Inquisitionis S. Officium."

⁴ Mähler, *Kirchengeschichte*, ii. 651.

⁵ Ferraris, *loc. cit.* § § 33-37.

Evicted Tenants.

THE city of Montreal, Canada, is under the control of the Roman Catholic Church. Here, the church, though influenced to some extent by the presence of Protestants in the city, has matters somewhat to her liking. Of course, she cannot punish heretics with civil pains and penalties as of old, since an appeal to the higher courts of the Dominion which are under English influence, usually brings relief, though persons have been fined for refusing to remove the hat at the passing of a Catholic procession, and for crossing a street occupied by a church parade.

While the church is limited in the use of one of her two potent weapons—the civil law—she uses the other, the ecclesiastical boycott, for all it is worth. And it is worth millions.

It is quite generally understood that the Roman Catholic Church does make merchandise of the souls of men in collecting millions upon millions of dollars annually from her deluded votaries for the hastening of the souls of men through the terrible flames of purgatory. While this trading in the souls of men brings in this enormous revenue, the church does not let the body escape untaxed, as appears from an investigation of her burial laws now in force in Montreal.

In order to appreciate the situation there it must be borne in mind that the church teaches that the bodies of Roman Catholics must be buried in ground consecrated by the church, from which are excluded the contaminating bones of heretics. To be buried outside of this consecrated ground is regarded by the faithful as the greatest of calamities. With this idea in mind, the reader will understand how it is possible for the Roman Catholic Church to impose on the people in the manner indicated by the following facts:—

The church authorities in charge of the Catholic cemetery of Montreal, like the authorities of non-Catholic burial grounds, sell burial plots. But here the likeness ends. Not satisfied with the revenue collected by chasing the soul through purgatory, so long as there are living friends to pay for the chasing, the church now starts in pursuit of the body and levies on it as long as there are living friends to pay the tax, after which the bones are chased out of the cemetery and dumped with others in a nameless grave. Notwithstanding relatives have paid from four to twenty dollars for a resting place for the body of the deceased, still, at the end of every five years, they are taxed an amount equal to the first cost of the plot; and if for any reason the relatives fail to raise the amount, they must bear the shame and endure the sorrow of having the body of a loving father or mother, the remains of a companion sister or brother, or the sacred dust of an angel-faced child, disinterred and mingled with the bones of hundreds of other "evicted tenants" in a potter's field,—a nameless grave. A wanderer in a foreign land, on returning home and paying a visit to a mother's grave, would find the marble slab gone, and in its place another, marking the grave of a stranger.

But, says the non-Catholic, let the Catholic bury his relatives where the mercenary hand of Rome will not disturb their dust. But the church has taught them that this is to exchange a life in paradise for the pains of hell. There is no escape from this tyranny, but separation from

the "holy mother church," which means to the Catholic the loss of everything.

Thus it is seen that the church corrals the souls of men in purgatory and taxes them until the day of judgment, and in like manner corrals their bodies in "consecrated" ground and taxes them until exhumed by the sexton's pick, or "the trump of God." Verily, the Roman Catholic Church, at least in Montreal, literally fulfills the description of Revelation 18, and makes merchandise of the "slaves, [Greek, bodies] and souls of men."

Oh, that the deluded victims of the papacy would flee this tyranny and refuse longer to permit "the church" to make merchandise of both body and soul! Let them trust in Him who said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25), and who has promised that even the unconsecrated sea shall give up her dead. "And the sea gave up the dead which were in it, . . . and they were judged [not according to their burial place, but] according to their works." Rev. 20:13.

Papacy in Europe.*

(Concluded.)

As I am writing these lines, our daily papers are publishing an encyclical letter of the pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed to the Greek and Anglican churches. "Speaking to those nations which have for the last three centuries been separated from the church, the pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by denying the divinity of Christ and the inspiration of the Scriptures."

Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death; that system which has established tradition above the Bible, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants! And yet, it is, alas! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success. †

We, the French Evangelical Christians, can never be deceived by this pretended "angel of light." We know that Rome is the responsible instigator of those very evils against which our deluded people are trying to find a remedy in her. We know that immorality, infidelity, lawlessness, are the offspring of Roman Catholicism. Idolatry and atheism are not so far apart as it seems, and the same people may pass

* By Rev. R. Salliens, Paris, France, in *Missionary Review of the World*, for October.

† While, in his encyclical letters, the pope extols the Bible, he has forbidden the circulation of a translation of the gospels made by a stanch Roman Catholic, Henri Lasserre, and approved by a number of bishops. At first the circulation was permitted, and more than 100,000 copies were sold (the gospels alone) at the high price of four francs per copy (eighty cents). The church took alarm at this evident thirst for the Word on the part of the people, and a papal order was issued forbidding the book. Henri Lasserre at once submitted, and is now in Rome trying to reverse the papal will, but without success. As a matter of fact, there is not, in papal countries, a Bible or a New Testament to be bought in booksellers' shops, or from colporteurs, except the Protestant versions. And yet in England and in America, where it would be impossible to take the Bible away from the people, Rome tries to pass herself off as the defender of the Bible!

with astonishing swiftness from the one to the other.

I shall give, on this point, the testimony of a priest.

A little time ago I visited the great shrine of the Virgin at Lourdes, a little town in the Pyrenees, where the "Mother of God" is said to have appeared to a young shepherdess. A beautiful cathedral, which has cost one million dollars and more, has been erected near the spot; the grotto from which the miraculous water springs has been decked with marble, and every sign of lavish and idolatrous devotion may be seen there. On the day I was present, over twelve thousand pilgrims had come, by a hundred trains, from all parts of France, some having travelled five or six hundred miles. At the railway station young men belonging to the patrician families—young dukes, counts, and barons of the purest blood—were in attendance with sedan-chairs and portative beds, to take the sick and lame from the trains and carry them to the shrine, thus gaining for themselves indulgences. I shall never forget the sight of this motley crowd surrounding the beds of the sick, and many among themselves bearing marks of leprosy or some other foul disease—men, women, children, twelve thousand of them, hugely pressed in front of the cave, lifting up their arms to the gilded statue, crying, shouting, singing, led by the priests! I shall never forget these women kissing the ground, raising up with dust on their lips, then kneeling down to kiss the ground again; others stooping on the fountain to drink a little water. I saw a poor paralytic carried by four stout priests into a little recess in the rock, and there plunged bodily in the cold water, while he was shouting to the virgin with an earnestness, an eagerness, which reminded one of Baal's prophets. . . . My eyes were moist with tears as I beheld this host of my countrymen thus deluded; meanwhile I vainly waited for a word on the part of those bishops and priests—a single word—about Christ and the forgiveness of sins through him. As I was thus looking on with evident emotion a young priest whom I had met in a hotel before came up to me.

"You seem to be moved," said he, "by this wonderful sight."

"Yes, I am," I answered. "But what moves me is to think that there is so much faith wasted here. To think that twelve thousand people may have found time and money to come so far to seek temporal blessings which they will not receive, while they might in their own homes have received from God himself, through Jesus Christ, eternal life!" "Do you, sir," said I earnestly to my friend—"do you really believe in this?"

The young priest looked at me gravely, and was silent for a while. Then he said:

"No, I do not believe that the virgin appeared here, nor that the faith of these poor people will be rewarded. I deplore this superstition as you do; and there are others among us who deplore it also. I believe," he said, growing bold, "that this place is the greatest school of infidelity we have in France. People come here on the promptings of their ignorant parish priest, full of expectations. They have, in some cases, borrowed money for the journey. They have laid all their stakes on this card. They pray, they sing, they drink the water, they dip themselves into it, . . . but they are not healed. Then they lose faith, not only in Lourdes,

but in religion altogether, and they return home, saying, 'There is no God.' So, while these people pray that they may be healed, I pray that they may not become atheists."

Thus spoke my friend, the young priest. Then I said to him:

"Why, then, do you remain in a church which holds such things?"

"Well," he said, rather embarrassed, "we are not bound to believe or to teach that the virgin has appeared *here*. The bishop of this diocese has made an inquiry which he has found satisfactory, and so the pilgrimage has been permitted; but as long as the holy see has not pronounced, we may or may not agree with the bishop in this case. It is not a matter of faith."

"And how can I respect a church which is thus double-sided?—a church which gives the enlightened freedom to reject the superstitions which she lays upon the poor people, and manages thus to keep in her fold, in apparent unity, men like Montalembert, Father Gratry, and others—spiritual, true Christian men, who would have scorned to believe in such childish things—and Bernadette Soubirous, the shepherdess to whom the virgin appeared?"

"Well, the poor people cannot understand the sublime doctrine of the gospel without some materialization of it!"

"Is that so? Did ever Jesus Christ stoop to forge false miracles to satisfy the common people?"

My friend did not answer, but before I left him I tried to show him the beauty of the gospel simplicity and artlessness. We parted, both deeply moved; and I dare to hope that a good work was begun in his soul.

In these times of infidelity, the temptation for evangelical Christians who do not sufficiently know Rome is to accept a kind of compromise with her; to look upon her as one of the forms of true religion; one of the things which, on the whole, make for purity and godliness. This temptation is a most dangerous one. We are fully aware that there are Roman Catholic dignitaries who evince a great love for souls and for God; we do not judge them; we hope they are sincere; we leave them to God and their own consciences. But, *as a system*, popery is the masterpiece of hell. It is a wonderful adaptation of paganism to Christianity; sensual in her worship, loose in her ethics, crafty and grasping in her politics—such is the Church of Rome. Her tendency everywhere has been to degrade and pollute mankind. Like the magician Circe, who changed Ulysses' companions into swine, Rome changes the noble aspirations of the human souls into selfish, base, and corrupted desires. She wrecks the virtue of young men and young women who come to her for protection; desecrates the home, enslaves the mind, darkens the soul. Do not judge Rome on that which she allows you to see of her in Protestant, enlightened countries; go to Portugal, go to Spain, to Italy, to Corsica, wherever she is uncontrolled by a dissenting religion. Yes, Rome is "the harlot which causes the nations to sin, the mother of the abominations of the earth."

But how shall we oppose her growing power?

I am fully convinced by my experience as a missionary for twenty years among my own people, that *it will not be by clumsy imitations of her gorgeous display*, but rather by a return to the primitive simplicity of worship manifested in the

upper room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

I have also a deep conviction that it is only through *the Bible*—as the Reformers did—that we shall withstand popery. *Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible book, works on behalf of Rome.* I have no time to dilate on this point, but I beg the readers to reflect on it. It is to me the vital question, and I do not see any other alternative but this: *the Bible or the pope.*

Finally, let us preach Christ, his free forgiveness, his atoning blood. Ethical, political, or social preaching—"sermons for the times," as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvellously to man's natural cowardice and depravation. But if we are faithful to *the Bible* and to the *Crucified*, we need not fear defeat; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it.

Alexander Campbell Against the National Reform Association and the American Sabbath Union.

[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.]

THE appointment of civil government, and of the church, are divine institutions, and intended for the good of mankind; the one to promote his temporal, the other his eternal good. The one to minister to his fleshly comforts, the other to advance his spiritual interests. They both emanate from the same fountain of authority, and were dictated from the same princi-

ples of philanthropy. They are, however, as distinct as soul and body,* and should be considered as distinct in their nature, properties and operations. The office of the civil magistrate has existed in all countries, with and without an established religion. Savage nations, Mohammedans, pagans and Christians, have their civil magistrates, and amongst all such the office is a divine ordinance. Where there is and where there is not a church, the ordinance is the same. In Rome the constituted governor and magistracy, though heathen, and persecuting Christianity, was called, in Paul's time, even when a Nero and a Domitian sat on the throne, "an ordinance of God," by that spirit that can denominate nothing wrong. Yes, in the New Testament the heathen magistrates are called "God's ministers," and he that resisteth them is said "not to resist man but God." Yes, the civil magistrate in all nations upon earth is appointed of God, "to execute wrath upon him that doeth evil" to his neighbor, and to be a terror to evil-doers, and a praise to them that do well. For this purpose, he bears the sword of power, and is invested with authority. He is in the same record which denominates him a *minister of God*, to execute wrath upon him that doeth evil, prohibited from using his authority, which is always compulsory, in anything pertaining to spiritual concerns. For this purpose the sword of power is never to be unsheathed. It was once wielded for this purpose even in the presence of the Founder of Christianity, but it was returned to its scabbard, with these memorable and instructive words: "All that take the sword shall perish with the sword." That is, not to defend the State, but to support the church. He also said, who is the author of Christian faith, that if his kingdom were of a worldly nature, his servants would use violence in support of his cause. But such was not its nature.

My creed, on this subject, is the following, viz.: that as the civil magistracy is in all nations alike, the appointment or ordinance of God, whether they are pagans, Mohammedans, or Christians, it is never to be employed in support of any religion whatsoever; nor are civil rulers on any account whatsoever to use any of that authority which they have received for and from the State, in support of Christianity, nor ever directly or indirectly to use compulsion in anything pertaining to religion; but they are to use all their authority in keeping good order in society, or in preserving the public peace, the life, liberty, reputation, and property of the citizens of the State.

Those who differ from me on this topic, I request to consider three things:—

1st. That if the magistrate in the United States, for instance, proceed *officially* to support or defend the religion of this country; the Turkish, Japanese, Spanish, Chinese, or any other magistrate has the same power and right (being equally a divine institution there as here to accomplish the moral government of the world) to defend and support the religion of their respective countries.

2nd. That swords, cannons, guns, powder, lead, prisons, gold, silver, or bank notes, can not make the conscience bend, renew the soul, spiritually illumine the human mind, or give a new moral sense. That racks, gibbets, wheels, whips, nor

*We appreciate Mr. Campbell's thought, but regard his illustration as unfortunate.

even the mild punishment of four dollars' fine can not promote piety or benevolence.

3rd. That all such efforts on the part of the magistrate are prohibited in the institutes of Christianity.

I am aware that not a few model both the Church and the State after the "commonwealth of Israel," and would have something like the Jew in civil and ecclesiastical concerns. I have yet said nothing respecting the civil magistracy of the Jews, which seems to be the copy after which the "moral association" would, if they dare, model their little Sanhedrims and their young St. Giles.

With regard to the Jews, I would say there was no office purely civil. Their government was a pure theocracy, and all their offices were under the immediate appointment of their King, who was none else than their God. Hence, when they sought a king like other nations, the Lord charged them with having rejected himself as their king; civil and religious officers were reposed in the same hands; hence Moses performed offices civil and religious. The seventy elders selected to assist him in judging and awarding, took under their cognizance things civil and religious. The Jews can not become a model to any nation in the world, either in their civil government, or in their ecclesiastical; for this plain reason, that no nation ever stood in the same relation to God or received their political institutes in the same manner. I would remind those who are so eager to imitate them, that the only punishment the Jewish rulers inflicted on those who transgressed the letter of the first table of the law, was *only death*. The Sabbath-breaker and the blasphemer were only stoned to death. There was no commutation of the crime, for if sins against God are to be punished as such, there is no temporal privation that can be considered as such. Let those who are so zealous of punishing Sabbath-breakers and of executing what they call the law of God, be consistent with themselves and their precedents, and stone to death the Sabbath-breaker and the blasphemer.

In regard of the Sabbath day and the institutes of religion I except them entirely from the jurisdiction or cognizance of the civil magistrates in any sense whatever. But of this, more hereafter.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, Dec. 4, 1820.*

Taking the State Piecemeal.

FAILING to secure a State Sunday law the Sunday forces of California have been compassing their ends in another way, namely, by securing from city and county boards ordinances prohibiting Sunday labor and business within their respective jurisdictions. In this way a considerable portion of the State has been brought under Sunday regulations more or less strict. And now the same tactics are being adopted in Michigan. The city of St. Louis, in that State, has recently adopted an ordinance which provides that—

SEC. 1. No person shall keep open his or her store, shop, restaurant, grocery, or other place of business, pleasure, or amusement, or sell or offer for sale any goods, wares, or merchandise, within the corporate limits of the city of St. Louis on the first day of the week, commonly called Sunday.

SEC. 2. No person shall do any manner of work, or take part in any sport, game or play, or be present at any dancing, public diversion, show or entertainment within the corporate limits of the city of St. Louis on said first day of the week.

SEC. 3. The foregoing provisions shall not be construed to prevent works of necessity or charity, or the

sale of drugs and medicines, or undertakers' goods, and shall not prohibit the opening, of drug stores and undertakers' stores for such purpose.

SEC. 5. Any person who shall violate any of the provisions of this ordinance, shall upon conviction thereof, before any justice of the peace of the city of St. Louis, be punished by a fine of not less than five dollars, nor more than ten dollars and costs of prosecution.

The State of Michigan already has a Sunday law, but it is probably not rigid enough, as it exempts observers of the seventh day.

"Mystery, Babylon the Great."

WE clip the following from the *Boston Citizen* :—

Priest Phelan, editor of the *Western Watchman*, arguing in his paper last week that Peter lived in Rome, made this statement:—

"In Peter's first epistle he sends 'greeting from the church in Babylon.' All commentators understand Babylon to mean Rome. For reasons of this conclusion, see DoeKinger 'First Age of the Church,' page 97."

Upon which the *Baptist Flag* thus comments:—

"This concession upon the part not only of the *Watchman* but of the leading Roman Catholic writers as well, that Rome in the Bible is Babylon, is quite significant. It follows, with absolute certainty, that 'Mystery, Babylon the Great, mother of harlots, and the abomination of the earth,' is the Roman Catholic Church. Out of her own mouth the Roman Church stands condemned as the bloody Babylon of Revelation."—*The Primitive Catholic, September 8.*

It Is Religious Persecution.

THE arrest of a Seventh-day Adventist in Tennessee, and his imprisonment for working on Sunday, has excited considerable interest and discussion. While we believe that the first day of the week is the Christian Sabbath, yet we are decidedly of the opinion that this man who believes that the seventh day is the Sabbath of the Lord, and who has been punished for working on Sunday, is the subject of religious persecution.

It is claimed that the Christian Sabbath is a civil as well as a sacred institution, and that there is no persecution in the case mentioned because the party was neither compelled to worship or abstain from worship on Sunday. This may be true. At the same time the civil law compels him to rest two days in the week, while the moral law requires him to rest only one. The Christian who believes that the first day of the week is the day of rest, decides according to his interpretation of the Scriptures and according to his conscience, to rest on that day. Those who believe as he does, being in the majority, pass a law forbidding the Seventh-day Adventists to work on the first day of the week. The latter are as conscientious, it is to be presumed, in regard to their religious obligations and rights, as the former. To compel them to do a thing against their religious convictions, whether it be to rest or to work, by the passage of a civil law, in contravention of what they believe to be their right under the moral law, is nothing less than persecution.

Let us turn the tables. Suppose the Seventh-day Adventists should be in the majority, and should pass a law forbidding others who differ with them in this matter to work on the seventh day. Then those who believe that the first day of the week is the day of rest, would be compelled to rest two days in the week, or else pay the

penalty of fine and imprisonment for working on the seventh day. This, as in the other case, would be simply religious persecution.

The solution of the whole trouble lies in the repeal of the law. There is a similar law on the statute books of Georgia, and a few cases like the one in Tennessee, have occurred in this State. Let the State keep its hands off matters of conscience and religion where people take the Bible for the guide of their conduct.—*Christian Index, Atlanta, Ga., Sept. 13.*

An Unworthy Evasion.

THE Baptists have, as a people, been noted for their adherence to the principles of religious liberty. In the past they have themselves felt the hand of oppression as the result of religious laws. We were therefore surprised and sorry to see the following statements in the *Victorian Baptist* for August, 1894, which are a virtual repudiation of the doctrine of religious freedom, and contain an unworthy evasion:—

On the face of it, it seems a shameful thing that in a Christian and Protestant nation men should be imprisoned, or otherwise punished, for adhering to their religious convictions. So it would be if the punishment were inflicted on religious grounds, or in support of laws made to enforce religious observances of any kind.

But why not permit those who deem it a sacred duty to rest on Saturday, to work on Sunday? Because to do so would be to make it impossible to secure for the laborer his weekly rest. . . . It is, unquestionably, hard for the few who rest on Saturday as a matter of religious obligation, to be compelled to rest also on Sunday by the laws of the land. But it is clear that the law which compels them to do so is, or should be, based upon purely civil and sociological, and not at all on religious grounds.

This is sophistical reasoning. It teaches that religious persecution is proper under certain circumstances, if it is only carried on under some other name. But it is as unworthy as would be an argument in favor of a general, compulsory State law for baptism, upon the physiological ground that bathing is needful and healthful.

Every Sunday law that has ever been made has been religious, no matter what it has been called, or upon what "grounds" enacted, because Sunday observance itself is religious. It has its root in religion. To call a thing something other than it is does not make it so. But that the Sunday law of Charles II. is religious, its wording plainly shows. It is an act "for the better observation of, and keeping holy, the Lord's day, commonly called Sunday," and provides that,—

All the laws enacted and in force concerning the observation of the Lord's day and repairing to the church therein be carefully put in execution.

And that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately.

This is neither "civil" nor "sociological."—*W. A. C., in Australian Sentinel.*

WE observe that Rev. E. Thompson, D.D., of Los Angeles, Cal., classes Elder A. T. Jones, the Adventist, with S. P. Putnam among the "leaders of antichristian thought." Why is Mr. Jones thus shut out of the fold he loves so well? Because he has the temerity to assert, and prove, that religion and the State should be kept separate. This is his offense, and this makes him a "leader of antichristian thought" in the estimation of the National Reformers. They cannot conceive of Christianity as something apart from the political machine. And yet they talk about "religious liberty."—*Truth Seeker,*

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.]

Madrid Catholics Incensed.

MADRID, Oct. 9.—The excitement arising from the recent consecration of the first Protestant Bishop of Madrid is increasing. The Liberal newspapers demand that the government hand the Nuncio his passports. The question threatens to become a violent political issue.—*Inter-Ocean, Oct. 10.*

Willing to Take Them All In.

THE Catholic Church is not apt to federate with any sect, but she may absorb landslides like present day Ritualism. . . . If it can absorb the Anglicans and re-unite the Greeks, the Catholic Church will make the only feasible stride towards Christian unity. And it will be a long one—and one well worth the endeavor. Obviously the pope thinks it worth trying.—*Catholic Citizen, Milwaukee, Oct. 13.*

They Forgive Him But He Must Do Penance.

PARIS, Ky., Oct. 14.—Colonel W. P. C. Breckinridge has been suspended from communion by Mount Horeb Church in Fayette county. He has made a confession of his guilt and asked the prayers and love of his brethren in leading a Christian life. The officers of the church accepted his repentance as sincere. Because of the great publicity of his sin he was suspended from the sacraments until February 1, 1895.—*New York Press, Oct. 15.*

Papists Exhorted to Activity.

It is about time that the Catholics of the United States awoke from their lethargy and did something towards bringing their non-Catholic fellow-citizens into the enjoyment of the benefits which the Catholic Church confers upon all who come to it with devout sincerity. The Catholic Church is not the property of the eight or ten millions of Americans who now adhere to it; it belongs as much to the other sixty millions if only they can be brought to realize that fact. It is time that a missionary spirit began to be displayed by us, time that we were doing something towards winning over those other sixty millions.—*Catholic Review, Oct. 20.*

McGlynn Declares the Pope Not Infallible.

AT Prohibition Park, S. I., yesterday afternoon, Dr. McGlynn answered some questions put to him by members of the A. P. A. I. K. Funk, the Prohibitionist advocate, occupied the chair.

Dr. McGlynn said that Charles S. Haskell, of the Prohibition Park Company, had handed him these questions to answer:—

“Is there anything in the constitution of the Catholic Church which is a menace to a republican form of government?”

“Is it true that the vows of Catholic priesthood interfere with loyal citizenship in a republican country like our own?”

“Was not the Archbishop of New York compelled to interfere with your rights as a citizen because of your political enthusiasm?”

The first question Father McGlynn answered with an emphatic “No.” He added: “The Catholic Church will not

menace this country. So far from the pope trying to revolutionize this country, it is the reverse, and in no country does the upholding of the Catholic faith so please him as in America.”

To the second question Dr. McGlynn replied: “The priests do not take vows. They only make promises at the time of ordination. Those promises only restrict the priest in his religious observances and to celibacy.”

“I answer yes to the third question,” said the speaker. “But those who condemned me made a mistake. Neither the Catholic Church nor the pope is infallible. I was excommunicated, but that wound is all healed, and I bear no ill-will.”—*The World, Oct. 15.*

Rome Courts the Colored People.

BALTIMORE, Oct. 10.—At to-day's session of the St. Peter Claver Union a letter from Archbishop Satolli, the papal delegate, cordially approving of the purposes of the union, was read. Among other things, he said:—

“The future history of the civilization of the colored people will consecrate many a page to relate how Leo XIII. has had at heart the abolition of the slave trade in Africa and the civilization of the colored race. From this we conclude that the cooperation that the Catholic Church can lend to the action of the Government for the civilization of the colored people must largely contribute to the ultimate success of such efforts.”—*New York World, Oct. 11.*

Protestantism Declared to Be No More.

COMPLETE reports of the great Catholic Scientific Congress at Brussels, have just been received, and give a much fuller account of the doings of the congress than the cable reports, which were necessarily brief. The closing exercises were pronounced to be one of the most interesting features, and were held in the spacious Palais des Academies. The programme called for a lecture by Rev. J. A. Zahm, of Notre Dame University.

Father Zahm's discourse was an earnest and eloquent plea for more advanced study of science in our ecclesiastical seminaries.

“The age of heresies and heresiarchs,” he said, “is past; Protestantism is now but another name for skepticism and rationalism. The conflict in which the church is now engaged is no longer one which is conducted against her by the followers of Luther, Calvin, Knox and Wesley, but rather one which is declared against her in the name of science. The issue is no longer between Catholicity and Protestantism, but between Catholicity and Agnosticism.”—*Catholic Citizen, Oct. 6, 1894.*

Enforcing the Sunday Law in Cincinnati.

THE exclusive announcement in last Friday's *Enquirer* that the Law and Order League was investigating the manner in which the police enforce the Sunday-closing law, has already caused the authorities to remedy some of their methods of doing business.

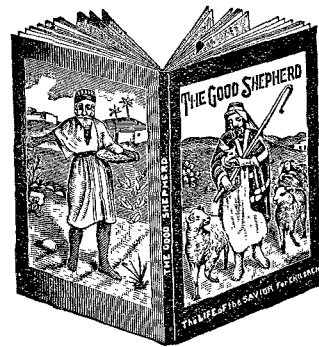
The Sunday theatrical performances was the first of these irregularities to be given attention. Heretofore, a police officer went to the theatres at which such performances were given, and took the names of the performers. He returned to the station house where the names were registered on the slate. Their names appeared on the police court docket the next morn-

ing, with the charge of violating the Sunday theatrical laws, placed opposite them. The offenders have not been compelled to appear in court, as all the cases were placed on the open docket, together with those of Sunday saloon-law violators.

Yesterday a new order of things was in vogue. When the officers were assigned to the theatres, they were told to arrest all performers and bring them to the station-house. The order was carried out to the strict letter. After each performance a long string of actors and actresses of various ages and conditions in life, together with the managers, were escorted to the police stations and registered.—*Cincinnati Enquirer, Oct. 15.*

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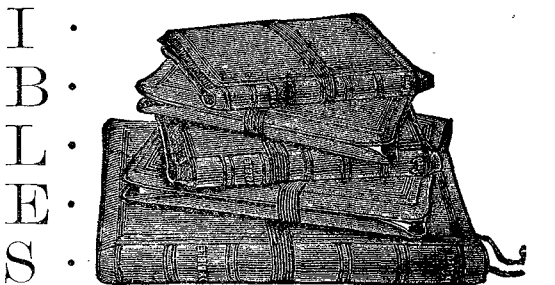
This book, which is 8x10½ inches and ½ inch in thickness, tells the story of the Life of Christ in a way that cannot fail to interest the little folks. It is exceptionally free from doctrinal errors, and should be in every family where there are children to be taught a Saviour's love. The illustrations, which are nearly all good, add very much to its educational value. Price, only 50 cents.

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NEW YORK, OCTOBER 25, 1894.

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

It is positively stated that Mgr. Satolli is about to be made a cardinal, and that he will remain in this country as apostolic delegate, or in other words, vice-pope.

THE centennial anniversary of the Pennsylvania Sunday law is to be celebrated in Williamsport, October 30 and 31. "Arrangements are being made," says the *Christian Statesman*, "to secure a large attendance."

JERSEY CITY is to have a Law and Order League. "Its object," says the *Christian Statesman*, "will be to see that the laws of Hudson County, and especially those protecting the Sabbath, are enforced." It is stated that "nearly all the ministers in the county favor the movement."

Two Seventh-day Adventists will be tried at Centreville, Md., the first Monday in November, for violating the Maryland Sunday law by hoeing in the garden and chopping wood on Sunday. The AMERICAN SENTINEL will be represented at the trials, and will furnish our readers a full report of the proceedings.

THE Lake Mohonk Indian Conference passed a very positive resolution opposing Government aid to sectarian schools. Noting this fact the *Independent* remarks that it is "somewhat amusing that Lake Mohonk is a sort of Quaker headquarters, and that the only three religious denominations, we believe, which yet receive Government money are the Quakers, the Unitarians and the Catholics."

IN a sermon delivered recently in Battle Creek, Mich., the speaker maintained that Sunday can be and is kept in obedience to the fourth commandment. Upon this the *Review and Herald*, of that place, pertinently says: "Now, if Sunday, the first day, can be kept in obedience to the commandment, which says, 'The seventh day is the Sabbath,' why cannot Seventh-day Adventists, by keeping the seventh day, keep the law of the State, which enforces the observance of the first day?"

THE Chicago *Herald* of the 7th instant complains that while "it seems quite easy for a number of Chicago ministers to secure instant attention for a request they make upon the post-office department at Washington," it also "seems to be absolutely impossible for the business men of Chicago, for the great mass of the people

for whose accommodation the postal service is supposed to exist, and who pay so enormous a proportion of the general post revenues of the country, to get the attention of the department."

There are two reasons for this: first, the religious prejudice of the officials; and second, the fact that while the business men are not sufficiently united to get together and knife at the polls any politician or party that refuses their demands, the churches are in a position to do that very thing. The political boycott is a powerful weapon and the political churches have learned how to use it.

THE annual congress of the American Secular Union and Freethought Federation of America, will be held at Madison Hall, 146 W. Madison St., Chicago, Oct. 26, 27 and 28, 1894.

The programme announces three sessions each day commencing at the hours of 10 A. M. and 2 and 8 P. M. Among the advertised subjects, there are a number that would interest readers of the SENTINEL. The opening address will be delivered by Samuel P. Putman, subject, "The Religious Conspiracy in the American Republic." Friday afternoon, Mrs. Lizzie M. Holmes will speak on the subject, "Separation of Church and State." In the evening Hon. C. B. Waite will deliver an address on the topic, "The Crusade of the Church Against the State." Saturday forenoon and afternoon will be devoted to business. In the evening Rev. M. W. Chunn, will discuss the question of the "Encroachment of Church on State." Sunday morning Franklin Stemer will address the congress on the subject "The Struggle for Religious Liberty." In the afternoon Alonzo T. Jones, of the AMERICAN SENTINEL, will speak on the subject, "The Judicial Basis of a Religious Despotism in the United States." In the evening John E. Remsburg will speak on the subject, "The Sabbath Question in Secular Government," after which closing addresses will be delivered by Hon. C. B. Waite and Samuel P. Putnam.

THE Melbourne, Australia, *Age*, of August 18, 1894, has the following, relative to the prosecution of Seventh-day Adventists, under the Sunday law of Charles II.:-

The strict Sabbatarians of Sydney who have set themselves the good work of converting the Seventh-day Adventists from their heresy, with the assistance of Charles II. law, are likely to prove more useful than they intend. Up to now they have only succeeded in making mild martyrs of two or three members of the cult or creed mentioned, but, on the other hand, they have harassed the forensic authorities a great deal. The conviction they secured against Robert Shannon the other day for mixing mortar on Sunday did not give Shannon the least pain, in fact he rather relished the prospect of two hours in the stocks, but the crown law authorities were quite put about when the sentence was recorded, and were really delighted, after much investigation and obtaining weighty legal opinion, to find that they had an oppor-

tunity of quashing the conviction on a quibble, and it was accordingly quashed, to the great relief of the powers, who considered the cost of a set of new stocks less than the effect of the public exhibition of a conscientious Seventh-day Adventist in the antiquated machine upon the minds of the people. The Sabbatarians may not be anxious for the abolition of the fossil law with which they are persecuting those men who refuse to accept a religion at their dictation, but that will surely be the effect of their bigotry and intolerance. These musty enactments have only to be dragged into the light, and used as instruments of persecution by religious fanatics, to convince the people of the evil of allowing them to be retained upon the statute books, and to make the electors determined in demanding their excision.

The opinion expressed in the concluding sentences of this paragraph from the *Age*, was very generally held in this country a few years ago. Almost every secular paper said that the enforcement of the Sunday laws in the several States would lead to their repeal, but such has not been the case. In only one State has such a statute been even modified. On the contrary, the drift is in the direction of more stringent Sunday statutes and a more rigid enforcement of those laws. This is just what we have foreseen for many years in the light of the prophetic Scriptures; and it is now seen that the trend of the times is in perfect harmony with the predictions of the divine Word. But while the world is trampling upon God's Sabbath and endeavoring by human law to exalt in its stead the Sunday of the papacy, a few in every land are being gathered out who are ready to go to the stocks, to prison, to the chain-gang, or to death if need be, rather than to worship the papal beast by observing his false Sabbath.

"ROME'S CHALLENGE," the International Religious Liberty Association's reprint of the four *Catholic Mirror* editorials, arguing the utter absence of Bible authority for Sunday observance, and challenging Sunday keeping Protestants to reply, has been translated into the French. The pamphlet can now be had at this office, in the English, Danish, Swedish, German, and French languages. Price 4 cents.

THE International Religious Liberty Association has issued Nos. 7-19 of their library bound in a single volume. They form a book of over 400 pages, and will be mailed post-paid for 75 cents. The usual discount on quantities.

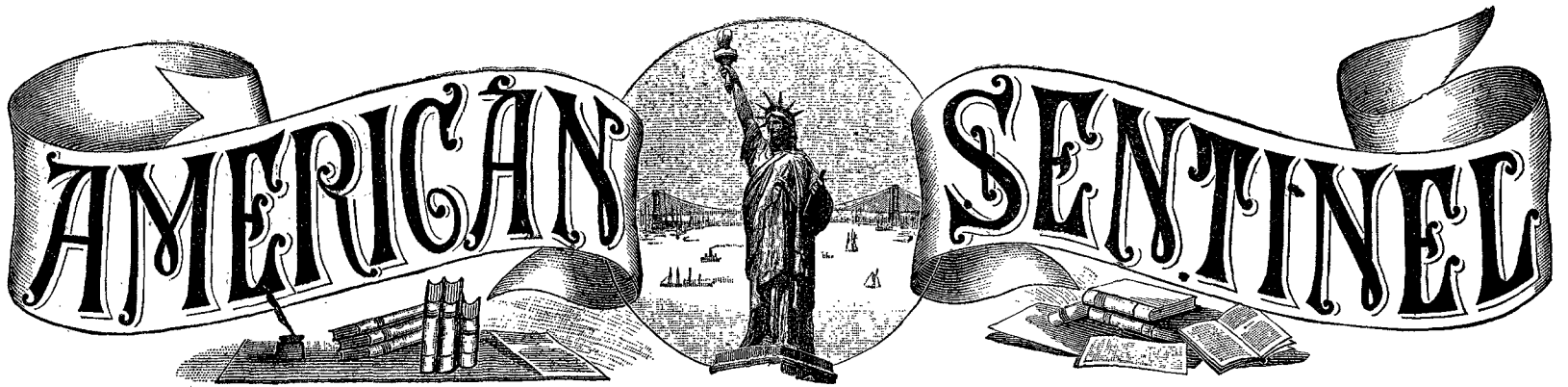
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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

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

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

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

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

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

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

"White With Fear and Wrath."

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

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

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

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

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

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

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

"with the greatest demonstrations" of enthusiasm, the following:—

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

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

The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of cooperation with Protestants in Sabbath reform. This does not mean that the millennium is to be built in a day. This is only a proposal of courtship; and the parties thus far have approached each other shyly.

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

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

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

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

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

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

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

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

A Presbyterian Paper Against God and Against Itself.

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

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

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

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

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

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

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

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

Only on an Equality With Romanism.

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

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

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

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

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

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

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

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

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

Henceforth its decline was at hand.

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

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

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

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

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

Sunday and the Reformation.*

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

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

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

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

Concerning the authority of the church, the Scriptures teach, Remember to keep Saturday holy; six days you are to labor and do all your work; but on the seventh day is the Sabbath of the Lord your God, etc.; and yet the church has transferred the celebration of the Sabbath to Sunday, solely by her own power, without the Scriptures, and no doubt by the inspiration of the Holy Spirit.—Dr. Eck's Little Handbook ("Enchiridion"), 1533, p. 78.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Release of W. B. Capps.

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

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

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

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

⁹ *Id.*, p. 111.

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

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

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

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

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

¹ McClintock and Strong's *Cyclopedia*, vol. ii, p. 123.

² "The Book Against the Celestial Prophets," by Martin Luther. Quoted in the "Life of Martin Luther in Pictures," p. 147; J. W. Moore, 195 Chestnut St., Philadelphia.

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

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

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

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

Alexander Campbell Against Sunday Laws.

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

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

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

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

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

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

My objections to this are the following:

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

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

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

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

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

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

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

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

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

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

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

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

Roman Catholics and Liberty of Conscience.

WHAT government has ever existed which has recognized freedom of religious belief and worship while submissive to the authority of the papacy? In all history there is no account of any such. Wheresoever it has been done, the popes have considered it an act of disobedience to them, and dealt with it accordingly. In all the forms of bulls and briefs, they have condemned and denounced it as heresy. Pius IX. has done so in his Syllabus and other official papers. When the Austrian government, in 1855, abolished the Concordat, allowing liberty for all opinions—liberty of the press, of faith, and of instruction in the schools—he characterized the act as inimical to the church, as “in flagrant contradiction with the doctrines of the Catholic religion;” and, by virtue of power which he claimed to have derived directly from Christ, he declared all the acts and decrees in that respect “null and powerless in themselves and in their effect, both as regards the present and the future.” And he threatened all engaged in their execution with the censures of the church and with excommunication.¹ These threats have been executed by the proclamation of excommunication, in 1869, of all heretics, “whatever their name, and to what sect soever belonging, and those who believe in them, and their receivers, promoters and defenders;”² so that the pontifical curse is now resting upon all the institutions of Protestantism, and upon all liberal and tolerant opinions, wheresoever they are to be found in the world. When, therefore, we talk about what the Church of Rome teaches and allows in reference to freedom of religion, of the press, and of speech, such as is secured by the Constitution of the United States, we must look, not to what is done and said by exceptional individuals, or even by communities of liberal tendencies, but to the pope alone. He is the church, and absorbs in himself whatsoever power it possesses, in all its height, depth, length, and breadth. The pen of inspiration has instructed us that “God is not a man,” but the pope tells us that he, of all the earth, possesses the attributes of God, and must therefore prescribe the faith, reward the faithful, and punish the disobedient.

THE FOUNDATION OF THE PAPAL CLAIM.

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

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

The colony of Virginia was settled under several royal charters. That which erected it into “a corporation and body politic” was dated May 23rd, 1609, and was granted by James I. The district of country included within the colonial limits extended “from sea to sea, west and northwest,” and included all of what afterward became the colony, and is now the State, of Maryland. One of the purposes expressed in this charter was “the conversion and reduction of the people in those parts unto the true worship of God and Christian religion.” And inasmuch as the true worship was at that time in England considered to be that provided by the Established Church, in opposition to that of Rome, King James further said, “We should be loath that any person should be permitted to pass that we suspected to affect the superstitions of the Church of Rome.” It required also that the English oath of supremacy should be taken by all the colonists. By these provisions of the charter, therefore, Roman Catholics were positively prohibited from settling in any part of the colony. Other and subsequent provisions were designed to enforce this exclusion. By royal instructions issued to the governor in 1621, the colony was required “to keep up the religion of the Church of England as near as may be.” In obedience to these instructions, the General Assembly of Virginia—the first that ever met in the United States—enacted a law providing “that there be uniformity in our church as neere as may be to the canons in England, both in substance and circumstance; and that all persons yield readie obedience unto them under paine of censure.” This was also repeated in 1629 and 1631, before the charter to colonize Maryland had been granted to Lord Baltimore.³

THE COLONISTS ANTAGONIZE THE KING.

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

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

WHY A CHARTER WAS GRANTED TO LORD BALTIMORE.

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

¹ See the pope’s allocution, delivered June 2nd, 1855, in consistency at Rome, Appletons’ “Annual Cyclopaedia” for 1858, pp. 675, 676.

² *Ib.*, for 1869, p. 619.

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

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

RELIGIOUS TOLERATION A MATTER OF NECESSITY.

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

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

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

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

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

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

Not Even Toleration.

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

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

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

⁵ Bancroft, p. 242.

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

⁷ Rapin, vol. xi., p. 89.

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

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

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

An Evil Disease Upon Them.

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

Whose Image Is Here?

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

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

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

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

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

Ritualistic Extremes in England.

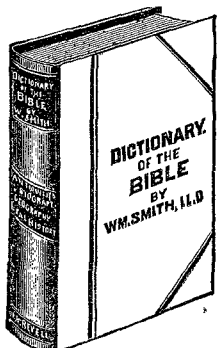
THERE seems to be abundant warrant for the existence of such a society in England as the National Protestant Church Union. Its main object is to antagonize the ultra ritualistic tendencies which prevail so widely in the Anglican Church.

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

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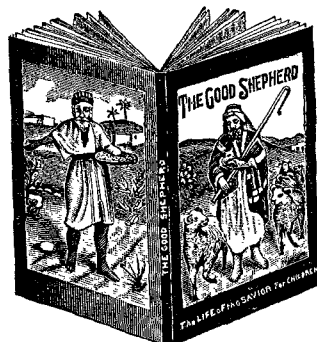
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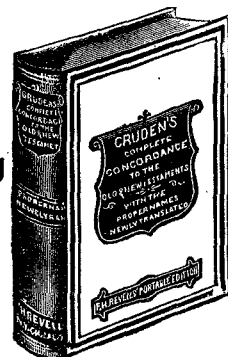
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NEW YORK, NOVEMBER 1, 1894.

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

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

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

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

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

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

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

At the time we had in mind certain

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

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

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

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

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

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

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

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

Books for the Children.

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

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

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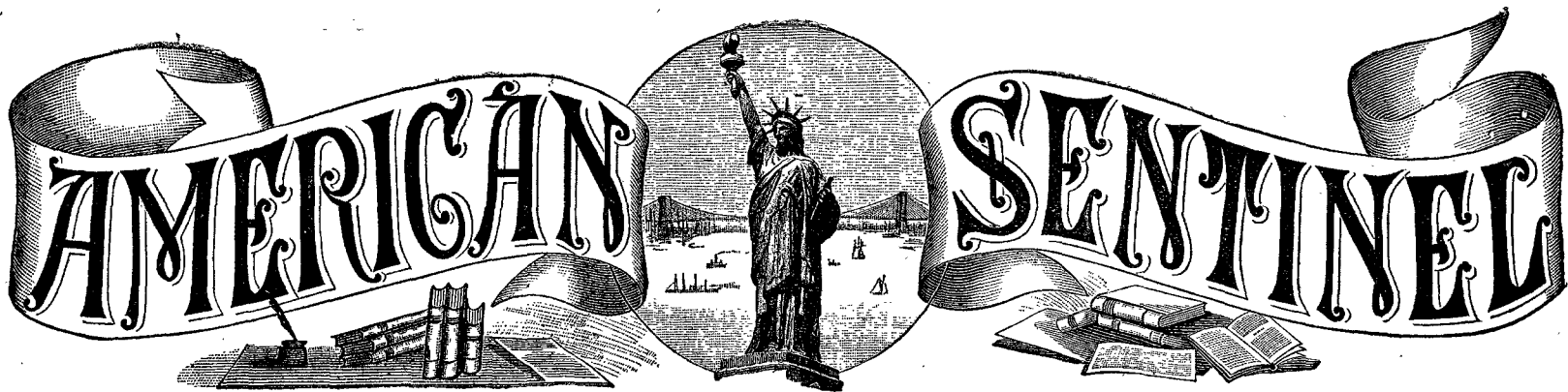
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VOLUME 9.

NEW YORK, NOVEMBER 8, 1894.

NUMBER 44.

American Sentinel.

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Entered at the New York Post-Office.

ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

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

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

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

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

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

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

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

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

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

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

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

* "Half Hours with the Saints of God," approved by Cardinal Gibbons, says of the 13th century: "The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition." Page 59.

Roman Catholic Saints and Miracles.

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

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

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

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

¹ John 8:21.

² John 14:3.

³ 1 Thess. 4:16, 17.

down into silence."⁴ "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."⁵ "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."⁶

Therefore the painfully sad and awfully solemn truth is that two hundred millions of Roman Catholics are praying for temporal help and eternal salvation to myriads of dead men and dead women, who instead of being in heaven praising the Lord and interceding for sinners, are down in the silence of the grave; whose forms have moldered back to earth; whose thoughts have perished,—who are *dead*; and who will *stay dead* until that "coming" hour "in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."⁷

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

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

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

and "the dead know not anything."⁸ "Put not your trust in princes neither in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

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

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

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

"Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."⁹

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

The Pennsylvania "Sabbath" Association Against Religious Liberty.

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

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

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

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

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

⁴ Ps. 115: 17.

⁵ Job 14: 21.

⁶ Ps. 146: 3, 4.

⁷ John 5: 28, 29.

⁸ Eccl. 9: 5.

⁹ Acts 4: 12.

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

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

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

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

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

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

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

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

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

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

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

Ignorance or Dishonesty—Which?

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

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

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

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

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

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

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

Alexander Campbell on Sunday Laws.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1803, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sunday and the Reformation.*

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

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

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

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

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

Since I am left free to remain away from the Fair

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

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

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

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

The Sunday Question in Waco.

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

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

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

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

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

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

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

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

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

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

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

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

Enforcement of Sunday Laws in Switzerland.

BY W. H. MCKEE, BASEL, SWITZERLAND.

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

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

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

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

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

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

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

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

To the Swiss Bundesgericht at Lausanne,

HONORABLE PRESIDENT AND JUDGES:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7. In forcing Sunday observance on me and Seventh-day Adventists whom I represent, the State deprives us of one-sixth of our income. It is declared that the Sunday law does not hinder our keeping the Sabbath; but it does rob us of one-sixth of our living. What right has the majority to impose a tax of 16½ per cent. on the minority for the privilege of exercising freedom of conscience? The Constitution grants freedom of conscience to every citizen; hence a law which imposes a tax of 16½ per cent. on the minority for this privilege is openly against the Constitution. As Christians, it is our duty to provide for our fam-

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

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

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

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

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

(Conclusion next week.)

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

United Presbyterians Favor Church Taxation.

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

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

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

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

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

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

A Means of Education.

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

In America and in Europe.

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

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

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

The Power of the Saloons.

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

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

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

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

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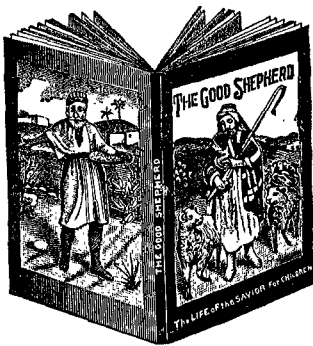
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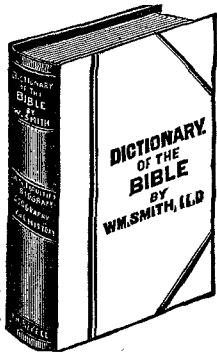
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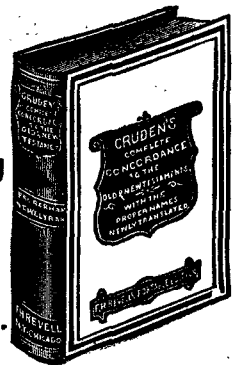
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THE *American Catholic Quarterly Review*, for October, contains an official translation of Leo XIII.'s invitation to "the nations and peoples of the universe" to return to the fold of the so-called "Catholic" Church.

WITH becoming modesty, Cardinal Gibbons has written a long introduction to the official translation of the pope's encyclical, which may be understood as explaining just what the "holy father" meant. The cardinal says:—

But what is the great Leo's principle of union; what his remedy for existing dissensions? What the nature of the invitation addressed to all princes and people? He advises reconciliation and union with the Church of Rome; not such a union that would be brought about "by a certain kind of agreement in the tenets of belief and an intercourse of fraternal love. The true union between Christians is that which Jesus Christ, the Author of the church, instituted and desired, and which consists in a unity of faith and a unity of government." In his view, which is the only true view, the supremacy of the Roman pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship with our Redeemer. That has been the claim of the Catholic Church from the beginning. She has repeated and insisted on, the necessity of submission to the center of Christian truth and the bond of external union. The fathers and doctors have invariably taught that "where Peter is, there is the church," and that on account of its superior power and primacy every particular church must adhere and be united to the Church of Rome where blessed Peter erected his see forever.

It is thus that we are brought face to face, as it were, with that wonderful seat, or see, from which the pope derives his "infallibility;" and it is to faith in that that the pope has invited all "princes and peoples." "Where Peter is there is the church," and where Peter is, there is his seat to which attaches infallibility! Profound thought! Christ is out, Peter is in; God is dethroned and "the man of sin" sits "in the temple of God showing himself that he is God."

BUT it is only when we realize that Peter is *dead* that the stupendous folly of the whole thing dawns upon the mind. The papal system is built upon men, and upon *dead* men at that, as shown in our first page article. Read, and ponder it well.

WE print on page 349 a portion of a lengthy communication from Prof. W. H. McKee, formerly on the editorial staff of this paper, giving entire Elder H. P. Holser's plea before the Swiss courts. This plea is quite long and we had already published a synopsis of it, but owing to its

value, and considering the fact that many of our readers would doubtless wish to have it all, we print it just as Prof. McKee sends it. The conclusion together with our correspondent's comments on the situation in Switzerland, will appear next week.

THE matter we are now publishing from Alexander Campbell is decidedly pertinent in view of the demand of the "moral societies" of the present day to strengthen the Sunday law of 1794, which Campbell opposed so vigorously and so ably.

AMONG our significant paragraphs are two printed side by side showing the attitude of the Church of Rome toward religious liberty in Europe and in America. In Europe Rome opposes every concession to God-given human rights; but in America the same power poses as the champion of religious freedom! Only recently the hierarchy in Spain protested against the ordination of an Anglican bishop in Madrid; and now, while the Roman Catholic press of this country is waxing loud in its plaudits of religious liberty, "the church" in Hungary is doing its utmost to maintain the Church and State statutes by which it has so long held in cruel bondage the Hungarian people. "Rome never changes."

Two more arrests of Adventists, for Sunday work, are reported from Tennessee. This time Rhea County, in the eastern part of the State, is the scene of the persecution. These arrests seem to have been made under the statute, and the cases tried before a justice of the peace. One prisoner was found not guilty, the other was fined \$3 and costs, amounting in all to \$10. He refused to make payment and is in jail. The Circuit Court is in session and indictments under the nuisance decision are looked for. The Adventists are sowing the county with religious liberty literature.

IT is probable that ere this paper reaches our readers Elder H. P. Holser will be serving out his sentence in a Swiss jail for refusing to close the Basel Seventh-day Adventist publishing house on Sunday. Read his manly, straightforward defense on page 349, and then candidly answer the questions, Are Sunday statutes just laws? Is Sunday observance a proper subject of civil law?

LAST spring two Seventh-day Adventists were arrested at Shady Side, Md., for Sunday work, on a warrant issued by a justice of the peace. They waived a hearing and were bound over by the justice to the circuit court. On Monday, October 22, they appeared before the court at Annapolis and were told by the State's attorney that their cases would not be called before the following Monday, and that

they could go until that time. Two days later, one of them, H. O. Bullen, was arrested on a bench warrant and placed in jail. The other, A. J. Howard, hearing that a warrant was out for him also, went immediately to court. Both gave new bonds for their appearance on October 29. The prosecuting attorney said he had forgotten that he had excused them.

A. J. Howard, one of the accused men, is a minister, and a lawyer who had heard him preach on one occasion, came to him and offered to defend him and his friend, Mr. Bullen, free of charge. His kind offer was accepted, and when the cases were called, October 29, the lawyer filed a demurrer to the indictment. The ground of the demurrer was that the indictment only charged bodily labor on Sunday and did not specify that it was not work of "charity or necessity." The court sustained the demurrer, and also voluntarily held that Sunday work is not indictable in Maryland, and that cases of that character could come before the circuit court only on appeal from a justice of the peace. The accused Adventists were, of course, both discharged, the county paying the costs.

THE *Independent* says, whether ironically or not, we do not say:—

Here is another sign in the heavens of the approaching ecclesiastical millennium. At the meeting of the Northwestern Association (Congregational) of Pennsylvania, held in Allegheny, Penn., October 16-18th, the subject of church unity was given a prominent place. The offer for Christian unity made by the Congregational churches of the New Jersey Association and indorsed by other States, was presented by the Rev. H. M. Bowden, and a discussion of the question followed, participated in by representatives of the German Evangelical Synod of North America, the Methodist Protestant and the Baptist churches. There was present through most of the meetings an accredited delegate from the Free Baptist Conference. It is believed that the way is clear for a combined meeting of delegates from these and a number of other churches, and that the near future will see alliances formed of at least local significance.

If these alliances were formed upon truth, they would be hailed with joy by every Christian, but being formed as they are for the support, for the most part, of the unscriptural Sunday dogma, they are significant, but only ominously so.

THE new Constitution of this State provides for the annual assembling of the legislature the first Wednesday in January instead of the first Tuesday, as under the old régime, "in order that the speaker-ship contest need not take place on Sunday as heretofore." Great is the Sunday of the papacy!

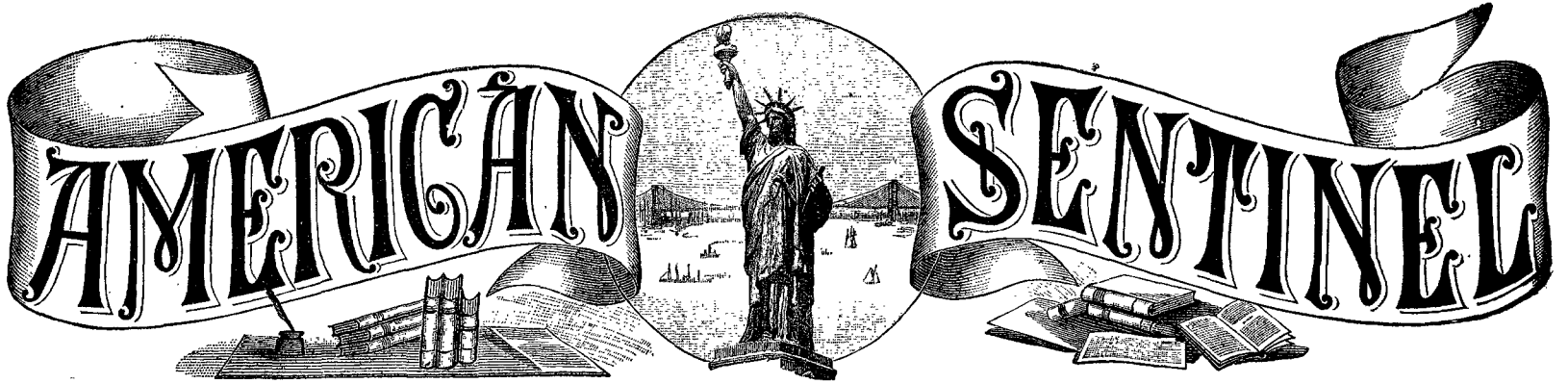
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THIS number of the SENTINEL tells of Seventh-day Adventists imprisoned in Switzerland, and in this country, for doing bodily labor on Sunday.

WHY do Seventh-day Adventists suffer imprisonment rather than keep Sunday? Why do they not obey the civil laws which require them, in common with others, to refrain from the ordinary vocations of life on the first day of the week?

THE answer to the question raised in the preceding paragraph is that Adventists regard Sunday as a rival of the Sabbath of the Lord, and to honor it would be, with them, a denial of the Lord of the Sabbath. Sabbath-keeping is not with Adventists what it is with very many people, a mere matter of convenience, a simple choice of days, but it is a question of loyalty to God.

COURTS have denied that it is a matter of conscience with Adventists to work on Sunday, and have branded their devotion to their principles as obstinacy; but so did the Roman emperors the refusal of the early Christians to offer incense to Cæsar. The Christians, they argued, were not forbidden to worship Jehovah; they were only required to honor the gods of Rome. It is the same to-day with the Seventh-day Adventists: they are not forbidden, say the courts, "to keep their Sabbath; they are only required not to work on Sunday."

BUT "no man can serve two masters." God has set forth the Sabbath as the badge of his authority; it is his ensign: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." To give like recognition to a rival sign would be the same as for soldiers to pay equal honors to the flag of their rightful sovereign and to that of a

rebel prince; for that is just what the Sunday is, the badge of antichrist, the sign of sun worship anciently, and of papacy in modern times, and of rebellion against God and his law from the fall until the present moment. It is the "wild solar holiday of all pagan times," and is to-day flaunted by Rome in the face of the world with the taunt that "by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin,"¹ and "the observance of Sunday by Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] Church."²

ADVENTISTS can go to prison, or to death, if need be, but they cannot even seem to keep Sunday.

Roman Catholic Saints and Miracles.

IN our examination of this subject last week, it was shown that notwithstanding the inspired declaration that in Christ only is there salvation, because "there is none other name under heaven, given among men, whereby we must be saved,"³ notwithstanding this fact, we say, it was shown that Roman Catholics all over the world are praying for temporal help and eternal salvation to myriads of dead men and dead women, whom the Scriptures declare are dead, but whom the Roman Catholic Church teaches its votaries to believe are in heaven making intercession for those who invoke them.

So true is this that in the face of the inspired testimony by the Apostle Peter, Joachim Pecci, as Pope Leo XIII., claiming to be the successor of Peter, has pronounced the apostolic benediction, the blessing of Peter, upon the shrine of St. Anne in Canada, where thousands of deluded peasants ask for healing in the name of "St. Anne;" and upon Lourdes, France, where so many more thousands ask for perfect soundness in the name of

"Our Lady of Lourdes," and where hundreds of letters are received daily addressed to "Our Lady of Lourdes," asking her to make the writers whole. And we are certain that should the Apostle Peter come forth from his grave and enter the church of St. Anne at Beaupré, or the grotto of Lourdes, France, and while the people, encouraged by the priests, were imploring "St. Anne" and "Our Lady" to heal them, should he repeat the sermon he preached in the temple he would be arrested again, not by captains sent by Jewish priests, but by captains solicited by the priests of the pretended Peter, Pope Leo XIII.

But, says the Roman Catholic, there are miracles wrought; if they are not performed by the saints in whose name they are implored, by what power are they performed?

Miracles in themselves are to-day the infallible evidence of but one thing, and that one thing is power. The next question is, what power? Bringing down fire from heaven was once the sign of the true God. It is not the sign to-day for "the revelation of Jesus Christ, which God gave to him to show unto his servants," declares, in Rev. 13:12, that the time would come when a power would arise of which it is said, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Again, miracles in the time of the Saviour were an evidence of his Messiahship, for when the messengers came from John asking, "Art thou he that should come, or look we for another?" Jesus answered, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."² Again Christ is referred to in the Scriptures of truth as "a man approved of God . . . by miracles, and wonders, and signs."³

But that miracles, and wonders, and signs are not to-day in themselves an infallible evidence of the truth of the cause in whose interests they are performed is shown from the following warning given by the Lord Jesus himself: "There shall arise false christs, and false

¹ "Abridgement of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, page 58.

² "Plain Talk About the Protestantism of To-day," by Mgr. Segur; Imprimatur, Joannes Josephus, Episcopus, Boston; Thomas B. Noonan & Co., Boston, 1868, page 213.

prophets, and shall show *great signs* and *wonders*; insomuch that, if it were possible, they shall deceive the very elect." Again he says in that revelation which God gave to him (Rev. 1:1), speaking of a certain power that would arise,—he "deceiveth them that dwell on the earth by the means of those *miracles* which he had *power* to do." Thus it is seen that the three things, "miracles, wonders, and signs," which were a proof that Jesus was "approved of God," are by the same God and the same Jesus pointed out as signs of last-day antichristian powers.

But who perform these miracles, and signs, and wonders? Let the same revelation answer: "They are spirits of *devils* working *miracles*." Again the Lord by Paul warns of a falling away before the coming of the Lord, and in consequence, "the working of Satan with all *power*, and *signs*, and *lying wonders*."

If, then, miracles, and signs, and wonders are wrought when people invoke dead men,—instead of him whom God raised from the dead, and "who ever liveth to make intercession for us,"—they are miracles wrought by the spirit of "devils working miracles." It is the beginning of the working of Satan with all power, and signs, and lying wonders. And this invoking dead men, instead of the living God, is itself one of the evidences of the second coming of Christ. At the time when some are waiting for the Lord, there is so remarkable a seeking unto the dead that the inspired prophet exclaims: "Should not a people seek unto their God? On behalf of the living should they seek unto the dead?"

Thus it is seen that the Roman Catholic Church is honeycombed with the soul-destroying doctrines of Spiritualism, while at the same time claiming to be opposed to it. From all this it is seen that while claiming to be the true church of Christ, she is the habitation of devils. The miracles, and signs, and wonders to which she points as an evidence that she is the true church, instead of being wrought by her hundreds of thousands of dead "saints," are wrought by devils, and are the evidences of her apostasy.

Thus it is seen how well prepared the papacy is for the fulfillment of the part which Jesus Christ declared it would act in the closing scenes of earth's history. Here is the prophecy: "And I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism], out of the mouth of the beast [Roman Catholicism], and out of the mouth of the false prophet [fallen Protestantism]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

'Twould Be Well Were It True.

THE everywhere continued intriguing of priests and nuns in Indian school work to secure legislation at Washington, and foster opposition among the Indians to Government Indian schools and their insidious persuading of Indian parents to withhold their children from Government schools is fast reaching a point where

there is no escape from the gage of battle. We have always acted on the defensive, and hesitate to take the opposite, but there seems no escape. The overwhelming evidence of our daily experience indicates that there is to be no peace. All concessions on our part for harmony's sake are in vain. The Roman Catholic Church as such, works in unison with nobody.—*The Red Man*.

'Twould be well were the concluding sentence of this paragraph from the *Red Man* true. But it is not. The Baltimore Lay Congress of 1889, adopted this:—

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

It would also be well if others would not work with the Catholic Church; but such is not the case. Too many so-called Protestants stand ready to cooperate with Rome so far as her interest and theirs are the same; then they cry, halt! But Rome goes right on, and they "turn white with fear and wrath" because of papal aggression in America!

In a Maryland Jail for Conscience's Sake.

ROBERT R. WHALEY, a member of the Seventh-day Adventist Church at Church Hill, Queen Anne's Co., Md., was committed to prison, Monday, Nov. 5, to serve a term of ninety days in the county jail at Centreville, for the crime of "Sabbath-breaking" and "doing bodily labor on the Lord's day, commonly called Sunday."

There were three cases against him. The first for working Sunday, June 3, 1894, and the other two for laboring the two succeeding Sundays. In one of the warrants the offense charged was "Sabbath-breaking," and when Mr. Whaley was asked whether he would plead guilty or not guilty, he answered that he would plead, "not guilty" to the charge of Sabbath-breaking. Judge J. M. Robinson, the presiding judge, asked him if he worked on the day called Sunday, the first day of the week. Mr. Whaley answered that he had. To which the judge replied: "In this State they are the same. The Sabbath and Sunday are the same."

Five witnesses were called by the State, all of whom testified to having seen Mr. Whaley hoeing in his garden, chopping and sawing wood in his back yard. All the witnesses volunteered the information that the defendant did not deny that he worked on Sunday, but admitted it and said he had the right to do it. After the prosecuting witnesses were examined the judge asked the defendant if he had any explanation to offer.

Mr. Whaley replied that he had, and in a calm dignified manner and in a tone of voice firm and impressive, he said in substance:—

I have a few words that I would like to say. This is something new to me. I was born and reared in Queen Anne's County, and was never before the court until to day. I have always endeavored to be a law-abiding citizen. But I am here in a matter between my Lord and myself. I would like to say to the court that I am a Seventh day Adventist. I study my Bible, and my convictions are that the seventh day is the Sabbath of the Lord my God.

I was raised in the Sunday-school and I was taught the ten commandments. I was taught that the seventh day is the Sabbath, and then was taught to observe the first day in its stead. In my study of the Bible I can-

not find where God, the Lord Jesus, or the apostles ever changed the Sabbath from the seventh to the first day. I am conscientious in the matter and choose to stand for God and the right. I leave the case with the court.

The court room was crowded and this brief statement was listened to in marked silence.

Judge Robinson replied at some length to the effect that the law did not interfere with his rights to keep the seventh day, but only asked that he refrain from labor on Sunday, the first day of the week. He admitted that Sunday laws were enacted out of deference to the religious sentiment that regards the day as holy. He traced the present Sunday legislation back through the Church and State governments of modern Europe to Constantine's time. He made use of every opportunity to stigmatize the Sabbath of the Lord as the "Jewish Sabbath;" and repeatedly asserted that the defendant was not conscientious in the matter of working on Sunday. Mr. Whaley remarked that he was, but the judge said he did not wish to argue the question and did not give him an opportunity to explain why he was conscientious regarding the necessity of working on Sunday. The judge spoke in a kindly manner, and repeatedly offered to suspend fines in the second and third cases "if the defendant would show a disposition to obey the law." Of course Mr. Whaley could not compromise the matter and the judge fined him five dollars and costs in each of the three cases. At this writing the amount of the costs is not obtainable, but the amount does not affect the length of the term of imprisonment, as the time is limited by law to thirty days for each separate case.

Mr. Whaley is forty-two years old and has a wife and seven children dependent on him for support. Previous to his becoming a member of the Seventh-day Adventist Church he was a probationary member of the Methodist Church, and it is a very significant fact in this connection that four of the five prosecuting witnesses were members of the Methodist Church, and Mr. Whaley's former brethren.

In the summer of 1893, Elders Robinson and Horton, Seventh-day Adventist ministers, came to Church Hill, a town of five hundred inhabitants, and held a series of meetings which resulted in the organization of a small church. The opposition was very bitter. Attempts were made, with partial success, to cut down the tent in which the meetings were held and at the same time the mob, with pious enthusiasm, came with tar and feathers with avowed intention of decorating Elder Horton and treating him to a free ride.

In the spring of 1894 work was commenced on a church building and Mr. Whaley, being a carpenter by trade, was engaged to build the church. Not wishing to give unnecessary offense and having work on his own premises which must be done, he refrained from working on the church on Sunday, and devoted the day to hoeing in his garden and chopping firewood as his neighbors often did, and as one of them actually did at the same time as Mr. Whaley did part of the work for which he was arrested.

The other case, that of William G. Curlitt, another Seventh-day Adventist belonging to the same church, was called, but as one of the State's witnesses was absent the case was postponed until Wednesday.

Mr. Whaley's wife is in perfect sym-

⁴ Matt. 24:24.

⁵ Rev. 18:14.

⁶ Rev. 16:14.

⁷ 2 Thess. 2:9.

⁸ Isa. 8:19, R. V.

⁹ Rev. 16:13-15.

pathy with her husband, and though loath to be separated from him for so long a time, yet she encouraged him to faithfulness, promising to care for the family of little ones as best she can.

President Cleveland's Thanksgiving Proclamation.

THE President of the United States, following the example of every president, we believe, except Jefferson, has, in his assumed role of High Priest of the nation, the American *Pontifex Maximus*, as it were, has issued his proclamation, directing certain religious observances by all the people for the 29th day of the present month. This proclamation is as follows:—

The American people should gratefully render thanksgiving and praise to the Supreme Ruler of the Universe, who has watched over them with kindness and fostering care during the year that has passed. They should also, with humility and faith, supplicate the Father of all Mercies for continued blessings according to their needs, and they should, by deeds of charity, seek the favor of the Giver of every good and perfect gift.

Therefore I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the twenty-ninth day of November, instant, as a day of thanksgiving and prayer, to be kept and observed by all the people of the land.

On that day let our ordinary work and business be suspended, and let us meet in our accustomed places of worship and give thanks to Almighty God for our preservation as a nation, for our immunity from disease and pestilence, for the harvests that have rewarded our husbandry, for a renewal of national prosperity, and for every advance in virtue and intelligence that has marked our growth as a people.

And with our thanksgiving let us pray that these blessings may be multiplied unto us, that our national conscience may be quickened to a better recognition of the power and goodness of God, and that in our national life we may clearer see and closer follow the path of righteousness.

And in our places of worship and praise, as well as in the happy reunions of kindred and friends, on that day let us invoke Divine approval by generously remembering the poor and needy. Surely He who has given us comfort and plenty will look upon our relief of the destitute and our ministrations of charity as the work of hearts truly grateful and as proofs of the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereto affixed.

Done at the city of Washington on the first day of November, in the year of our Lord eighteen hundred and ninety-four, and of the independence of the United States the 119th.

[Seal.] GROVER CLEVELAND.
By the President:
W. Q. GRESHAM, Secretary of State.

The terms of this proclamation are mandatory, but of course there being no penalty for non-observance of the prescribed religious services, the people will do as they please on the 29th instant, so far as observing the day sacred to the American stomach is concerned. But we are constrained to agree with Jefferson, who thus stated his reasons for not issuing the customary proclamation:—

I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. . . . But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the General Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the

enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

Jefferson, it will be remembered, was one of the framers of the Constitution, and probably knew its meaning as well as any man then living, and much better than any man now living.

One Cause of Hypocrisy and Irreverence.

RELIGION and the State cannot be united without injury to the reverence due to the Creator. Where the State interferes in behalf of the Church, enforcing her precepts, religion suffers, for there is mockery and irreverence. To the world it seems that the Church has more adherents when her precepts are enforced by the civil power, but in reality she has not. People who serve God only under compulsion are hypocrites. The true follower of Christ serves God from love to him, and not because he is compelled to. Like Paul, the love of God constrains him. He sees the love of God manifested toward him in the gift of his Son Jesus, and so he is constrained, not compelled, to serve his Maker. He sees the love of God manifested through his long-suffering, mercy and goodness toward him, and that love constrains him to love God in return. By beholding the love of God, he becomes changed into the image of God, and has charity toward all men, even as God has, compelling none to believe as he does, but through the love of God which is in him, he entreats his fellow-men to serve the God of love, the Father of light. He is long-suffering, merciful and good, even as God is, and suffers long with those who will not follow God as he does. He has no thought of calling upon any other power except God. He knows that man cannot be forced to serve God. Jesus is his example. He suffered long with those he came to save, neither did he compel them to serve him and follow his precepts. In tears he looked upon the city he loved, and his great heart of compassion swelled with emotion caused by the sorrow he felt toward that nation, and it found expression in the loving, tender words: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." There is no compulsion in these words; nothing but love and pity.

The Christian knows that the religion of Jesus Christ is spiritual, but that the State, the civil power, is carnal, and that they cannot agree together. That which is carnal does not, can not, understand the requirements of a just God. There is no justice in the carnal. God alone is just, and to all who serve him in sincerity and truth, he teaches justice. The State is carnal, worldly, the Church is spiritual, godly, and "doth a fountain send forth at the same place sweet water and bitter?" Do men gather grapes of thorns or figs of thistles? By their fruits they shall be known. All who serve God, who are the children of the Heavenly King, will follow the teaching of their Divine Master, and not resort to force.

Where there is a union of Church and

State, the Church, so-called, is at enmity against God, for he despises the hypocrite. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." The world to-day is filled with hypocrites. Worldly men put on their religious garb, the religious garb of the civil power, and under that serve Satan even better than they would without it. Take, for instance, the music halls of the large cities and seaside places. On Sunday they pretend to have "sacred concerts," and with that is attended every crime and evil that is carried on in such places. Is this hypocrisy? Is this mockery? Yet this is the religion enforced by the State. The civil power walks past these places perfectly satisfied. They understand not the requirements of God. This is as far as the carnal heart can understand the requirements of a just, pure, God.

Union of Church and State also encourages irreverence. Men of corrupt, selfish minds profess to serve God when in reality they are worse than the worst infidel. In England, the song, "God Save the Queen," which is, or is supposed to be, the prayer of the people, is sung in every worldly gathering, where the minds and desire of men are on selfish, worldly pleasure. Is this not irreverence toward God their Creator? Can it be believed for a moment by those who have the least conception of what a righteous God requires of his followers, that he hearkens to a prayer sung or said in such a way as this is sung? It is mockery, irreverence; yet this is the religion of the State. This is how the carnal State teaches the people to serve God. This is enforced religion. Men join the church in order to gain for themselves an office of the State. Yet the Church says this is all right. They cannot see that it is hypocrisy right through. The Congress of the United States hearkened to the voice of the Church in order to gain her favors, because of the threats she made; and so it is in everything where Church and State are joined. The whole thing is hypocrisy, mockery, irreverence.

How different is the true worship of God. By those who know God and know what he requires of them, and what is due to him, there is a deep devotion, a reverence, which is far different from that of those taught by the State or a worldly Church. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." No other weapon can be successfully used to carry on the work of God in the earth. Force is Satan's method, and those who use it are using the weapon of Satan to carry on the work of God. Jesus said: "My kingdom is not of this world, else would my servants fight." God requires his servants to use his power alone to do his work. They are to stand by and see the hand of the Lord in their work. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We have an instance of this in the falling of the walls of Jericho. All that the people were to do was to obey the voice of the Lord, not use force, and so the work was accomplished by the power of God. He is able to take care of his own work without the aid of any carnal institution. When he comes, and the people who have forced his religion on men stand before him, saying, "IN THY NAME we have done all these things," he will ask the question, "Who hath required this at your hands?"

ALFRED MALLETT.

Enforcement of Sunday Laws in Switzerland.

BY W. H. MCKEE, BASEL, SWITZERLAND.

(Conclusion.)

Again, if Sunday were a purely secular day, Sunday work would not disturb. Honest labor does not disturb a man who is not influenced by religious prejudices. It cannot be the noise in our publishing house that disturbs the people. On the Schützenmatte in front of the building there is ten times as much noise. August 12, the day for which we were fined, there was in front of our house drilling of soldiers, playing football, beating of drums, and shooting,—a noise and din that could be heard a mile, while our working could scarcely be heard on the street by passers by. The noise on the common was made by those learning the art of war,—the best way to kill their fellow-men; while our work was printing the gospel, for the salvation of men. Shall our work be punished and the other allowed on the same day and in the same place? This is but another illustration of the injustice brought in by Sunday laws. The injustice of our punishment will still further appear when we consider that the amount of work which we do is very little in comparison with what is done by the railways, tramways, shops, hotels, barbers, restaurants, saloons, etc. The saloons and restaurants are allowed to work for the stomach's sake, shall we not be allowed to work for conscience' sake? If the legislators have regard for the stomach, why not regard the conscience of people? Is the stomach more sacred than the conscience?

9. It is also argued that if we were allowed to choose our day of rest, others would do the same and thus all days of the week might be chosen. But there is not the least probability that such would be done; there is no history to warrant such a conclusion. In all the history of so-called Christian nations we find but two rest days,—Sabbath (Saturday) and Sunday; and there is no probability that any other day will ever be chosen as a rest day. As Sunday is the day generally observed by both religious and non-religious, it is by far the most convenient to observe this day with the majority, no one would be out of joint with the social and religious world and undergo all the inconvenience that this would subject him to without being led by strong religious convictions. France has a law securing the laborers a weekly rest day. The religious people wanted Sunday specified as the rest day; but the law-makers refused their request, knowing that fixing the day would interfere with individual rights and lead to religious persecution. Although the people in France are left free to choose their rest day, no confusion results.

Again, the Turks have Friday; yet in Turkey, Seventh-day Adventists work on Friday and keep Saturday, and other Christians keep Sunday. Shall Switzerland be less tolerant with its citizens than Turkey? The Turks would have the same right to require the observance of Friday as the Swiss have to compel the laying aside of work on Sunday.

In exercising our right to keep God's law we would not bring disorder into the State. If every citizen should keep the ten commandments, there would be the most perfect order, and the police would have nothing to do. Thus our religion does not make us enemies of the State, but its truest friends.

10. As Christians we represent the gospel of Jesus Christ. A chief feature of the gospel is individual liberty. Christ died for every man, for the express purpose of saving him; and although he paid the infinite price, he obliges no one to accept salvation, but leaves all perfectly free to choose. Men can be religious or irreligious, and God lets his sun shine on all. To compel men in matters of religion is papal, antichristian; and we regard it as a part of our religious duty to be true representatives of the gospel on this point. Sunday laws do enforce upon us a religious day, and thus maintain the spirit of the papacy; and to submit to such laws is the same to us as submitting to the principles of the papacy, instead of truly representing the gospel. Sunday laws interfere with the rights of conscience, and hence are against the gospel, as is evident from their enforcement on Seventh-day Adventists; this is also shown by the plain declarations of Sunday-law zealots themselves, as the following proves: "But there are many who are impressible, such we desire to help, and as for the rest we consider ourselves as the public conscience."—*Swiss Sunday Friend*, p. 498.

11. It is also stated that Sunday laws cannot be religious because the State is without profession of religion. If that be so, why have we a State church, Good Friday, Easter, Ascension Day, Prayer and Fast Day, Christmas, etc.? And why does the State discriminate between religious bodies? Why does it enforce the day religiously observed by one class of religionists and not those of another? And if the State is not influenced by religious prejudices, why does it make laws which tend to uphold the Sunday of one sect and suppress the Sabbath of another? To

the Jews Christ is a false prophet, yet they are forced to observe his birthday.

12. The question before us is not an individual one; it concerns our publishing house in Basel, it concerns our thirteen churches in Basel, Bienne, Chaux-de-fonds, Neuchâtel, Lausanne, Geneva, Zurich, Schaffhausen, St. Gallen, etc.,—and it concerns our people and the friends of religious liberty in all the world. Our denomination rests on two pillars,—the commandments of God and the faith of Jesus. To undertake to hinder their keeping the ten commandments would be the same as to undertake to annihilate the denomination.

This denomination, with thirty-six conferences in Europe, Africa, America, and Australia, has six publishing houses in different parts of the world, the one at Basel being the smallest,—still here is a capital investment of nearly half a million francs. These publishing houses sell annually over three million francs' worth of denominational literature, in twenty-five languages. They publish twenty-two journals and magazines. In consequence of keeping the commandments these people have attained a high reputation for industry and honesty. If some of their members in Basel are spoiled of their goods, and imprisoned because they keep the ten commandments, this fact will be published in all the world, and Switzerland's good name for liberty will suffer, and this land of the free will be placed in the catalogue with Russia.

From either a religious or civil standpoint, no government can justify itself in the eyes of the world for making laws that oppress, and lead to the persecution of people for keeping the ten commandments just as God gave them. It is in this sense that we oppose the Sunday law.

To summarize,—in consideration, therefore:

1. That, It is my religious duty to rest the seventh day and work the remaining six days of the week; and that by so doing I do not invade the natural rights of my fellow-citizens, and

2. That, To lay aside my secular work on Sunday is to accept a rival institution to God's Sabbath, and

3. That, As a weekly rest day is assured to all employes in our publishing house we meet the object of Article 14 of the factory law, and

4. That, The enforcement of Sunday laws on Seventh-day Adventists is a violation of Article 49 of the Federal Constitution, and

5. That, By refusing to lay aside our regular secular work on Sunday we do not resist God's order in civil government, and

6. That, The enforcement of Sunday laws on Seventh-day Adventists imposes an unjust tax of 16% per cent. on them for the freedom of conscience, and

7. That, Sunday laws are religious, and oppressive to all that do not accept Sunday, and

8. That, It is the duty of the State to protect the individual in his natural rights, and

9. That, There is no likelihood of civil confusion from more days than Saturday and Sunday being chosen as rest days, if all are left free to choose, and

10. That, We cannot truly represent the gospel while submitting to Sunday laws, and

11. That, The decision of the police court of Basel under consideration concerns not only myself, but directly all employed in our publishing house, and indirectly a whole denomination, and

12. That, To enforce Sunday laws would oppress, imprison, and banish an honest, temperate, industrious people, to the everlasting disgrace of free Switzerland,—

I appeal from the decision of the police court of Basel, rendered Aug. 16, 1894, requesting to be freed from the fines imposed and all legal expenses, and further, asking indemnity for 665 francs, the loss occasioned me by the seizure and sale of my goods to satisfy former fines for Sunday work.

Respectfully submitted,

HENRY P. HOLSER.

This appeal was denied, unanimously. It is not in the province of the Swiss Supreme Court to decide as to the constitutionality or unconstitutionality of a federal law, to which class the factory law belongs; such questions come solely within the jurisdiction of the Federal Council. The matter will be brought before the Federal Council at its next session for an interpretation of the law,—several members have already said that the case, and the questions brought up by the appeal, will be given consideration and attention if presented to that body.

In the meantime the Basel police are inquiring with persistency and regularity at the publishing house for Mr. Holser, who, besides his duties as manager of the house, has a large circuit of churches under his pastoral care, and is now on his regular rounds among them, having taken

the opportunity to be present himself at the hearing of his case before the Supreme Court while on one of these pastoral trips. And now the question is

WILL SWITZERLAND IMPRISON ELDER HOLSER?

At the hearing of the appealed case of Elder Holser, of Basel, before the Federal Tribunal,—the Swiss court of last resort,—the appeal was denied, as before stated, and the penalty of fine and imprisonment, for Sunday labor in the publishing house under his charge, affixed by the Basel court, left in full force.

The factory law, under which Elder Holser was arrested and convicted, is a federal law, and it appears that the Federal Tribunal has no power to construe a federal law, or to decide upon its constitutionality or unconstitutionality. That rests alone with the body that made the law,—the Federal Council. Therefore the result which has been had was a foregone conclusion from the first, there being really no judicial body having authority to revise the decision of the Basel police court on the important questions involved in this case; and really nobody with authority to open the case at all after its decision by the police court, short of the Federal Council which made the law under which the action was brought. Then, however, a wrong which had been done, as in this case, could not be righted. The only thing possible now is for the Federal Council to interpret or repeal the defective law that no one else may suffer injustice from it. Clearly, therefore, in cases brought before it involving the constitutionality of federal laws,—not only those in reference to Sunday labor in factories, but all federal laws,—the police court is actually the court of last resort.

Nevertheless the matter was given some attention by the federal judges. The sympathies of several of the judges were evidently with the appellant. At least one plainly saw the injustice worked by the law and had it been possible would gladly have put himself on record on the side of justice. His voice was heard on the side of right, though he could do no more. There was a full bench and all, except the president of the court, expressed their opinions and views on the subject, briefly.

Judge Blaesi, of Solothurn, to whom the case had been referred, presented the matter before the court, reading some extracts from the text of the appeal, and giving a synopsis of the remainder. He said that Elder Holser was not convicted because he was an Adventist, but because he had transgressed the Sunday law. A previous case, decided last summer, had made a precedent, and according to that case, the court must refuse to hear the appeal. The fact that there is a federal Sunday law shows that Sunday laws are permissible under the Swiss Constitution, and so not contrary to its provisions. A clause in the very Article 49, which Mr. Holser claimed the Sunday law violated, could be used to condemn him, for it was there declared that "religious belief could not free any one from the performance of civil duties." (This clause was quoted in the appeal, and it was there shown that the observance of a religious rest day was not a civil duty. But of that point the judge made no mention.) The judge then moved that the decision of the Basel police court be sustained.

Judge Cornaz, of Neuchâtel, said that it could not be denied that the Sunday

clause of the factory law rested on a religious basis. He argued that the State itself did not rest on Sunday, for it had its military exercises,—more than that much Sunday labor was performed by restaurants, stores, railways, etc., and hunting on Sunday was practised in many cantons. In principle the Adventists were right, and were it possible to decide this case in their favor that would be his vote. In view of the fact that all work does not cease, on Sunday, that so much work is done, and that they are an orderly people, and in reality meet the intent of the law, the Basel police ought to have known how to have shut one eye in their case. He approved of the factory law in France which left the rest day optional. But as it was not in the province of this court to remedy the case, the only recourse being to the Federal Council, he sustained the motion to reject the appeal.

Judge Bezzola, of Graubuenden, could not agree with Judge Cornaz that Sunday rest stood on a religious basis; its foundation was politico-social, its object being to secure the workingman a rest day.

The factory law designates Sunday, because, as everybody rests on that day, it is better for the workingman that he should rest at the same time with all the others. We now have Sunday laws everywhere, and Sabbatarians must, "in God's name," accommodate themselves to the European social custom of resting on Sunday,—according to the old saying,—

"Schick dich in die Welt hinein;
Denn dein Kopf ist viel zu klein
Dass die Welt sich schickt hinein."

(This triplet might be rendered thus:—"Fit yourself into the world, for your head is much too small for the world to fit into it.")

In concluding he called attention to the fact that Sunday hunting was already forbidden in several cantons, and said there would yet be a federal law on the subject.

Judge Clausen, of Canton Wallis, replied to the characterization of Article 14 of the factory law as religious, by Judge Cornaz, saying that when the factory law was enacted, both religious and politico-social factors were united, and he thought they could still continue to be united;—that when the present state of the confederacy was considered it must be admitted that the church still had something to say. It was not here as in some parts of France; yet even there they had to bow to the demands of Sunday.

Judge Stamm, of Schaffhausen, said that his reason for supporting the motion to reject the appeal was, that the Federal Tribunal could only follow unconditionally, the letter of the federal laws, and it was not within its jurisdiction, however desirable it might be, to consider whether a law is constitutional or not, and the court has nothing to do with the question of the violation of Article 49 of the Constitution; it is sufficient for it to know that Article 14 of the factory law has been violated.

Judge Morel, of St. Gallen, declared that it had never occurred to any one to introduce a Sunday of the English or Puritan pattern into Switzerland, there was therefore no law, or practice, to show that there should be no Sunday work at all, but that the custom prevailed that, as far as possible, there should be a common rest day. That which was of importance in this case, however, was that the appellant had violated the factory law, and in so doing had also violated the Sunday law of Baselstadt, which was quite strict. He

considered the sentence of the Basel court constitutional, and upheld its decision.

Judge Blaesi stated, in addition, that he would have dismissed the case from consideration entirely for the reasons suggested by Judge Stamm, but he considered "the case one that should be more deeply probed, as it concerned important questions of freedom of conscience, which were set forth in a pamphlet, recently circulated in large numbers in all parts of the land."

From the thoughts and views offered by the judges, in the main, it can be seen that instead of probing the subject deeply the attention given it was so superficial as rather to deserve the name of scarifying than probing. It cannot be doubted, however, that when presented to the Federal Council, the question will really be opened and its principles discussed.

The court rejected the appeal without a dissenting voice.

At this time Elder Holser was making a circuit of the churches under his charge. When his appointments had been met, he returned to his office in the publishing house, at Basel, and to his regular duties there. He was there unmolested for five days, preaching on the Sabbath, according to his usual custom, and going about the city in the pursuance of his ordinary duties. On the morning of the sixth day a notice was sent him from the police department requiring him to present himself at police headquarters,—there being a clause in the order which stated that if voluntary compliance was not rendered, the order would be enforced. To this order Elder Holser replied in these words:—

To the Police Department, Basel:

Your order to present myself, October 23, 9 A. M., to begin three weeks' imprisonment, is at hand. In response I can only say that I am engaged in the service of the Lord and cannot leave his work without his order. This imprisonment is prescribed in consequence of my keeping the commandments of God as he has given them in his word; in doing this I have wronged no one, and have done nothing worthy of imprisonment. Were it for having committed an unjust act, I would present myself on an order to do so; but I cannot lay down the work of the Lord at the command of men for the misdemeanor(?) of having kept the ten commandments.

Respectfully, HENRY P. HOLSER.

During the day the public collector called to collect the fine, but he was told very plainly and simply that a fine for keeping the commandments of God could not be paid.

And now comes the answer to the question before written, in the sub-heading: "Will Switzerland Imprison Elder Holser?" Just as I write this closing paragraph, Elder Holser comes to the door in the charge of two officers, for a parting word and shake of the hand before he goes behind the bars of the city prison of Basel.

No amount of superficial leniency in the way of non-interference while his case went to the Court of Appeals and to the Federal Tribunal, nor any degree of personal consideration shown him in the manner of his arrest, can be pleaded in extenuation. The fact remains which cannot be explained away;—Switzerland has imprisoned Elder Holser for keeping the commandments of God!

Basel, October 23.

Sycophancy.

THAT is a sweet little note which Viscount Halifax, in behalf of the English Church Union, has written to the cardinal archbishop of Toledo, benevolently informing him that he, the aforesaid

viscount and the union of which he is president, "desire absolutely to disclaim any complicity" with the consecration of Senor Cabrera as bishop at Madrid by the archbishop of Dublin, and that this action has caused him and them "profound distress." He also wishes to say that he and they "deplore the course of those who have withdrawn themselves from the communion and authority of their lawful pastors." We can imagine the cardinal archbishop quizzically thanking the president of the church union and suggesting that they return to the communion and authority of the Chief Pastor of Christendom.—*The Independent*.

Most Justifiable Sarcasm.

A CORRESPONDENT of the *Examiner*, from Philadelphia, whose facile pen, we think, betrays Dr. Wayland, late editor of the *National Baptist*, writes as follows about the "Philadelphia Ministerial Union":—

The atmosphere is orthodox and conservative. After the paper has been read and the eulogies pronounced upon it, Dr. Fernley (Methodist Episcopal), chairman of the standing committee on the Sabbath, makes his wonted report, dilating upon the unutterable atrocities which are committed upon that long-suffering day, and brings in a resolution requesting the mayor to execute the statute of 1794. This statute, perhaps, some one member of the conference has read; the remainder have a vague idea it has something to do with keeping Sunday. In point of fact, if it were carried out, it would close every cigar shop (of which I should be glad), the sale of Sunday papers (in which I should heartily rejoice); it would also lay its hand upon every Sunday train, passenger or freight, of the Pennsylvania and Reading Railroad, and every other road in the State, and every street car in every town; but the ferocious United and Reformed Presbyterians and kindred bodies do not aim at so large game. They keep their eye out diligently until they see some worthy Seventh-day Baptist or Adventist, who has conscientiously and rigidly observed Saturday, plowing in his fields of a Sunday morning; and they bring the law to bear upon him with a promptness that almost takes away his breath, and he finds himself lodged in the county jail and fined. Thus they diligently follow the precedent set them in the Holy Scripture; they strain out the Sunday-plowing gnat, while they swallow the Pennsylvania railroad camel, which goes roaring through every city and hamlet in the State, loaded with Sunday passengers and freight and Sunday newspapers. They appoint a committee to wait upon the mayor, and to request him to do all these things. At the next meeting, it appears that the committee has not been notified, and has not discharged its duties; and so they begin all over again. Thus the Union has material for an unlimited series of meetings. And not the least part of the joke is that, by the time they get to this stage of the proceedings, a very large proportion of the attendants have dropped away; and the final vote, passed in the name of all the evangelical Christians of Philadelphia, has possibly a dozen hands raised in its favor.

The farce which is enacted annually and semi-occasionally, in such reports as that referred to above, when placed alongside of the actual facts, is seen to be doubly farcical. These Sunday law reformers know that they can do nothing with large game. They know, and loudly complain thereof, that the church members with whom they sit at the communion table, patronize Sunday newspapers and ride on Sunday trains, and so on to the end of the chapter. But since something must be done, they talk, and report, and resolve, and—and then lie in wait for some Sabbath-keeping farmer, or shoe-string selling Jew, who may be arrested and punished for violating the effete law of 1794, in Pennsylvania, or similar laws in Maryland or Tennessee; and this they call "Sabbath Reform." Such men may be honest as to purpose, but inconsistency and injustice can find few better exponents. Why does not this aged "Philadelphia Sabbath Association" set its church mem-

bers right, or put pious embargo on the Pennsylvania railroad, or any one of the Sunday newspapers of that Sabbath-loving city? Why not go gunning for such game, and let honest Sabbath-keepers and industrious Jews alone? Few shams are greater than that, for one hundred years Pennsylvania has refused all rights of conscience to Sabbath-keepers, under its Sunday law of 1794. And even now these Sabbath Association people refuse to allow any modification of that illiberal law, lest newspapers and railroads take more liberties, if Seventh-day Baptists be granted their just rights; as if, forsooth, newspapers and railroads and saloons do not take all the liberties they choose because they are stronger than single individuals who may chance to be in the unpopular minority. Glaze it over as you will, such religious liberty is enough to stir the bones of William Penn, and stamp "shame" on the Christianity of these years.—*The Evangel and Sabbath Outlook.*

Alexander Campbell and the "Christian State."

[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.]

THERE are not a few, and perhaps Mr. T. amongst the number, who suppose the planting of a church or churches amongst, or the having the gospel preached to a people, bring them *naturally* into a Christian state. Hence, do we often hear of Christian nations; but that the unbelieving part of Pennsylvania is in any more Christian state than the people of Japan or China, Greece or Rome; or to be *compelled* to regard the institutions of Christianity any more than the inhabitants of the above States, I have yet to learn and I feel very certain that Mr. T. will never teach me to think so. I readily admit that the condemnation of the unchristian part of any community, whither the gospel has been carried, and where it has been published, will be more aggravated than that of those to whom it has never been proclaimed. And I fully admit the aphorism, that, "where there is much given there will be the more required." Yet I could not agree with an eminent preacher in Scotland, who taught that, that "land was married to the Lord," and that the first verse of the 87th Psalm, "O Lord, thou hast been favorable to thy beloved land," belonged exclusively nowadays to Old Scotland. No more can I believe that one thousand Christians amongst ten thousand who are not Christians, can change them into a Christian state any more than ten thousand infidels could convert one

thousand Christians living amongst them, into the state of nature. And finally, that all unbelievers, however dressed off, in the borrowed garb of some meager virtues, from the reflex light of Christianity, are in *heart heathens* in the sight of God.

In respect of the establishment of a "Christian Sabbath" by Constantine, Mr. T. admits that it was not established until in his reign. But the reasons assigned, though *specious*, are not solid. It is insinuated in them, that it was the want of power, and the opposition made to Christians that prohibited them from having it enforced on all kinds of men. This is as much as to say that the primitive Christian had the *disposition* if he had had the means. This, if it be, as I am not certain that it is, the import of his remarks is contrary to the whole scope of primitive Christianity in the New Testament; for *unconverted men were never commanded to perform any duty until they had believed or repented*, consequently could not have been compelled by any primitive Christian to observe any Christian ordinance.

Mr. T. tells us that he is not for marrying Church and State, and says he thinks that laws compelling men to observe the Sabbath may be enacted by the State without such a marriage. Well, grant it, and then it is but the courtship, or it is an illicit commerce which subsists between the Church and the State. The forms of marriage are dispensed with by Mr. T., but the intercourse and events are the same. Like those women of whom we read, in that old-fashioned Book, who said to the man of their choice, "We will eat *our own* bread and wear *our own* apparel, only let us be called by *thy* name, to take away our reproach." Mr. T. would have the Church independent of the State, but only one or two small accommodations would be thankfully received and gratefully remembered.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, April 21, 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.]

THOSE who are anxious to bring about a union of various denominations with the Protestant Episcopal Church have suggested that the latter might, through its bishops, give reordination to non-Episcopal ministers. An Episcopal minister in Ireland, who favors the union of various Protestant churches there, has a little different suggestion to make. His proposition is, that a number of Presbyterian and Methodist ministers shall be selected and solemnly consecrated as bishops; then these bishops and the bishops of the Church of Ireland shall, together with a council of the clergy and laity of the Episcopal, Methodist, and Presbyterian churches, proceed to draw up a constitution of the United Church. In the course of a few years, under such a scheme, all the ministers of the United Church would be under valid orders. If we must have union at the price of the surrender of the validity of Congregational, Presbyterian, and Methodist orders, this scheme may be as good as any other.—*The Independent, Nov. 1, 1894.*

No Longer Blind Kittens, Ministers Have Become Parkhurstian Cats.

THE Rev. Dr. John L. Scudder, pastor of the Tabernacle in Jersey City, talked of politics yesterday in a prelude to his sermon. He said:

"Almost every church in America has its Young People's Society of Christian Endeavor, and these societies, extending into every hamlet in the land, have declared their intention to enter politics. This is a significant fact when we remember that these organizations number several million followers and are composed of young people full of energy and enthusiasm. This means that the Church is going into politics and is going there to stay. Furthermore, it means that the Church is to become a powerful political factor, for in these societies it has a perfect and permanent organization extending through county, State, and nation, and will act as a unit on all great moral questions.

"I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will coöperate, and as one prodigious organization make their demands upon existing parties and have their wishes fulfilled. Before election every local union will assume temporarily the appearance of a political convention, ratifying such candidates only as will carry out the desires of the respectable portion of the community. They will secure written pledges from the candidates, and hold them to their pledges, and if they fail to keep their pledges those particular politicians will be doomed.

"I hail with the utmost joy the coming of this eventful day in the history of the Church. At last the politicians will find that we Christian people are not a parcel of fools; that we know enough to coöperate, command several million voters, and hurl our combined forces against the enemies of righteousness, law, and order. The reason the Liquor Dealers' Association is such a power in this country and obtains recognition from both the Republican and Democratic parties, is because it is a unit and acts as one man in political campaigns; because they place the liquor interests first and party second. Now, when Christian people combine and hold an overwhelming balance of power, when they pull together and refuse as a body to vote for any man who will not carry out their principles, then, and then only, will they be respected and become politically powerful. Why should there not be Christian halls as well as Tammany Halls? What objection to a sanctified caucus? Why not pull wires for the kingdom of God? If sinners stand together and protect their interests, why should not the saints do the same thing, and whip old Satan out?

"Another refreshing sign of the times is that the ministers are beginning to talk politics from the pulpit with a will. The day was when they thought it out of place and felt constrained to be silent. They were victims to those in the churches who wanted the 'simple gospel.' To-day they are applying the gospel to politics and everything else. They are determined to destroy as well as to regenerate. The popular clergyman of to-day is something more than an annex to the ladies' sewing society, a piece of holy bric-a-brac or ornament for an afternoon tea. In the evolution of the Church he is becoming a colonel of a regiment, ready at a minute's

notice to lead his forces against the enemies of righteousness. His pulpit is being turned, occasionally into a battery, from which he pours shot and shell into the ranks of the foe.

"Ministers are no longer good little kittens, with eyes unopened, mewling about apostolic succession and other trivialities; they are developing into formidable Parkhurstian cats, with backs high up in air, spitting vigorously at the political dogs that surround them and keeping them at bay with claws that cut. As a profession we have worn blinders long enough which allow us to look straight ahead, yea, even into eternity, but prevent our noticing what transpires about us. The modern dominion can make the saints comfortable as heretofore, but anon he can make the sinners squirm. He is prophet as well as preacher, and when he has something to say the newspapers put wings upon his messages and set them flying all over the land. God bless the press of America in their generous endeavors to help us in reforming our city governments."—*New York Sun*, Nov. 5, 1894.

Canadian Presbyterians on Sunday Observance.

TORONTO, Oct. 22.—A meeting for the furtherance of Sabbath observance was held to-day in the Central Presbyterian Church, under the auspices of the Toronto Presbytery. Papers and addresses dealing with the subject from various points of view were read and delivered by local ministers. This evening the feature of the meeting was an address by Mr. John Charlton, M. P., who took occasion to strongly denounce the treatment accorded by the Senate to his Sabbath observance bill, which, he said, had ignominiously kicked it out without pretending to consider its merits. The Rev. James Grant, speaking on the same subject, said the Senate should certainly be mended or ended, and it was time they set about doing it.—*Montreal Witness*, Oct. 31, 1894.

Cardinal Gibbons on the Basis of Unity.

BALTIMORE, Nov. 4.—This is the feast-day of St. Charles Borromeo, and Cardinal Gibbons preached a sermon on Christian unity, based upon the career of that reformer.

He said that while it could not be denied that lamentable abuses crept into the church in the fifteenth and sixteenth centuries, a distinction should be made between the infallibility of the church and the personal responsibility of her teaching body.

It was to be regretted that Luther and Calvin and the other leaders of the Reformation had not followed the example of St. Charles by fighting iniquity within the church, instead of using their weapons against her.

If the municipal organization is badly administered, said the cardinal, the reformers do not abolish the mayoralty and city council; if there is corruption in the State Government, the reformers do not try to abolish the State Government; if there is maladministration in the General Government, they do not try to abolish the presidency, but rather to turn the rascals out. He added:—

Thank God, there is a yearning desire for reunion. I myself have received several letters from influential Protestant ministers expressing the hope of a reunion and inquiring as to the probable basis of a reconcilia-

tion. The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the Church can modify her discipline to suit the circumstances of the case.

The cardinal concluded with a fervent prayer that the day may soon come when all who profess the name of Christ may have one Lord, one faith and one baptism, and be under one shepherd.—*New York World*, Nov. 5, 1894.

Roman Catholic Intolerance.

LORD PLUNKETT, the Protestant archbishop of Dublin, has put his long-threatened purpose into execution, and Madrid now possesses a brand new prelate to impart to the benighted citizens the blessings of the Reformation. The consecration ceremony appears to have been very quietly arranged, for the general public appear to have been amazed at the news the next morning. Senor Cabrera, the "bishop-elect," is a Spanish apostate who took to tract distributing (for a "consideration!") on his conversion to the "pure gospel." Already Cardinal Monscillo, archbishop of Toledo and primate of Spain, has published a pastoral letter protesting against the consecration of Cabrera and of a Protestant church in the city of Madrid. . . . The archbishop's example will be followed by the other Spanish bishops, and the subject will be warmly discussed in both houses of Parliament. It will also be raised at the congress to be held this month at Tarragona, at which the papal nuncio, nearly all the Spanish prelates, and over five hundred notable laymen will be present.—*Catholic Times*, Philadelphia, Oct. 13.

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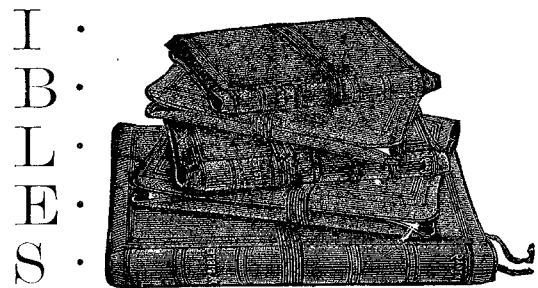
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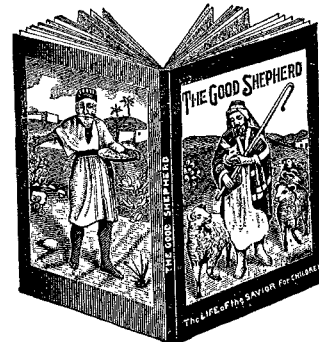
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NEW YORK, NOVEMBER 15, 1894.

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

READ on pages 354 and 356 how Adventists are imprisoned in Switzerland, and in America for refusal to keep the papal Sabbath, the "wild solar holiday of all pagan times." Persecution of Sabbath-keepers is fast becoming world-wide. But it is only that which prophecy foretells, and Adventists have long expected; it is one of the "these things" to which our Lord referred when he said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Let the persecuted Adventists pray and sing praises in their prisons, even as Paul and Silas did in the Phillipian jail, for though unseen by mortal eyes, He for whom they suffer, suffers with them and sustains them by his grace. It is a time to be "strong and very courageous."

THE New York *Sun* thinks that if the Seventh-day Adventist farmer "of Tennessee who was arrested and imprisoned for plowing his land on a Sunday, had been able to carry his case up to the highest court, he might have gained it, on the ground that his conviction was in violation of the constitutional provision of religious freedom." The *Sun* ought to know that the Supreme Court of the United States has, in effect, decided over and over again that the so-called constitutional guarantee of religious liberty in the Constitution of the United States is no guarantee at all, for it only inhibits Congress from making any "law respecting an establishment of religion or prohibiting the free exercise thereof." The constitutional guarantee that "no person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury," has been repeatedly held to apply only to cases arising under the laws of the United States. The principle is the same. The moral is that the Constitution of the United States contains much less ample provisions of liberty, both civil and religious, than many have supposed.

ANOTHER provision of the Constitution of the United States is that "the privilege of the writ of *habeas corpus* shall not be suspended, unless in cases of rebellion or invasion the public safety may require it." But the Alien Contract Labor law and the Chinese Exclusion act both suspend the writ so far as it relates to those affected by the laws referred to. Persons accused of being contract laborers or of being in

the country in violation of the exclusion act, have no recourse to the courts. The decision of the Treasury Department in such cases is final. This fact illustrates the truth that no constitutional guarantee is of any value except it is sustained by public sentiment. This country is now ruled less by constitutional law than by public clamor.

SUNDAY, Nov. 4, the gallery of the old Bushwick Reformed Church at Conselyea and Humboldt Streets, Williamsburgh, Brooklyn, was repaired after the morning service, preparatory to the evening service. The reason for this was that there is war between the pastor and the consistory, the latter refusing to open the house for the repairs which the pastor wished to have made. The preacher was equal to the emergency and had the carpenters in waiting at the close of the morning service. While the noise of the hammers resounded through the old church the pastor went to and fro in the aisles and several times shouted: "Praise God from whom all blessing flow." The members of the consistory profess to be shocked that the "Sabbath" should have been "desecrated" by bodily labor in the church on Sunday; but the pastor probably regards it as all right since the Sunday preachers have a monopoly of the day anyhow. But while the consistory are shocked at what they term "Sabbath desecration," nobody seems to be outraged by the unseemly quarrel between pastor and people.

SUNDAY closing of barber shops is being agitated in some parts of this State. Several arrests are reported from Oneonta. The police have notified the proprietors of all shops that they must close on Sunday. In their address to the public the members of the Barbers' Union say: "The Bible teaches that six is the number of laboring days and that the seventh shall be a day of rest." However the Sunday closing barbers did not scruple to attend a labor meeting on Sunday, at which an address on the labor question was delivered by Mr. Gompers. The trouble is with these barbers that they want others to keep Sunday just as they do.

DETROIT, Mich., is moving in the matter of closing Sunday theaters. The *Michigan Christian Advocate*, is of course heartily in favor of the movement. It says:—

It is a matter of gratulation also that the prosecuting attorney is a man who regards the rest day. We only regret that he has not followed up the proposed action to a successful issue. The theater is bad enough on week days, its Sunday work is still worse.

We agree perfectly with the *Advocate* that theaters are bad, but not that they are worse on Sunday than on other days. Nobody need attend them on Sunday who does not wish to, and those who attend on other days might about as well go on

Sunday also. Theater going is not consistent with Christianity, even if a large part of the *Advocate's* constituency does indulge in it. The time was when one could not be a Methodist and attend theaters: we believe, that time is past. The practice is, however, just as wrong as it ever was.

AMONG our significant paragraphs is one entitled, "Cardinal Gibbons on the Basis of Unity," which is worthy of note, not only because of the statements he makes regarding the desire among "Protestant" ministers for union, but because of his incidental admission that "the church" was corrupt in Luther's day. The point which he endeavors to make against Luther and Calvin is easily answered. The cardinal admits that abuses and iniquity existed in "the church." It is then enough to reply to his censure of the Reformers that the abuses and the iniquity were a necessary result of the system. Tetzl peddled indulgences in Germany under the authority of Leo X.

It is said that "in its choice of a pope the 'Sacred College' is not limited by any law or regulation to Italians, though it is 370 years since a pope of any other nationality has been elected." Of the sixty-two cardinals now living, thirty-two are Italians. It would seem that the prospects of the election of an American pope are not brilliant. But the less brilliant the better for the American people. There is already too much sycophancy in the United States.

THE *Arena* for November, has an article entitled, "Two Views of Modern Spiritualism," the first part, "The Bible and Modern Spiritualism," is by the late Henry A. Hartt, M. D.; the second part, "Primitive Christianity and Modern Spiritualism," is by J. M. Peebles, A. M., M. D. The view presented by the first writer is thoroughly scriptural as far as it goes; that by the second, is about as thoroughly unscriptural as anything could be by a writer professing faith in revealed religion. The articles are however both intensely interesting, and should be read by every student of this subject. We shall have more to say in regard to this matter ere long.

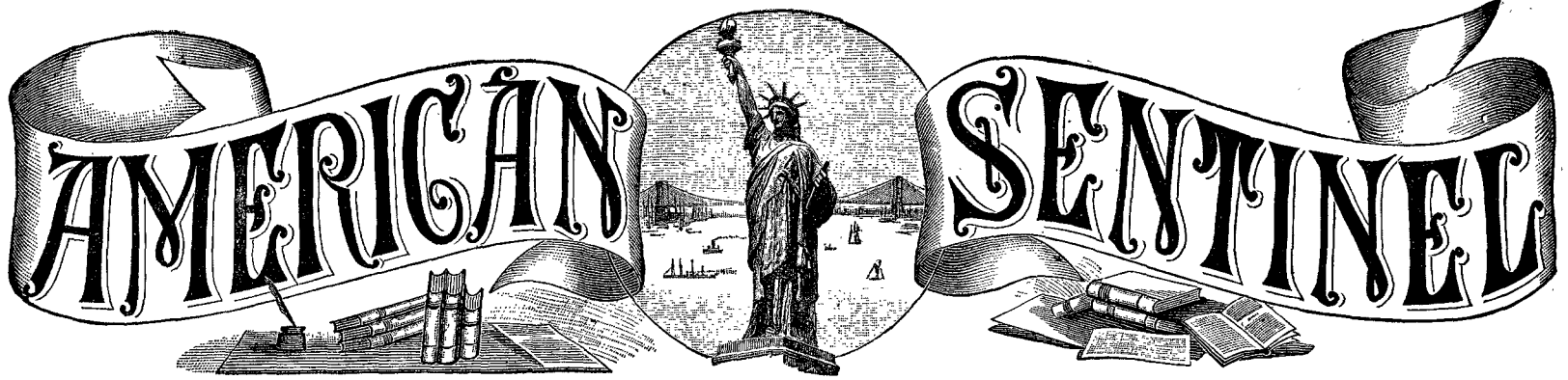
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ALONZO T. JONES, } EDITORS.
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WHEN Robert R. Whaley, the Seventh-day Adventist now serving a term of ninety days in the county jail at Centreville, Md., for hoeing in his garden on Sunday, was asked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

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

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

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

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

THE following is a quotation from the petition:—

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

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

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

Roman Catholicism and Spiritualism.

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

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

Margaret Fox, one of the "Fox sisters,"

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

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

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

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

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

"Not very long after my husband died,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What is Modern Spiritualism?

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

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

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

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

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

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

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

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

It was into this debasing idolatry that the Israelites fell when "they joined themselves unto Baal-peor, and ate the sacrifices of the dead." Ps. 106:28. "It was not," says Faber, "that they ever absolutely renounced the adoration of Jehovah; but, apparently deeming him far above out of their sight, while they distantly viewed him with a decent, ineffective reverence, they addicted themselves to the more palpable funeral orgies of Thammuz, or Adonis, or Baal, or Osiris."¹

The same writer continues: "Such also is the worship, into which, according to the sure word of prophetic revelation, certain members of the church catholic [general] would lapse in the latter times. 'The Spirit,' says St. Paul, 'speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to seducing spirits and doctrines concerning demon gods.'"²

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

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

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

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

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

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

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

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

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

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

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

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

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

That the spirits, from whom the communications come and by whom supernatural things are performed, are not the spirits of the dead is evident from the testimony of the apostle already quoted: "The things which the Gentiles sacrifice, they sacrifice to devils;" and also from the inspired declaration that "the dead know not anything."³ Moreover, the manifestations of Spiritualism are by a host of spirits, whereas revelations and manifestations from God are by *one Spirit*. Says the apostle: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; *but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*"⁴

As already shown in the quotation from Mr. Faber, special warning is given in the Bible against satanic delusions in the last days. In addition to the texts which he cites, our Lord himself says: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."⁵

Again, we are told by the apostle, that "Satan himself is transformed into an angel of light,"⁶ and St. John, in describing the closing scenes of this earth's history, says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the

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

² *Id.*, p. 189.

³ *Id.*

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

⁵ 1 Cor. 12: 4-11.

⁶ Matt. 24: 24.

⁷ 2 Cor. 11: 14.

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

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

Alexander Campbell on the Morality of Sunday Laws.

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

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

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

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

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

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

"The Hebrew Republic."

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

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

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

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

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

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

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

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

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

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

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

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

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

God's Work a Work of Love.

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

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

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

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

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

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

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

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

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

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

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

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

ALFRED MALLETT.

Decidedly Pertinent.

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

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

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

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

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

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

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

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

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

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

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

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

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

Disciples Depart From Protestant Principles.¹

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What have we done?

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

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

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

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

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

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

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

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

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

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

Rome Unchanged.

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

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

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

How Roman Catholics Treat Converts From the Church of England.

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

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

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

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

Yours fraternally in the Master,

A. LAMBERT.

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

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

"Higher Criticism" Leads to Rome.

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

National Reformism and the People's Party.

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

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

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

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

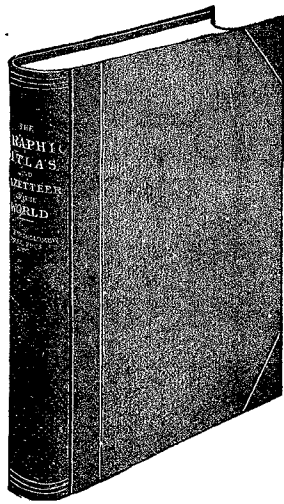
We are living in the most interesting period of the world's history.

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

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

Drifting Romeward.

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



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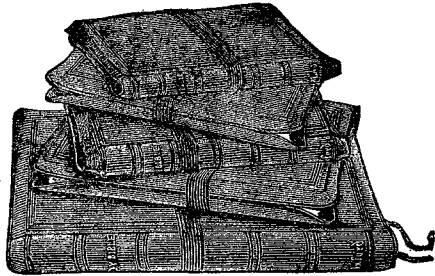
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NEW YORK, NOVEMBER 22, 1894.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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 it.

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 Crit.*]

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."⁷ 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—incur 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 church¹ 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.

¹ 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 incendiaryism, 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 homecoming 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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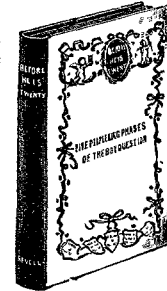
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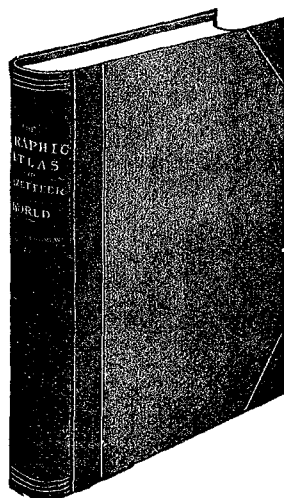
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

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."

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"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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CARDINAL VAUGHN, archbishop of Westminster, according to the *Catholic Review* of Nov. 24, "authoritatively" instructed the Roman Catholic voters of London to vote for the Tory candidates for school trustees and against the Liberals, because the former are in favor of teaching religion in the public schools, and the latter opposed to it.

Now we rise and respectfully ask the *Catholic Review* to explain the difference between this action of Roman Catholic officials in England and the action of the A. P. A. in America. The whole Catholic Church of the United States is posing before the country as martyrs, the victims of the persecuting A. P. A. This organization is opposed to just such Roman Catholic ideas of the relation of Church and State as are illustrated by the cardinal's position in favor of teaching religion in the public schools with public money; and consequently votes against Roman Catholic candidates for public office. This, say Roman Catholics, is persecution.

WHAT, we again inquire, is the difference between an organized political Catholic boycott of candidates in England because they are in favor of the separation of religion and the public schools, and an organized political Protestant boycott of candidates in America, because they are in favor of the union of religion and the public schools? It will not do to answer that the one is secret and the other not, for the Roman Catholic Church is the most thoroughly secret organization in the world.

A CARDINAL'S oath reads thus: "I, _____, cardinal of the holy Roman Church, do promise and swear that . . . I will never knowingly and advisedly, to their injury or disgrace, make public the counsels intrusted to me by themselves [the

popes], or by messengers, or letters"¹ [from them]. A bishop promises that "the counsels which they [the popes] shall intrust me withal by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice."²

Now that the charge of secrecy is disposed of in advance, we again repeat our request to the *Catholic Review* to tell us the difference between a Roman Catholic political boycott in England and an A. P. A. boycott in America. The SENTINEL is not an advocate of A. P. A. methods, as its readers well know, but it desires an answer to its question nevertheless.

Did the Roman Catholic Church Ever Persecute?

ROMAN CATHOLICS persistently deny that "the church" ever persecuted. Upon this subject Cardinal Gibbons says in "The Faith of Our Fathers":—

I here assert the proposition, . . . that the Catholic Church has always been the zealous promoter of religious and civil liberty; and that whenever any encroachments on these sacred rights of man were perpetrated by professing members of the Catholic faith, these wrongs, far from being sanctioned by the church, were committed in palpable violation of her authority.

In like manner, *Donahoe's Magazine* for September, 1894, says of the Roman Catholic Church: "She has never sanctioned or approved religious persecution of any kind."

Abundant evidence has been published in these columns very recently to disprove this claim in behalf of Rome; but much more can be said; and that it should be said is evident from the fact that that church is now posing before the world, not as a penitent for past wrongs, but as the infallible custodian of the truth of God, and the defender of both civil and religious liberty in all ages of the Christian era.

The quotation given in this paper last week from a cardinal-indorsed Roman Catholic work, entitled, "Half Hours With the Servants of God," shows that the Inquisition was a creature of the Roman Catholic Church. Nor was this all; according to her own confession, Rome

not only "forged" that diabolical weapon, but she appointed her own agents to use it, and compelled the civil power to inflict the penalties and execute the sentences of that most dreadful of all human tribunals.

But even before the erection of the tribunal known as the Inquisition, the Roman Catholic Church persecuted. According to "A Catholic Dictionary,"¹ article, "Albigenses," Innocent III., in 1208, "proclaimed a crusade or holy war with indulgences against the Albigensean heretics, and requested Philip II., the king of France, to put himself at its head." The Catholic historian continues:—

The king refused, but permitted any of his vassals to join it who chose. An army was collected, composed largely of desperadoes, mercenary soldiers, and adventurers of every description, whose sole object was plunder. Raymond, in great fear, not only promised all that was demanded of him, but assumed the Cross himself against his *protégés*. The war opened in 1209 with the siege of Béziers and the massacre of its inhabitants. Simon de Montfort, the father of the famous Earl of Leicester, was made count of the territories conquered. The war lasted many years and became political; in its progress great atrocities were committed, Languedoc was laid desolate, and the Provençal civilization destroyed. Peace was made in 1227, and the tribunal of the Inquisition established soon after.

It will be noted that this was, according to this Roman Catholic authority, a "holy war," proclaimed by a pope of Rome against "heretics." Its object was the extirpation of "heresy," though it afterwards "became political." But the very first act in this war was the pillage of a city and the massacre of the inhabitants. And though it is asserted that it "became political," one of its direct results was the establishment of the Inquisition. And no wonder, for that fiend incarnate, Dominic, who was the inventor of the Inquisition, was likewise instrumental in no small degree in inaugurating that so-called "holy war."

Upon the same subject, Du Pin, a Roman Catholic author, says:—

The pope and the prelates were of opinion that it was lawful to make use of force, to see whether those who were not reclaimed out of a sense of their salvation might be so by the fear of punishments, and even of temporal death. There had been already several instances of heretics condemned to fines, to banishments, to punishments, and even to death itself; but there had never yet been any war proclaimed against

¹ The Papacy by Dr. J. A. Wylie, p. 122.

² *Id.* p. 138.

¹ Published in this city in 1893, by Benzinger Brothers, "printers to the holy apostolic see."

them, nor any crusade preached up for the extirpation of them. Innocent III. was the first that proclaimed such a war against the Albigenses and Waldenses, and against Raymond, Count of Toulouse, their protector. War might subdue the heads, and reduce whole bodies of people; but it was not capable of altering the sentiments of particular persons, or of hindering them from teaching their doctrines secretly. Whereupon the pope thought it advisable to set up a tribunal of such persons whose business it should be to make inquiry after heretics, and to draw up informations against them: and from hence this tribunal was called *The Inquisition*.—Vol. ii, p. 154.

The same work previously referred to, "A Catholic Dictionary," article, "Dominicans," says:—

In 1204 and 1205 the Bishop of Osma was sent into France on the affair of a contemplated marriage between King Alfonso IX. and a princess of the house of La Marche; Dominic accompanied him as his chaplain. The southern provinces of France were then teeming with heresies of the numerous sects which pass under the general name of Albigenses, and the peril seemed imminent that large numbers of persons would before long, if no restraining influence appeared, throw off the bonds of religion, social order, and morality.

The death of the princess referred to ended the bishop's mission, and he turned his attention to combating heresy. The pope strongly approved of the object, but refused to allow the bishop to be absent from his diocese beyond two years. The result was that Dominic was finally left alone in the work of converting "heretics." It was thus that he was brought into contact with "heresy," and his zeal for the "true church" and the "true faith" fired to that extent that his life was given to the extirpation of "heresy," first, by the preaching of what he probably supposed was truth; second, by the so-called "holy war;" and third, by torture inflicted under the forms of civil law. On this point Rev. Samuel Edgar says:—

The holy office as well as the holy war showed Dominic's cruelty. The Inquisition, indeed, during his superintendence, had no legal tribunal; and the engines of torment were not brought to the perfection exhibited in modern days of Spanish inquisitorial glory. But Dominic, notwithstanding, could, even with this bungling machinery and without a chartered establishment, gratify his feelings of benevolence in all their refinement and delicacy. Dislocating the joints of the refractory Albigensian, as practiced in the Tolosan Inquisition, afforded the saint a classical and Christian amusement. This kind operation he performed by "suspending his victim by a cord, affixed to his arms that were brought behind his back, which, being raised by a wheel, lifted off the ground the suspected Waldensian, man or woman who refused to confess, till forced by the violence of torture." Innocent commissioned Dominic to punish, not only by confiscation and banishment, but also with death; and, in the execution of his task, he stimulated the magistracy and populace to massacre the harmless professors of Waldensianism. "His saintship, by words and miracles, convicted a hundred and eighty Albigenses, who were at one time committed to the flames."²—*The Variations of Popery*, p. 267.

It should be borne in mind that the concluding sentence of the paragraph quoted from Mr. Edgar's work, is a literal translation from a Catholic authority; thus, again, is Rome condemned out of the mouth of her own witness.

Turning again to the "Catholic Dictionary," previously quoted, we find this testimony:—

Hussites. The followers of the Bohemian John Huss, rector of the university of Prague, who was burnt for heresy at the Council of Constance. . . . Several crusades were preached against them.

Again, under "Indulgences," the same Roman Catholic authority says:—

The period of the Crusades marks a turning point in the history of indulgences, for they were given more and more freely from that time onwards. In the first place it is to be noted that indulgences were given for wars analogous to the Crusades. For example, at the Council of Siena, in 1425, a plenary in-

dulgence was offered to those who took arms against the Hussites; while wars against the Waldenses, Albigenses, Moors and Turks were stimulated by the same means.

Such evidence might be greatly multiplied, but enough has been given from Catholic writers and authorities, to show conclusively that the rack, the stake, the torch, and the sword, have all been employed in the interests of the Roman Catholic propaganda, and this at the instigation of Roman Catholic sovereigns, prelates and popes.

How then can Rome hope to escape the odium of the bitter persecution of the Middle Ages?—In the same manner that so-called Protestants of to-day seek to shirk responsibility for the persecution of those who differ from them in religious faith and practice; namely, by asserting that it is not religious persecution, but only the enforcement of civil law, and that the State and not the Church is responsible.

It was argued then, as it is now, that religion was essential to morality, and that morality was essential to good citizenship, and that, therefore, it was the bounden duty of the State to foster good morals by protecting the Christian faith. Note the language previously quoted from "A Catholic Dictionary," concerning Dominic's first acquaintance with the Albigenses:—

The southern provinces of France were then teeming with the heresies of the numerous sects which pass under the general name of Albigenses, and the peril seemed imminent that large numbers of persons would, before long, if no restraining influence appeared, throw off the bonds of religion, social order and morality.

It is the same to-day. Rev. Robert Patterson, D. D., says in defense of Sunday laws:—

It is the right of the State to protect by law such a fundamental support of government. This attack on the Sabbath is treason against the very foundations of government. As such, let it be resisted by every American citizen. The American Sabbath is essential to American liberty, to our Republic, and to God's religion.—*The American Sabbath; by the Rev. Robert Patterson, D. D.; Presbyterian Board of Publication, Philadelphia, 1867.*

In like manner, Judge Robinson, of Maryland, before whom several Seventh-day Adventists have been tried and convicted for Sunday work, said recently, in substance: "Why, if we let these people go on, all restraint will be broken down and the way will be opened for horse-racing, gambling, etc., on Sunday."

This was only putting into slightly different phrase the papal "argument" of the thirteenth century in justification of the Albigensian Crusade and the Inquisition. It is neither better nor worse now than it was then. Then the Roman Catholic faith was regarded as the bulwark of social order, and so to be protected by civil law; now the Sunday institution is declared to be essential to good government and so, to be jealously guarded by the State. In these Sunday law persecutions, history is simply repeating itself.

But the fact remains that while it was the civil power that inflicted the death penalty, the laws which authorized such things were enacted and promulgated in response to the demand of the church, just as Sunday laws and kindred measures are to-day enacted and enforced in response to the united demands of the several "Protestant" sects. Rome did persecute; first, by means of the civil power; and second, by means of her own court—the Inquisition; and in like manner the Protestant churches of to-day are persecuting, by means of the "civil" Sunday laws of the several States, and by their own

secret courts of inquisition, the "law and order leagues," "Sabbath unions," etc. The likeness is complete.

"Obey the Law Until Repealed."

ARE Seventh-day Adventists justified in disobeying the laws of the land, enforcing idleness on Sunday?

To every member of the denomination this question has become of vital importance. His honor, Judge Robinson, in passing sentence upon Mr. Robert R. Whaley, now confined in the county jail at Centreville, Md., said it was Mr. Whaley's duty to obey the law until he could secure its modification or repeal.

This has been the unanimous admonition of judges from the village magistrate to the United States Circuit Court. It is the argument advanced against them by the organizations which are straining every nerve to maintain existing Sunday laws where endangered, and the enactment and enforcement of more stringent laws wherever possible. The following conversation recently occurred between an editor of the SENTINEL and a Sunday-law champion:—

Ques.—Are you in favor of the imprisonment of Seventh-day Adventists for laboring on Sunday as now in progress in Tennessee, Maryland, and other States?

Ans.—Seventh-day Adventists, as law-abiding citizens, should obey the Sunday law until they can secure a repeal of the law.

Ques.—Are you, then, in favor of repealing the Sunday laws under which they now suffer?

Ans.—I am not.

Ques.—Then you would oppose the repeal of the laws by which Seventh-day Adventists are imprisoned?

Ans.—I certainly would.

It is very evident that in many cases this counsel is not given in good faith; but there is reason to believe that it has been offered by those who are sincere and who desire to see the oppressive laws repealed. An evidence of this has just come to hand. This advice is given by a Lutheran minister with whom we have corresponded for some time and whom we know to be a friend of the cause of complete separation of Church and State, even to the extent of repealing all Sunday laws. But had the course here advised been followed by the heralds of truth in all ages, the whole world would now be enveloped in the blackness of heathen darkness.

Daniel did not lobby to secure the repeal of the law, but opened his windows toward Jerusalem as aforetime, and prayed, in the face of a law of the world-conquering empire of Babylon, and the one great Lawgiver of the universe sanctioned the violation of that law, "and stopped the mouths of lions." The three Hebrews when ordered to bow down before the golden image, stood up, and violated the law of the empire, and again the Supreme Court of heaven ratified the violation and they emerged from the fiery furnace unharmed.

And then the Chief Justice of the supreme court of the universe came to earth in the person of his Son and violated the "civil Sabbath laws" of the Jews, his chosen nation, and faithfully kept the "Sabbath of the Lord," his own holy day, though hounded and persecuted by the Pharisees and Herodians, the Sabbath association and law and order league of Jerusalem; thus "leaving us an example that ye should follow in his steps." He

² Fuerunt aliquando simul exusti CLXXX heretici Albigenses, cum antea et miraculis eos S. Dominicus convicisset. *Bell. de Laic. III. 22. Velly, 3. 135. Gannon. XV. 4.*

then commanded his disciples, "Go ye into all the world and preach the gospel to every creature," "and lo, I am with you alway, even unto the end of the world." To obey this command was to disobey the laws of that empire which ruled "all the world" with an iron hand, and which forbade the worship of any "new or foreign gods unless they are recognized by public laws." They did not attempt to get Christianity recognized by public law, or the existing law modified, but threw themselves into the yawning chasm of persecution until, like Napoleon's famous cavalry at Waterloo, they had bridged the ravine with human lives, and made it possible for those who followed to cross in safety.

When the blood-bought victory had been bartered for a mess of pottage,—human power; when the world was again plunged into the midnight darkness of the Middle Ages, there arose men like Wycliffe, Huss, Jerome, and Martin Luther, who said *No* to the laws of earth's mighty nations, and purchased anew,—by throwing themselves again into the jaws of death,—that liberty of conscience that has blessed the world for more than a hundred years.

When "Charles, the fifth of the name, by the grace of God emperor elect of the Romans, always august, king of Spain, of the two Sicilies, of Jerusalem, of Hungary, of Dalmatia, of Croatia, etc.; archduke of Austria, duke of Burgundy, count of Hapsburg, of Flanders, of the Tyrol," etc., etc., had issued an edict against the humble Luther, in which he charged him with having "rushed like a madman on our holy church and attempted to destroy it by books overflowing with blasphemy," and with "setting aside all authority," and with being "but Satan himself under the form of a man," and demanding that "on the expiration of his safe conduct, immediate recourse be had to effectual measures to check his furious rage;"—when all this and more had become the law of the empire, Luther addressed this letter to the man of many titles:—

God, who is the searcher of hearts, is my witness, that I am ready most earnestly to obey your majesty, in honor or in dishonor, in life or in death, and with no exception save the Word of God, by which man lives. In all the affairs of this present life, my fidelity shall be unshaken, for here to lose or gain is of no consequence to salvation. But when eternal interests are concerned, God wills not that man shall submit unto man. For such submission in spiritual matters is real worship, and ought to be rendered solely to the Creator.¹

And, then, faithful to himself and his God, and in the face of the law of the empire, he continued to fill Germany and the world with what the edict declared were "books overflowing with heresy."

Later, when a new edict was proclaimed, prohibiting the preaching of any other doctrines except the dogmas of Rome, the Reformers stood up in the face of the law of the empire and said:—

We are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only word, such as is contained in the biblical books of the Old and New Testaments, without adding anything thereto that is contrary to it. . . . For these reasons most dear lords, uncles, cousins and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, and Redeemer, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any measure whatsoever to the proposed decree in any thing that is contrary to God, to his holy word, to our right conscience [and], to the salvation of our souls.²

And what shall we more say, for the time would fail us to tell of Tyndale and Latimer, and Ridley and Knox, and Bunyan and Wesley in the Old World, and Roger Williams and Holmes also, and the Baptists and others in the New, who, through faith, subdued kingdoms, wrought righteousness, and stopped the hand of persecution. They were stoned, they were scourged, they were burned, were slain with the sword, they wandered in deserts and in mountains, and in the dens and caves of the earth. All these have obtained a good report and the Protestant world to-day applauds these violators of law from Daniel in Babylon to Roger Williams in America. More than this, they declare that their courage and faithfulness in violating human law has bequeathed to the world the liberty of conscience so long enjoyed.

But the enemies of Daniel said, "Daniel . . . regardeth not thee, O king, nor the decree that thou hast signed." Or, in other words, Daniel is an anarchist. The enemies of Shadrach, Meshach, and Abednego, said: "These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

The Sabbath association and the law and order league of Jerusalem and "all the best people" in Israel charged the Son of God with being a "malefactor," and said, "We have a law and by that law he ought to die."

Luther was charged in the emperor's edict with having "incessantly urged the people to revolt, schism, war, murder, robbery, incendiaryism," etc. Bunyan, from the standpoint of his cotemporaries, was a "lawless fellow." Roger Williams, in the eyes of the "best people" of his time, was one who was attempting "to subvert the fundamental State and government of the country." Thus it has ever been. One generation murders its prophets, and the next builds their monuments. A prophet is not without honor save in his own country and time. The historian of his own day records that the faithful reformer was a malefactor, but it is chiseled on the monuments of a later period that he was a martyr.

Our own day is no exception to this rule. The sectarian press of the popular religious denominations of the country, with a single exception, indorse the imprisonment of Seventh-day Adventists for Sunday labor, and, like all the persecutors of the past, deny that they are the victims of persecution, or that there is any conscientious principle involved. To this point we will address ourselves in our next issue.

Persecuted But Not Cast Down.

[The following letter from the wife of one of the imprisoned Maryland Adventists was sent to the local organ of the denomination, published in this city, from which we take it.]

Church Hill, Md., Nov. 24.

DEAR RECORD: It is with a thankful heart that I address you to-day. For some time I have wanted to write to the friends through you, and tell them what the Lord had done for me. We have had a sweet season of prayer to-day in our Sabbath school. Although two of its members are absent, being imprisoned for their faith, yet the Lord has promised to be with us wherever two or three are gathered together. I know I have the prayers of all Seventh-day Adventists, and have found brothers and sisters among

them. I realize to-day more than ever what the dear Saviour suffered when he was here on earth. Since they have taken away my husband and put him behind prison bars, I have consecrated myself to God and am trusting in his Word; and although I may have to suffer very much on account of the treatment I receive from people here, God is preparing for me an eternal home, where I shall never know want. Although I have nothing in this world to call my own, Christ is mine and I feel as rich in his love as if I had all this world contains. I have two children sick at present; one is quite ill, but God is able to bring them through. Pray for your humble sister in the Lord.

ELLA R. WHALEY.

Spiritualism.

SATAN beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." Spiritualism teaches "that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead." And again: "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment of self. . . . The throne is within you." Said a Spiritualistic teacher, as the "spiritual consciousness" awoke within him, "My fellow-men, all were unfallen demi-gods." And another declares, "Any just and perfect being is Christ."

Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of his law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself, as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward.

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward.

To the self-indulgent, the pleasure-loving, the sensual, Spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. He has destroyed and is destroying thousands through the indulgence of the passions,

¹ D'Aubigne's History of the Reformation, Book VII, Chap. 11.

² *Id.* Book XIII, chap. 6.

¹ Gen. 3:5.

thus brutalizing the entire nature of man. And to complete his work, he declares, through the spirits, that "true knowledge places man above all law;" that "whatsoever is, is right;" that "God doth not condemn;" and that "all sins which are committed are innocent." When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ.

But none need be deceived by the lying claims of Spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of Spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the Spiritualists of to-day, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be the "spirits of devils."² The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death.³ The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But Spiritualism; which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.

If there were no other evidence of the real character of Spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. By representing the basest of men as in heaven, and highly exalted there, Satan says to the world: "No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible; live as you please; heaven is your home." The Spiritualist teachers virtually declare, "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"⁴ Saith the Word of God, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness."⁵

The apostles, as personated by these

lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope, and put out the light that reveals the way to heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the Word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the Roman guard that watched the tomb of Jesus spread the lying report which the priests and elders put into their mouths to disprove his resurrection, so do the believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to put Jesus in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ.

It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years, and in these its real character stands revealed. These teachings cannot be denied or hidden.

Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle deception. While it formerly denounced Christ and the Bible, it now professes to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism making little distinction between good and evil. God's justice, his denunciations of sin, the requirements of his holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses, and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.—*Great Controversy, Vol. 4, pp. 554-558.*

By Law.

THE Council of the Churches, the Christian Elector's Association, the Evangelical Alliance, the Lord's Day Observance Society, and the like, are associations organized quite recently for the purpose of protecting Sunday as a day of rest and worship—*by law.*

They desire to secure, as far as possible, the coöperation of all churches, Sunday-schools, Young Men's Christian Associations, Woman's Christian Temperance Unions, Epworth Leagues, Labor Unions, political parties, and individuals everywhere, who believe in preserving Sunday as a day of rest and worship—*by law.*

They see a growing disregard for Sunday as a day of rest and worship, and

they desire that this shall be remedied—*by law.*

Believing secular work on Sunday—though legitimate enough in itself—to be irreligious, they ask that this shall be discontinued—*by law.*

They fear also that many are working too hard for their health, and therefore wish to persuade them to take more rest—*by law.*

They complain that Sunday trains, Sunday newspapers, and Sunday amusements interfere with church attendance, and consequently recommend that all places of business—except churches—be closed on Sunday—*by law.*

They do not intend by this, they say, to compel any one to attend church, but simply to extend a cordial invitation for such attendance—*by law.*

From the growing carelessness in regard to Sunday observance, and the laxity in church attendance, they see that many are becoming irreligious, and they simply desire to stop this irreligious tendency—*by law.*

Hence, they urge all persons who believe in upholding this weekly rest-day—*by law*—to do all in their power—*by law*—to create sentiment in favor of—*such laws.*

They do not intend to persecute, but simply to compel others to conform to their ideas of religion—*by law.*

In short, they believe in moral suasion—*by law.*

Therefore they pray the Lord to assist them in this work of inducing the people to keep Sunday—*by law.*

They petition the legislature to help them on—*by law.*

They ask civil magistrates to teach the people that Sunday is the Sabbath—*by law.*

They ask for everything but—a *divine Sunday law.*

This they know is not to be found, and hence they ask Parliament to pass—a *Sunday law.*

So readeth the first and last chapters of Sunday legislation. W. A. COLCORD.

Melbourne, Australia.

Alexander Campbell on Sunday Laws for Sunday Worshipers.

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

MR. TIMOTHY complained that I have not noticed his *seven* arguments in favor of coercing certain persons to pay some regard to the first day. I did not think that he called them arguments until his last numbers appeared. We shall, since he has defined them with this title, ex-

² Compare Num. 25:1-3; Ps. 106:29; 1 Cor. 10:20; Rev. 16:14.

³ Lev. 19:31; 20:27.

⁴ Mal. 2:17.

⁵ Isa. 5:20.

amine every one of them. We shall take up one of them now. His first argument is (No. 7), How could men enjoy the privilege ("of worshiping God in public on the Sabbath") if all those who do not count it *their* privilege were permitted to pursue their ordinary business on the Sabbath? How could those who inhabit large cities worship God without disturbance amid the clinking of hammers and rattling of drays, etc.? Hence the necessity of coercion. I ask, How do the Presbyterians of all sects, Episcopalians, and Catholics in all our large cities go through all the forms of their devotion on the fast days, preparation Saturdays, and sacramental Mondays? How do synods, presbyteries, councils, meet and worship, and transact ecclesiastical business on week days, amidst the common business of the cities? How do they worship God in their families, morning and evening, every week day, amidst the same confusion? If they can worship in these circumstances one day they may another, I argue; and I argue that if it is *right* to oblige all the citizens to make no noise on the Lord's day, that we may have the privilege of worshiping in quietness, then it is *right* to oblige them to abstain from business on all our week day meetings, and while we worship in our families, lest we should be disturbed in our devotion. I argue that if the Presbyterian should oblige us to be quiet on his fast day, then the Episcopalian should oblige us to observe his Christmas day, the Catholic his Good Friday, and the Jew his seventh day. Where is Mr. T.'s first argument now? I wonder how the primitive Christians in Jerusalem, in Rome, in Corinth, in Ephesus, in Antioch, populous and pagan cities, could worship God on the first day in the church for so long a time! Shall I pursue the argument further? No, it's vanished. The civil law should protect all congregations on *any* day from insult or unnecessary interruption, but all beyond this, is unjust and oppressive.

I proceed to a third argument against the system I oppose. It has been said that if faith be a duty of all men, then going to hear the word preached is a previous duty. But the Scriptures say, "The word preached did not profit, not being mixed with faith in them that heard it." So that the Scripture presupposes faith as a prerequisite to hearing the word to advantage. We fully admit that "faith," too, "comes by hearing the Word of God." Yet we cannot admit the propriety of teaching that the unbeliever's first duty, in order to faith, is to go to sermon. The commission under which all true preachers act makes it *their* duty to go out to all places, into all the world, and to announce the gospel to every creature, not to give out that it is the duty of unbelievers to come to wait on them. Again, parents, who are Christians, are bound to acquaint their children in due time with the gospel, to bring them up in the training or nurture and admonition of the Lord, so that in a professing country every child may, and the majority have an opportunity of hearing the gospel before they are able or capable to understand a learned divine. As soon as the gospel is once announced to any, he is commanded to believe it upon its own evidence; and not to believe it, when fully stated, on its own evidence, is to increase the guilt and aggravate the condemnation of the hearer.

All duties are either *mediate* or *immedi-*

ate, that is, duties that should be done just now or hereafter. Every man in the world is in duty bound to do everything that God requires of him, but every duty is not to be done at once. A man must first be a husband before it becomes his duty to love his wife; a father before it becomes his duty to love his children; a master before he becomes bound to render unto his servants that which is just and equal. Yet every man is bound to do all these things when he comes into those relations. To say that under the gospel any duty was prior to faith, is to say that infidel duties are prior to faith; to say that hearing, repenting, or reforming are prerequisites to faith, is to say that infidel or faithless hearing, infidel or faithless repenting, infidel or faithless reformation is the *immediate* duty of all men, and faith the *mediate*. But if faith be not the *immediate* duty of all men, then *no man can be condemned for not immediately believing*. A man might as correctly be told to love his wife who is not yet a husband, as to be told to observe the first day of the week who is not yet a Christian. From all which, it follows: Faith is the immediate duty of every unbeliever to whom divine revelation comes.

But divine revelation has come to every citizen in Pennsylvania. Therefore faith is the immediate duty of every citizen in Pennsylvania who has not yet believed.

If faith be the immediate duty of all unbelievers, then the observance of the Lord's day is not the immediate duty of any unbeliever, for there cannot be two immediate duties.

The gospel commands no duty that can be performed without faith in the Son of God, "Whatsoever is not of faith is sin."

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

Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day is anti-evangelical or contrary to the gospel.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, Sept. 17 and 24, 1821.*

Sabbath Reform(?)

THE following is a correspondence from New York to the *Dallas News* of last Sunday:—

The New York State Sabbath Association held its third annual meeting last night in Brooklyn. Among the other things which the association is trying to bring about is the abolition of all Sunday traffic, Sunday excursions, and Sunday newspapers. The address on the Sunday newspapers was delivered by Dr. Theodore L. Cuyler, who announced himself a true friend of the daily press, which he held responsible for much of the good accomplished in the world, and thought that all the Christians should unite in demanding the suppression of the Sunday newspapers. "Why," he asked, "should the newspaper men be allowed to carry on their business when all other trades are required to suspend trade on Sunday? There is no need of the Sunday press. We got along very well without it in the olden days and we could again. While there is no reason why we should have the Sunday papers, there are many reasons why we should be delivered from them. From the cleanest papers issued there are sporting and other topics which are not considerate subjects on the Sabbath. Ministers have to dig out their parishioners from under the avalanche of blanket sheets which are every Sunday launched upon the public."

The sentiment contained in the above article, if spoken fifteen years ago, would have been denounced by all liberal and fair-minded people, as outrageously com-

mandatory in a land where its people boasted of possessing the privilege of following the dictates of their own consciences in matters of religion and the observance of God's laws. For is not the observance of the Sabbath one of God's laws and not man's? Then to whom are we accountable? Not man, certainly. And is it not blasphemy, then, for one man to endeavor to force another to observe a certain form of worship just because he construes it in that light? Christ forbid civil interference on the Sabbath question time and again, and when the Pharisees consulted him on the compulsory observance of that day, we believe his answer was, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In this it is clearly shown that Christ meant that the Sabbath was a divine and not a civil law, in the enforcement of which, Cæsar had no rightful power. Be charitable, allow your neighbor the same right in his form of worship as you should and do demand for yourself in this grand country of freedom and liberty. Just such laws as the above article indorses, caused the destruction and fall of the Roman empire, one of the grandest and richest kingdoms the world has ever known.—*Brandon (Texas) Messenger.*

The Baptists and Contract Indian Schools.

[The following is a communication from Hon. T. J. Morgan, touching a letter from Mr. Armstrong, of the Interior Department, published in the *SENTINEL* of recent date, relative to appropriations received by Baptists for conducting schools among the Indians.]

THE following letter from the Indian Office is going the rounds of newspapers, attracting a good deal of attention and provoking a great many inquiries as to the facts in the case:—

Department of the Interior,
Office of Indian Affairs,
Washington, Sept. 12, 1894.

ALLEN MOON,

President International Religious Liberty Ass'n,
728, 9th Street, N. E., Washington, D. C.

Sir:—Referring to our conversation of the 11th inst., relative to contracts for the education of Indian children with the Baptist Church, you are informed that I find records of contracts from the year 1879 to 1884 between this office and Henry L. Morehouse, of New York City, secretary of the American Baptist Home Missionary Society, for the freedmen of the Choctaw and Chickasaw Indians, in the Indian Territory, as follows:—

In 1879, six day schools, at \$875, for six months.
In 1882, one boarding school and eight day schools, at \$2,250.
In 1883, one boarding school and eight day schools, at \$2,750.
In 1884, four day schools, at \$700, and again in the same year, for six schools, at \$1,500.

Very respectfully,

FRANK C. ARMSTRONG,
Ass't Com.

Some years ago, as a part of General Grant's so-called "peace policy," various Indian reservations were parceled out among the several religious denominations of the country who were requested to nominate men to take charge of agencies under the Interior Department, and to be paid, of course, by the Government. It was hoped that this method would bring to bear upon the solution of the Indian problem more of religion and less of politics. The scheme was ultimately abandoned as impracticable.

Under this plan the Baptists nominated a man to have charge of the Union Agency, embracing the five so-called civilized tribes in the Indian Territory. There were in this agency between four

and five thousand negroes who had been the slaves of the Choctaw and Chickasaw Indians, but who had been freed by the exigencies of the war. They were not adopted into the Indian tribes and consequently they were political orphans, having no political rights among those who had been their masters, having little property of their own, without schools or any educational facilities whatever. They were ignorant, poverty-stricken, degraded, helpless, and largely hopeless. Their situation was brought to the attention of Rev. Dr. S. S. Cutting, then corresponding secretary of the Home Mission Society, and by him the matter was presented to the secretary of the interior. The result of the correspondence was an invitation from the Government for the Home Mission Society to provide a system of public schools for these people for their secular education, the schools to be established and supervised by the Home Mission Society, but the salaries of the teachers to be paid by the Government.

From the statements from the Indian Office, above cited, it appears that these schools were chiefly day schools, that they continued only for a brief period, that the entire amount of money paid by the Government on their account was \$8,075.

From these facts it seems that these schools were not Indian schools at all, but negro schools; they were not mission schools, but public schools; they were part of a general scheme then in operation acquiesced in, apparently, by everybody. There were at that time no other schools for these negroes maintained by the Government.

With the present system of Indian Contract Schools the Baptists, we believe, have had no connection whatever, and have not received from the United States Government a penny in aid of their Indian mission work. They have not asked for, or desired, to participate in the scheme, but have strongly protested against it. Without an exception, so far as we know, the voice of the denomination is clear, explicit, and emphatic in asking that the entire contract system be done away with, because now that the Government schools have been increased and brought to a high degree of efficiency contract schools are unnecessary; because the system is a violation of the spirit, if not the letter, of the Constitution of the United States; because it is antagonistic to the recognized American doctrine of complete separation of Church and State; because its operation involves an invidious partiality for one denomination as against others; because it establishes a vast corruption fund utterly demoralizing in its operations; because it introduces into American politics sectarian bitterness which is greatly to be deprecated; and because it menaces the integrity of the public school fund and the permanence of the entire school system.

It is a significant fact that the great religious denominations, Presbyterian, Congregational, Methodist, and Episcopalian, which have heretofore been sharing in these public subsidies, have by their action condemned the system as un-American and withdrawn from it, leaving the Roman Catholic Church almost solitary and alone in this advocacy of it. This church, during the ten years ending June 30th, 1895, will have received from the public treasury, for the prosecution of its missions among the Indians, more than three millions of dollars and is

apparently tenacious in its advocacy of the continuance of this great abuse of public money which should never be used for private or sectarian purposes.

But the contract Indian school system is doomed. It is un-American, unconstitutional, impolitic, needless, and harmful. At its last session Congress virtually condemned it by directing the secretary of the interior to report to its next session whether it cannot be entirely done away with.

T. J. MORGAN.

The SENTINEL was the first paper to publish the facts which have called out Hon. T. J. Morgan's letter, and we are of course very willing to insert this statement from him as a representative Baptist. Sept. 14, 1893 we published a statement to the effect that "the Methodist, the Episcopalian, the Congregationalist, and the Baptist churches" had "all refused to take any more" money from the Government for the support of their Indian schools. When our attention was first called to the statement last September we were persuaded that a mistake had been made. Consequently a frank acknowledgment of what we had come to believe was an injustice to the Baptist denomination was prepared and put in type, but after the matter was in page proof, and but an hour before going to press, the letter from Mr. Armstrong, of the Indian Office, received and forwarded to us by Mr. Moon, came to hand. Of course it changed the complexion of the matter and was inserted instead of our recantation.

Now we have inserted Mr. Morgan's explanation, and the reader can judge for himself as to the part the Baptists have taken in the matter of receiving Government appropriations for work done among the Indians. It is evident that the Baptist denomination received money from the Government under President Grant's administration for some kind of supervision over Indian tribes, and also at a later period it received money for conducting schools for negro freedmen residing among the Indians of the same territory.

Now if there can be such a thing as a religious denomination exercising a purely civil supervision over Indian tribes, and if this is what the Baptist denomination did;—and again, if a religious denomination can conduct public schools entirely on the secular basis, and if this is what the Baptist denomination did, then the Baptist denomination has not violated in this matter the principle of complete separation of Church and State.

One thing is certain, the Baptist denomination has consistently refused to participate in the more recent disgraceful violation of American and Christian principles carried on under the contract school system by all the other leading denominations, both Roman Catholic and Protestant, and has strongly protested against the practice. Let all friends of religious liberty note this fact and give the denomination due credit.

We do not take the hopeful view of the immediate discontinuance of the un-American system which Mr. Morgan does. The Roman Catholic leech, encouraged by "Protestant" example, has embedded itself deeply into the American body politic and will not be easily shaken off. But we shall see what we shall see.

“THE Son of man is not come to destroy men's lives, but to save them.”

The Religious Liberty of the Roman Catholic Church.

At the present time the church of Rome is posing as the defender of civil and religious liberty, and many are liable to be deceived by her pretensions. It is therefore important to have an exact knowledge of the kind of liberty represented by her. Cardinal Gibbons has given us the following definition of religious liberty: "A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and practicing a form of religion most in accordance with his duties to God."*

An exemplification of this kind of liberty was shown recently in Genoa, Vernon Co., Wis. A young lady, member of a Catholic family, who was of age, left home to work for her own maintenance. She had for some time last year been in the employ of a Methodist minister as a domestic. She became somewhat disaffected toward the Catholic Church, and it was reported to her parents. They, of course, set about to the best of their ability to remedy it. In order to get her in their power, and away from her place of work, her mother represented to her that, if she would go and tell the priest what religion she wanted to choose, she should be free afterwards from any obligation to the Catholic Church; but instead of setting her free when she came to him, he declared her to be insane, and preparation was made to take her to the convent at La Crosse, where she could be under surveillance. With team and wagon they started for La Crosse. Three persons went with her,—two women and one man,—to see her safe in the convent. The poor girl had no way of escape, but did the best she could under the circumstances. On the road to La Crosse, they happened to meet the stage going to De Soto and other places with the mail. She called on the driver for protection, and after a hard struggle with her three guards, she escaped from the wagon and took refuge in the stage. They still tried to retake her, but the driver finally drew his revolver and threatened to shoot if they touched her. They desisted, threatening that they would yet have her in their power.

The girl was taken back to her place of work, where she now is, and no evidence of insanity can be seen in her. The only insanity(?) about her is her desire to change her religion. Of course, her conscience was not right and she was not practicing a form of religion most in accordance with her duties to God, according to the idea of the Roman Catholic Church, and so her conscience must be made right, and the practice of religion made to accord with Roman Catholic ideas of her duties to God.

The history of the Catholic Church in all lands and at all times, when her power has not been curtailed, testifies to her faithful adherence to this doctrine. When petty persecution, deception, threats or boycott fails, recourse must be had to more severe means. If Rome will commit this outrage on liberty of conscience now, what will she do when she gets the power which blinded apostate Protestants are putting in her hands? The spirit that seeks to imprison a Catholic girl in a Wisconsin convent because she became a Methodist, is the same spirit that imprisons an ex-

*"Faith of Our Fathers," pp. 264, 265.

Methodist in Maryland because he became a Seventh-day Adventist.

O. OPPEGARD.
La Crosse, Wis., Nov. 20, '94.

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.]

Tolerance or Indifference—Which?

THE very splendid obsequies of the late Czar of Russia are partly the expression of the faith of the Eastern Church, and perhaps more fully the outflow of the density of European civilization, requiring large expression, needing much time for utterance. For weeks the members of royal families were held under the spell of funereal surroundings, while the great powers of the world mourned and prayed in concert on the day of burial in many lands and cities. The most solemn services were concurrently held. All nations have recognized and worshiped with the Russian Church. This is itself a Christian alliance, a religious union. Coming so near the conference between the Greek and Latin churches at the Vatican, the whole world is impressed. A new feeling of human brotherhood is awakened; a revival of religious sentiment which is at once deep and tolerant of others has had place among men.—*The Evangelist*, Nov. 22, 1894

Seventh-day Baptists Fined in New Jersey.

BRIDGETON, N. J., Nov. 24.—Three Seventh-day Baptists living in Stoe Creek township, were arrested a few days ago for gunning on Sunday. They were Joseph Fogg, Edward Thomas and Richard Rainer, and it was expected that when their cases came up before Justice Woodruff they would resist and make an interesting test of the law. The men were charged with having gunned on Sunday, Nov. 11, the day the season for rabbits, quail, etc., opened. As they observed the seventh day of the week as the Sabbath, and as a special provision of the law permits them to gun on their own premises on the first day of the week, the gunners declared that they were innocent of any violation of the statute.

At the hearing it was shown that the offenders had gunned off their own property, and Justice Woodruff imposed a fine of \$20 each upon the trio. Rather than take the matter up to a higher court the men paid the fines.—*Philadelphia Record*, Nov. 25, 1894.

RELIGIOUS persecution is not restricted to a few States in our own country, as Pennsylvania, Maryland and Tennessee, but now we have word from Switzerland that the sturdy and conservative Germans are waking up to the dangers of having honest, conscientious observers of the Lord's Sabbath in their midst! Pastor H. P. Holser, the American representative of the Seventh-day Adventists in Central Europe, and the director of the publishing house at Basel, is now undergoing a term of sixty-one days' imprisonment in that city for allowing work to be done in his office on Sunday. While this punishment is being inflicted, just across the street from the printing office soldiers parade and practice target shooting on Sunday.

This pastor was taken from his home October 25th and confined in the city prison. But such exhibitions of intolerance are more in keeping with the spirit of most monarchical governments than in a republic where religious liberty is one of the promised blessings and boasted privileges. Our citizens should not be too severe in their strictures on the inhumanity and intolerance of Russia even, until they are sure their own hands are washed from the stains of attempted legislation in favor of Sunday as against the Bible Sabbath and its conscientious observance. Americans should not allow their zeal to so far outstrip their judgment as to equal, if not excel, the intolerance of the land from whence their forefathers fled, seeking religious liberty, nearly three hundred years ago.—*The Sabbath Recorder*, Nov. 22, 1894.

Played Marbles on Sunday.

IT SHOCKED GOOD MR. SCHUMWAY AND HE HAD THE BOYS ARRESTED.

MR. FRANKLIN SCHUMWAY is a bald-headed Sabbatarian who doesn't allow his little boys to play marbles on Sunday, and does his best to prevent other people's little boys from so enjoying themselves.

Five of these desperate criminals, ranging in age from ten to fourteen, had the temerity to play with "agates" and "long taws" Sunday afternoon in full view of Mr. Schumway's windows, at No. 263 West Fortieth Street. He went out and got Policeman Quinn to arrest them. Quinn protested that they were peaceable, but finally took all five—Edward Ferns, Willie Donovan, Johnnie Byrne, Freddie Barnes and Crawford Pyne—to the West Thirty-seventh Street police station. Then they were taken to the Gerry Society's rooms.

Yesterday Mr. Schumway left his wholesale notion store at No. 51 Lispenard St., long enough to appear in Jefferson Market Police Court to prosecute the boys. To Mr. Schumway's visible dissatisfaction, Justice Hogan didn't seem to realize the enormity of their crime. He merely said: "You had better not play marbles where it will annoy this gentleman. Go home now."

Mr. Schumway was asked what he had to say about one of the little boys who would lose his place as an errand boy through the arrest. He said that was a matter which didn't concern him.—*Morning Advertiser*, Nov. 20, 1894.

DURING the month of March last four hundred books, mostly Italian works, were placed upon the *Index Expurgatorius* by the sacred congregation of the Roman propaganda. However, the once dreaded "Index" has become a mere farce in Italy. Most Italians read what they like, but for those who have conscientious scruples, and even for the priests themselves, there is an easy way out of the difficulty. Any one paying three dollars can obtain a special dispensation, which, for a certain number of years, allows him to read any and everything proscribed by the "Index." A new Italian opera—"The Medici"—which was given without question in Italy, was prohibited in Vienna theaters because it contained allusions that were considered offensive to the papacy.—*Foreign Mission Journal*.

HEREAFTER the politician who brings corruption in must answer to the preacher.—*Rev. Dr. McIntyre, of Denver, in the Denver News*, Nov. 12, 1894.

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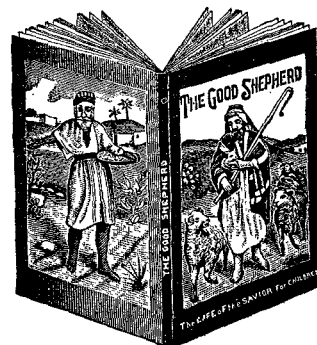
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NEW YORK, DECEMBER 6, 1894.

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

READ the article on the first page of this paper, entitled, "Did the Roman Catholic Church Ever Persecute?" It contains information that everybody ought to have.

EMBOLDENED by the indifference of the people, the priests of Rome are to-day denying that "the church" ever persecuted. The Inquisition, it is asserted, was a civil or political tribunal rather than an ecclesiastical court, and that "religion had nothing to do with the massacre" of St. Bartholomew's day in France, but that "Coligny and his fellow Huguenots were slain not on account of their creed, but exclusively on account of their alleged treasonable designs."—*Faith of Our Fathers*, page 298.

BUT be it understood that where Rome rules, "heresy" is treason. Rome's denials and apologies are alike disingenuous. She charges treason and means by it dissent from the dogmas of popery. She talks patronizingly of religious liberty when she means only freedom to believe and practice as "the church" teaches. Cardinal Gibbons says: "A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God." "This religious liberty," the cardinal says, "is the true right of every man." This sounds well; but Rome claims for herself a divine commission to say what is a "right conscience," and consequently, authority to determine when any man is entitled to freedom of faith and practice. Rome is, and always has been, the foe of genuine liberty, both civil and religious; for "Rome never changes." The Roman Catholic Church of Dominic and Innocent III. is the Roman Catholic Church of the silver-tongued Gibbons and of the crafty Leo XIII.

W. T. GIBSON, a Seventh-day Adventist, of Everett, Mass., was recently arrested at the instigation of the mayor, for selling merchandise in his store on Sunday. He appeared in his own defense and pleaded not guilty to the charge of violating the Lord's day. We will favor our readers next week with his plea which is good, because the Lord, according to his promise, spoke through him words which his adversaries could neither gainsay nor resist. He was, however, convicted and sentenced to pay fine and costs or go to

jail. He appealed his case, and we hope to give our readers the results of the appeal in our next issue.

IN our last issue we stated that the *Pennsylvania Grit*, published at Williamsport, Pa., which so courageously and effectively gave battle to the Pennsylvania Sabbath Association, at its recent invasion of its beautiful city, was under "liberal Roman Catholic management." This is a mistake. The *Pennsylvania Grit* is a strictly non-sectarian, non-partisan paper.

A NUMBER of American papers have commented upon the imprisonment of Elder H. P. Holser, in Basel, Switzerland, for refusing to close on Sunday the publishing house, of which he is manager. The gist of a few of these comments we give.

The *Standard*, Toronto, S. D., says in its issue of Nov. 22:—

Then, by police force was he, a Christian minister of the gospel, taken from his work and confined behind prison bars in a room 12x18, for no other reason than because he claimed the right and did worship God according to the dictates of his own conscience.

The *Free Press*, Mount Pleasant, Iowa, Nov. 15, gives the main facts and says:—

Even in the pure mountain air of Switzerland there seems to be a spirit dominant that would make a residence almost intolerable.

The *Sharon (Pa.) Telegraph*, of Nov. 14, says of Mr. Holser's case:—

There are very peculiar things that transpire in the older countries as well as here in this, and this is one of them.

The *Star*, South Bethlehem, Pa., thinks the imprisonment of Elder Holser "an exhibition of intolerance which would seem to be out of place in this age, and particularly in liberty-loving Switzerland," and says:—

It is a poor illustration of freedom when a man is at liberty to do as his conscience dictates only when it leads him to do as others think he ought to do.

We hope Pastor Holser may be released and indemnified, in deference to the spirit of religious liberty.

The opinions thus far quoted are all from secular papers, and we are sorry to say that in such matters the secular press puts to shame the religious press. The *Christian Observer*, a Presbyterian paper, published in Louisville, Ky., has the following in reference to this case, and its sentiments are quite worthy of the Dark Ages:—

A society calling itself the International Religious Liberty Association sends us the following item of news, with a request that we comment upon it:—

"Word comes to this country from Switzerland, that Pastor H. P. Holser, the American representative of the Seventh-day Adventists in Central Europe, and the director of their publishing house in Basel, is now undergoing a term of sixty-one days' imprisonment in that city for allowing work to be done in the office on Sunday. This seems all the more strange, because the 'Continental Sunday' is observed in Basel, as elsewhere in Europe, with noisy revelry. Across the street from the Adventist printing office is the *Schutzenplatz*, where soldiers parade, and practice target shooting on Sunday. But they have a law, ostensibly and designedly favoring workmen, which forbids ordinary labor on Sunday. Religious bigotry is able to use this to prevent the free exercise of the conscience."

If it be a fact, as is stated in the paragraph, that very little respect is paid to the Sabbath in Switzerland, and the day is given up in large measure to revelry and amusement, this is no justification for men

who profess to be religious to send their agents there to undermine and destroy the remnant of respect which is still paid to the Lord's day by a deliberate violation of those laws of the State which forbid all labor on that day. The anarchists who come from Europe to this country, and who claim that their consciences teach them that it is right to defy the laws of this country which protect property and life, are justly punished for breaking the laws. These religious anarchists who send their agents to foreign countries to inaugurate the practice of laboring on Sunday, in defiance of the Sunday laws which are intended to protect the working men, should be just as severely dealt with. All honor to the authorities and the courts of Basel who have the courage, so strangely lacking in some of our American citizens, to enforce the laws for the protection of the Sabbath and to imprison those who deliberately violate them.

No comment can add to the bitter words of the *Christian Observer*. The same paper has a note relative to the recent massacre of Armenians by Turks, with the remark that "it is the spirit of Mohammedanism." But how much better is the spirit manifested by this so-called Christian paper? Is its spirit that of Christianity?—Nay, verily; it is the spirit of the papacy, the spirit of antichrist, the spirit that has in all ages persecuted men for conscience' sake; that in the Middle Ages slaughtered men and women by the tens of thousands for their faith; which in the early days of our own country hanged Quakers, whipped Baptists, and banished Roger Williams. And it is this same spirit that will yet decree that as many as will not worship the image of the papacy shall be killed. See Rev. 13.

"Now in Jail for Conscience' Sake" is the title of the November number of the *Religious Liberty Library*. It is an 8-page tract giving an account of the trial and imprisonment of Robert R. Whaley and W. G. Culllett, Seventh-day Adventists, of Queen Anne's Co., Md., for doing "bodily labor on the Lord's day, commonly called Sunday." This tract ought to have a wide circulation, not only in Maryland, but in every State in the Union. One State tract society has already ordered twenty-five thousand, and another 10,000 copies. Let the good work go on. Single copy, one cent; usual discount in quantities. Order of this office.

Sabbath-School Lesson Pamphlets.

THE Sabbath-school lesson pamphlet for the first quarter of 1895 is now ready for distribution and orders should be sent in early so that there shall be no delay in supplying the pupils the last Sabbath in the present quarter.

The subject of the lessons is "The Sanctuary of the Bible," a most important and timely topic.

The pamphlet contains 40 pages and will be supplied at the usual price by the publishers. Address, Pacific Press, 43 Bond Street, New York City; 18 W. Fifth Street, Kansas City, Mo.; or Oakland, Cal.

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It always costs something to consistently adhere to principle.

THE time-server and faint-hearted will always find times when it would seem to be easier, and even better, to compromise principle and lower the standard.

THIS is emphatically true in the advocacy of the separation of Church and State. The logic of one's position often leads him beyond what he saw in the beginning, and the tendency is to falter. But to falter is to suffer defeat.

THE principles of religious liberty apply not only to the Christian, but to the unbeliever as well. If God ordained freedom to believe, he just as truly ordained freedom not to believe. If he reserved to himself judgment in spiritual things in heathen lands, he did the same in so-called Christian countries; for the words, "The powers that be are ordained of God," were spoken when Rome ruled the world. Whatever legitimate authority any civil government has now, Rome had then.

BUT we find the disciples of Christ ignoring the laws of Rome that were designed to control men in matters of religious faith and practice. They fearlessly preached the gospel even when directly forbidden by the magistrates to do so. They were, therefore, violators of the civil law of a God-ordained government.

BUT neither Rome nor any other human civil government was ever ordained of God to control men in religious matters. The key to the whole apparent difficulty is found in the words of our Lord: "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." This forever separates between civil and spiritual things, and marks clearly the limits of civil authority. Within this sphere civil government is

God-ordained; beyond it, any human government is only usurpation. Therefore the Christian who claims freedom of conscience for himself, must unhesitatingly award the same to every other man, however much his feelings may be hurt, or his religious prejudices outraged.

BUT it costs in more ways than one to adhere to principle in the matter of the separation of Church and State. Baptists and Seventh-day Adventists have put themselves on record as desiring to be consistent in the matter of paying taxes on their church property. And the Baptists were among the first to protest against the appropriation of public money for the support of sectarian Indian schools. It is true that in one instance in Indian territory Baptists did violate the principle, but they dissolved the iniquitous partnership of their own volition before public attention was called to the fact that it existed, and have since consistently held themselves aloof from such entanglements. Adventists have never transgressed in this matter.

IN the matter of Sunday laws, Baptists have not been consistent, but Adventists have. The latter have opposed such laws not only for themselves but for all men. They have refused to accept exemption clauses on the ground that they could not consent to the right of the State to require anybody to keep Sunday. Had they compromised in this matter they might have accomplished much in the modification of Sunday statutes, but would have done nothing for real soul-liberty. They might have kept out of prisons and chain-gangs but they could not have been the means of delivering souls from the bondage of Satan. They might even now go into partnership with civil governments, but in so doing they would deny their principles. And in the words of the historian of the Reformation: "It is impossible for a society to prosper, if it be unfaithful to the principles it lays down. Having abandoned what constitutes its life, it can find naught but death."

DOUBTLESS, every temptation possible will be thrown in the way of consistent defenders of religious liberty to get them to prove untrue to their principles. Satan

leaves no stone unturned to accomplish his purposes. He will frighten the timid, cajole whom he can, and retreat only when he must. It is a time for every lover of soul-liberty, every consistent defender of total separation of Church and State, to be alert. Let Seventh-day Adventists especially, who know what it is to suffer for the truth's sake, set their faces like a flint against everything "tending toward a union of Church and State *either in name or in fact.*" It is a time to "be strong and very courageous."

"Obey the Law Until Repealed."

LAST week, under the above heading, it was shown that the advice given to Seventh-day Adventists—that they ought to obey Sunday laws until they could secure their repeal—by justices of the peace and judges of superior courts, as well as by those who are responsible for Sunday law prosecutions, was advice which, had it been followed in the past, would have stifled every great religious reform from the days of Daniel in Babylon to Roger Williams in America. It was shown that Daniel, the three Hebrews, the Lord Jesus, the apostles, the early Christians, Wycliffe, Huss, Jerome, Luther, the Protestant princes, Tyndale, Latimer, Ridley, Knox, Bunyan, Wesley, and Roger Williams, all came in conflict with civil law in carrying forward the reforms of their day. It was also shown that they did not submit to the law until they could secure its repeal, but were true to conscience and suffered the consequences. It was also shown that the Protestant world to-day applauds the faithfulness of these violators of human law, and attributes to their faithfulness the liberty of conscience so long enjoyed.

But it is denied that there is any conscience involved in obeying a law enforcing idleness on Sunday, the first day of the week, and to this question we address ourselves in this article. However, this charge is not new. It has been made against every Reformer in every age. The conscientious scruples of the persecuted have always been denounced by the persecutor as fanatical stubbornness. The Roman rulers denounced the refusal of the early Christians to offer a few grains

of incense on the altar of the gods, in order to save their lives, as unreasonable and unpardonable obstinacy. Cotton Mather and the Puritan defenders of the cruel imprisonment and barbarous whipping of Elder Holmes, the Baptist minister, in replying to the criticisms of their Puritan brethren in England, answered that Elder Holmes was not "compelled" by conscience to "come into this jurisdiction" and take "upon him to baptize."

But it is objected that all the reformers of old were forbidden to preach or practice their faith, while Seventh-day Adventists are not prohibited by Sunday laws from doing either. But they are so forbidden, and there is a principle of conscience involved.

The following conversation between an editor of the SENTINEL and a Sunday law champion will aid in making this manifest:—

Ques.—When you labor on Saturday, the seventh day, don't you, by that labor, preach to the world that you do not believe that Saturday, *the seventh day, is the Sabbath?*

Ans.—I do.

Ques.—Ought not Seventh-day Adventists to have the right, then, in a free country, in a land which boasts of granting equal religious liberty to all men,—ought they not to have the right to labor on Sunday, the first day of the week, and by that labor preach to the world that Sunday, *the first day of the week, is not the Sabbath?*

Ans.—No.

The same questions were asked the secretary of the Pennsylvania Sabbath (Sunday) Association, at its recent meeting in Williamsport. To the first question the secretary answered in the affirmative; but in the midst of the second question, he said, "Stop! I see the point you are making. No; Seventh-day Adventists do not have the right to work on the first day of the week, and teach thereby that it is not the Sabbath. 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." This is the situation frankly stated. "Actions speak louder than words," and in obeying the command of God to rest the seventh day, and following their usual vocations on the "six working days" (which includes Sunday, the first day), Seventh-day Adventists are preaching that the seventh day is the Sabbath, and that the first day is not, so loudly that their enemies, who have no divine command for Sunday observance, undertake to stop their preaching by the State churchman's old weapon, civil law. Yea, verily, this Sunday law crusade against Seventh-day Adventists is as certainly an attempt to stop their preaching as was the enforcement of the law which imprisoned John Bunyan an attempt to stop his preaching. And now, if there is any conscientious principle involved in a law forbidding preaching, then there is a conscientious principle involved in the law compelling Seventh-day Adventists to rest on the first day, a day which their enemies proclaim to be the Sabbath by resting upon it.

To eliminate the conscientious element from the Sunday law dispute, an effort is made by a large class to show that Sunday laws are purely secular enactments, and have nothing to do with religion. No phase of the Sunday law controversy

is so manifestly weak, erroneous and wicked, as this. Even Judge Hammond, of the United States Circuit Court, felt called upon, in the King case, though deciding against the defendant, to rebuke this plea by applying to it the term "disingenuous;" and we heartily agree with his honor in applying this term, which, being interpreted by Webster, means that the claim that Sunday laws are not religious laws, is "wanting in noble candor or frankness," "uncandid," "mean." Nothing can be more clearly demonstrated than that Sunday laws are religious. Sunday laws originated in a union of Church and State; they are clothed in religious terms, and are perpetuated by the religious element. On this point Mr. Crafts, the Sunday law champion of the United States, says: "During nearly all our American history, the churches have influenced the States to make and improve Sabbath [Sunday] laws."

The Sunday laws of the United States are descendants from the Sunday law of Charles II. of England. This fact is acknowledged by their advocates. And no one will deny that the Sunday law of Charles II. is religious, because it honestly states that its object is to secure the "keeping holy the Lord's day" "and repairing to the church thereon," and the exercise of the "duties of piety and true religion, publicly and privately." The Sunday law of Maryland, under which two Seventh-day Adventists are now imprisoned in the county jail at Centreville, is nearly as honest in avowing its religious character as is its ancestor the Sunday law of Charles II.; for the section under which they are imprisoned is entitled, "Sabbath-breaking," and three times uses the religious term, "Lord's day." It also punishes persons who "*profane* the Lord's day." Webster defines "*profane*" as "to violate anything sacred." Thus the Sunday law of Maryland, like its antecedent the law of Charles II., attempts to compel men to keep sacred or holy the Lord's day on the first day of the week, when God commands men to keep holy the Lord's day on the seventh day of the week. He says, "Six days shalt thou labor, and do all thy work: but *the seventh day is the Sabbath of the Lord.*" The seventh day is therefore the Lord's day, and must be kept sacred on that day and not on "the first day of the week, commonly called Sunday."

And now, we ask again, is there not a question of conscience involved, when the law attempts to make Seventh-day Adventists keep sacred the "Lord's day" on a day which is not the Lord's day, but one of what the Lord himself calls the "six working days."

At this point an attempt is made by judges and prosecuting attorneys, and by Sunday-law apologists in general, to parry the force of this argument, by asserting that while the law does compel the Seventh-day Adventist to recognize the sacredness of the "Lord's day, commonly called Sunday," it does not forbid him to hallow the day he regards as the Lord's day, the seventh day, commonly called Saturday. And so long as he is left free to observe the day of his choice, there is no infringement upon his rights of conscience when he is compelled to observe the "Lord's day" of the majority.

The decree of Nebuchadnezzar, calling upon Shadrach, Meshach, and Abednego, to fall down and worship the golden image on the day of its dedication, did not

prohibit these three Hebrews from worshipping Jehovah on the seventh day, the day dedicated to his worship, and yet they refused to bow down, and the "Judge of all the earth" sanctioned their refusal and rewarded their "anarchy" with a marvelous deliverance from the fiery furnace.

But it is here objected that the cases are not parallel, because the golden image stood as the sign of an apostate and idolatrous worship, which was a rival of the worship of the true God, who had given explicit command against worshipping idols. This point will be treated in our next.

"Compel Them to Respect our Religious Prejudices."

REV. H. BEER, an Episcopal minister, of Redwood, Minn., makes a vigorous protest in the *Redwood Gazette* against Sunday work, in the following arrogant language:—

MR. EDITOR:—Will you kindly give me space in your valuable paper to call attention to the fact that the mechanics were working on the jail on Sunday last. If these people have not decency enough to have some regard for our religious sentiment, then it will become our duty to compel them to respect our religious prejudices. We have a right to be considered as well as they. We do not want any work done in our town on the Lord's day, and since the jail is our own building, we consider we have something to say in the matter. We remind the offenders that there is a State law against work on the first day of the week, so if they have lost all respect for the law of God, we can compel them to pay respect to the law of the land; though we confess we should be very reluctant to do so.

While we are writing, it may not be amiss to state, for the benefit of those who haul hay, wood, etc., on Sunday, and those who engage in ball play and such sports on that day, that they render themselves liable to a fine of from one to ten dollars.

Of course the jail builders will have the usual clap-trap excuse, that they are trying to rush the building so as to have it inclosed before winter, but we can put them on a better way of rushing it, than by working on Sunday. Let the contractor employ a half dozen of those unemployed men who are said to be looking for work, let him work them for all they are worth on the six days, and then there will be no need to break the law of God and man, and insult the religious sentiments of our community by desecrating the Lord's day.

It would be quite a joke on them if they rushed the building by working on Sunday, and got it finished just in time for their own accommodation.

H. BEER.

Besides calling attention to the overbearing, dictatorial tone of this letter, we wish to ask the writer how men "break the law of God" by working on Sunday, the first day of the week?

The law of God says, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work."

Having shown that Mr. Beer is in conflict with the law of God, it is now proper to show that he is also in conflict with the creed of his own church. Here is the position of his church as printed in the catechism:—

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?

None.

What, then, does this universal custom in the church seem to show?

It shows that the change of day was one of those "things pertaining to the kingdom of God" (like infant baptism, confirmation, liturgic worship, etc.), concerning which Christ gave "commandment" to his apostles after he rose from the dead. Acts 1:2, 3.*

And here is another statement of the case from a standard Protestant Episcopal work which will show that labor on the first day of the week does not violate the

* "Manual of Christian Doctrine," p. 127; published by James Pott & Co., 12 Astor Place, N. Y.

law of God, but only the traditions of the church:—

There are some points of great difficulty respecting the fourth commandment.

In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. There is another difficulty on this subject: We Christians, in considering each of the ten commandments, turn to what our Lord says in explanation of them; for in the sermon on the mount he says, that "not one jot or tittle" of the law shall fail; that he has come "not to destroy but to fulfill" the law; and then he shows in the instance of the sixth, seventh, and third commandments, how he will require them to be fulfilled by Christians, not in the letter only, but in the spirit, the heart, and thought.

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.*

And now we counsel Mr. Beer to read the fourth commandment and his church catechism before he writes another letter threatening to have men fined and imprisoned for breaking the law of God by working on Sunday.

Spiritualism.

THERE are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watchcare of his angels; as the evil one presents his deceptions, they are without defense, and fall an easy prey. Those who thus place themselves in his power, little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."¹ If men had been willing to receive the truth so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which

they love, multitudes close their eyes to the light, and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey.

"Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie."²

Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."³ All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou has kept the word of my patience, I also will keep thee,"⁴ is the Saviour's promise. He would sooner send every angel out of heaven to protect his people, than leave one soul that trusts in him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."⁵ In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism.

Marvelous beyond expression is the blindness of the people of this generation.

Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassible, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."⁶ Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."⁷ Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."⁸—*Great Controversy*, pp. 558-562.

Opposed to Persecution.

A CIRCULAR comes to our desk calling attention to the fact that in Maryland, Arkansas, and Michigan persons are being persecuted for keeping the seventh day of the week and working on Sunday. Attention is also called to the fact that three persons are already in jail now for the offense of going about their ordinary business on Sunday. America is sinking to religious persecution rather early in her career as a nation. The principle for which our fathers died—the *freedom of conscience in religious matters*—is being forgotten. The simple gospel taught and lived by Jesus is the only safe guide in this matter. No person has any right to

* "Plain Sermons on the Catechism," vol. 1, pp. 334-336: by Rev. Isaac Williams, B. D., Late Fellow of Trinity College, Oxford; Longmans, Green & Co., 15 E. 16th St., N. Y., and 39 Paternoster Row, London, E. C.; also James Pott and Co., N. Y.

¹ Isa. 8: 19, 20.

² 2 Thess. 2: 10, 11.

³ Rev. 3: 10.

⁴ Isa. 28: 15.

⁵ Gen. 3: 4, 5.

⁶ Rev. 16: 13, 14.

⁷ Isa. 28: 17, 18.

dictate to any other person where or how he shall worship God. We may believe he is wrong, but that gives us no right to persecute. . . . The gospel, the Constitution of the United States, and real common sense would forbid any one's compelling another to do differently from what his own conscience dictated in worship. We can point the correct way—if we know it. The Bible is very plain and any way-faring man, etc., need not err. It does not say he *will* not err, but he *need* not err. A little more Bible and a little less theory about the Bible would help lots of us.

The seventh-day people have been bitterly persecuted in localities—always by persons of other denominations of Christians, too, to their shame be it said. Personally we think the seventh-day people have not read the Bible as they should, but that only places us where we should persuade with the Word and not persecute with the civil law. These persons are not intentional law-breakers. May the time soon come when we shall see the truth as it is.—*New Era, Grand Junction, Iowa, Nov. 24.*

Teaching a Wrong Doctrine.

SPEAKING of the International Sunday Observance League, the *Chicago Interior* says, that "though only incorporated eight months ago," it "is making rapid strides toward giving us a peaceful Sabbath." That sounds good. "Its object," says the *Interior*, "is to promote a more general and thorough observance of the law of God, as laid down in the fourth commandment."

Can it be possible that this "Sunday" league is teaching men to observe the Sabbath of the fourth commandment, which the Lord says is the seventh day? If this be so, why call it a "Sunday" league? What has Sunday to do with the fourth commandment? That commandment says nothing about Sunday; it speaks of "the Sabbath of the Lord thy God," and says that it is the seventh day. Now, Sunday, as every one knows, is not the seventh day, but the first day of the week. To teach men to observe the Sabbath of the Lord is a noble work, if taught as God teaches it, and as he would have his people teach it. But it can hardly be believed that this league is doing this noble work, or it would not mix Sunday with it.

The *Interior* says further that the Sunday league is laboring "to the end that the desecration of the Christian Sabbath day . . . may be suppressed." The "Christian" Sabbath day; that is all right. The Christian Sabbath day is the seventh day. Christ kept the seventh day Sabbath when he was on the earth. So then, the seventh day would be rightly called the Christian Sabbath. That which Christ did is Christian, and he is our example. If we do as he did, we shall be rightly called Christians.

Now, when the Sunday league says, "the Christian Sabbath," it means Sunday. But, I ask again, what has Sunday to do with the Sabbath of the fourth commandment? What has Sunday to do with Christ or the name Christian?

A further object of this league for the enforcement of the "Christian Sabbath" is "that man may rest." But physical rest is not the object of the Sabbath as given by the Lord. He said he gave his Sabbath that the people might know that he was the Lord. It is a sign of his cre-

ative power, and when men keep it they are pointed back to the creation, and so to God their Creator.

It is true that man obtains physical rest on the Sabbath as well as spiritual, but that is not the purpose of the Sabbath, for God himself rested upon the seventh day. But was it because he was tired and needed physical rest?—Not by any means. "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. God created the world in six days, and upon the seventh day, the Sabbath, he took delight in the work he had done; and so now, on the Sabbath, man is to delight in the Lord his Creator, calling "the Sabbath a delight, the holy of the Lord, honorable." See Isa. 58:13, 14.

Again, the object of this league is "to maintain good morals and the peace and good order of society." And how does it propose to maintain the good order of society?—By establishing "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." It is the same old story, of resort to the civil power to enforce not a civil but a religious institution. But why appeal to civil law, why not appeal to the Lord of the Sabbath?—The Lord is not in the Sunday institution, and he will not give his power to a work that is not his; therefore resort is had to civil power to aid them in their work. Sunday is an institution of the papacy. Sunday was substituted for the Sabbath of the Lord by that power. The Word of God, through the prophet Daniel, speaks of a power that should "think to change times and laws," and Roman Catholic authorities have confessed and do confess that they changed the Sabbath, thus changing times and laws. A pamphlet, issued by the *Catholic Mirror*, gives abundant proof of this, and in it is a challenge to Protestants to show scriptural authority for Sunday-keeping. But Protestants acknowledge that there is no Scripture command for keeping Sunday or a Sabbath on the first day of the week.

This league proposes to compel all to observe Sunday, whether they want to or not. They propose to take away the divine right—freedom of worship. If there are those who desire to see legitimate fruits of these Sunday leagues, let them go to Maryland, and there see seventh-day observers in jail for doing what God commanded them to do. The Lord says: "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;" but the Sunday law says the first day is the Sabbath, and forbids labor thereon. These Adventists have obeyed the command of God, believing, with the apostles, Peter and John, that it is right to obey God rather than man. Supported by men the Sunday institution will stand for a season, but, supported by God, the Sabbath of the Lord will stand for ever.

No civil law is needed to enforce the Lord's Sabbath, for God is in the work, and his power is enough to turn men to him and his law. Christ says: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you

always, even unto the end of the world." Matt. 28:18-20. This is the commission of the servant of God, and when he turns aside to another power to help the work of God, he has departed from the Lord.

ALFRED MALLETT.

"Couldn't You Spank Him and Make Him Believe in Christ?"

ONCE upon a time a little three-year-old boy was left an orphan and friendless. Unfortunately, the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said, "But, darling, he is a Jew; and you wouldn't like a Jew for your little brother." She reflected a moment, and then said, "No, mamma; but couldn't you spank him, and make him believe in Christ?"

Attention is called to the foregoing, which recently appeared in a humorous journal, for the reason that older heads than grace the shoulders of this precocious little girl, have imbibed the idea that men can be made Christians by compulsion. This never has been done and never can be, because it is directly contrary to the teachings of the Author of Christianity. And just as surely as true Christianity can never be forced into a man, just as true it is that the genuine article can never be forced out of him. For more than a thousand years the papacy undertook by every means that wicked men and devils could invent to chastise Christianity out of men, but the blood of sixty million martyrs attests the fact that the effort was a dismal failure. The essence of Christianity is that men shall be absolutely free in matters of religion; that is, if of his own free will, he choose to accept the principles laid down by Christ, and him as a personal Saviour, well and good; if not, it is just the same, as far as coercion is concerned, for the Master himself says, "If any man hear my words and believe not, I judge him not." Every individual is ultimately accountable to God, and to him alone, for his course of action regarding religion, and no human being has any right whatever to employ compulsory measures to influence him in deciding what his religious belief and practice shall or shall not be. The gospel principles of separation of Church and State are that the duties we owe to our fellowmen and those that we owe to God are distinct and separate; that Cæsar, in his jurisdiction, has nothing whatever to do with the duties that his subjects owe to God. God seeks those worshipers who "worship him in spirit and in truth," and the apostle says, "Whatsoever is not of faith is sin;" therefore any compulsory obedience to the requirements of God makes the individual who thus renders such an unwilling obedience both a sinner in the sight of God and a hypocrite in the estimation of his fellowmen.

But while the Saviour came to this world to set men free, to do away with this "spanking" idea among those who should be his followers, yet, in this enlightened age, in this nineteenth century, in this "land of the free and the home of the brave," we find those who are among his foremost professed disciples resorting to the very measure in principle that this little girl would have her mother employ to change the religious belief of the Jewish orphan. The National Reform Association, the American Sabbath Union, and other kindred organizations, are self-constituted "spanking machines" to regulate men's actions regarding the proper observ-

ance of Sunday as a day of rest, and to so change the Constitution of the United States that it would "disfranchise every logically consistent infidel." In other words, the logically *inconsistent* infidel—the hypocrite—could be a citizen, while the *honest* man, if a dissenter, could not be a citizen.

To-day, in at least two different States, honest, peaceable citizens are behind prison bars, because they conscientiously rest on the seventh day of the week, in obedience to the command that says, "The seventh day is the Sabbath; . . . in it thou shalt not do any work," and pursue their regular daily vocations on the first day of the week.

The advocates of this "spanking" process say that it is necessary, or the "American Sabbath will be lost to all the people." Perhaps so, for the people are beginning to learn that the Sabbath of Jehovah and the "American Sabbath" are two different institutions; that one is a rival to the other; that God has commanded his people to observe the one, and has never once hinted a word concerning the sacred character of the other. Whether this people who are honestly and conscientiously following the command of God regarding his Sabbath can be chastised into believing that it has no more claims upon them than the day that he has never once named as a day of rest, is a question for themselves alone to answer. We predict that they will only follow in the wake of others who have suffered for Christ's sake. When the "powers that be" undertook to chastise the apostles into quietude regarding the Christian religion, they answered, "Whether it be right to hearken unto you more than unto God, judge ye." And when in the sixteenth century the civil powers undertook to compel the leaders of the Reformation into silence by legislative enactments, regarding the preaching of the gospel, with a united voice the princes responded, "Let us reject this decree; in matters of conscience the majority has no power." That was Protestantism at that time; it is Protestantism to-day, and this is the very essence of religious liberty.

W. E. CORNELL.

Des Moines, Ia.

Christ and the Civil Law.

It is worth while to remember that Jesus of Nazareth was persecuted and put to death solely as a politico-social necessity. It was purely a "civil" affair. In the first place, Herod sought to kill him when he was an infant because the wise men came from the East, inquiring, "Where is he that is born King of the Jews?"

Still later, when the fame of Jesus had spread throughout the country because of the good works that he had done, and the people were turning to him, "the chief priests and the Pharisees held a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." John 11:47, 48.

Then Caiaphas, the high priest, said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

Finally, when he was arraigned before Pilate, it was on a charge of sedition and insurrection. Pilate found no fault in him, but the Jews cried out, "If thou let

this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar." John 19:12.

Thus it was purely a matter of civil policy throughout. And yet it was solely because of Christ's religious character and teaching that it was done. But "the church," the Jewish people, had no power to put anybody to death, and the Roman government would pay no attention to their religious prejudices. Accordingly they were obliged to make it appear that Christ's religious teaching and practices tended to subvert the peace and even the very existence of the government; and on this basis he was put to death. Will any one say that the crucifixion of Jesus was any the less a heaven-daring crime because he was put to death as a violator of civil order?

Let no one, therefore, think to excuse the persecution of men for keeping the Sabbath instead of Sunday, by saying that Sunday laws are civil, and not religious. Whatever they are called, one fact remains, and that is that they are in direct opposition to the God of heaven and earth. —*Present Truth, London, England.*

What Is Babylon?

BABYLON is composed of the mother church and her daughters: Rev. 17:5.

Babel is Babylon. Babel is confusion, disorder. Self-contradiction is confusion. A mixture of good and bad is disorder.

In the *Michigan Christian Advocate* of March 10, 1894, Rev. L. Wigle, pastor of the Methodist Episcopal Church of Indian River, Mich., makes serious charges against the people who are called Seventh-day Adventists; which he has a right to do, providing he tells the truth.

Mr. Wigle's charges, however, are false; and that he cannot be believed will be shown by three witnesses from his own church, whose testimony clearly shows one of his claims to be false, and as other charges that he makes have nothing to sustain them but his own words and a few misapplied extracts, the examination of only one charge, with its accompanying claim, will show that his word is unreliable, and that the teachings of his church are contradictory.

In an indirect way Mr. Wigle claims to be walking according to the Bible, for he says, "We prefer to listen to our old Bible still." In the same indirect way he says of the Seventh-day Adventists, "To meet them, we need to fortify ourselves with Scripture." This is a charge that Adventists are walking contrary to the Scriptures and a claim that he and his church are walking according to the Scriptures.

That his claim is the opposite of the truth is proved by the following witnesses: Dr. Binney, in his *Theological Compend*,* attempts to defend infant baptism. He admits that there is no positive command for it, and he attempts to parry the force of this fact by saying, "Nor is there any for keeping holy the first day of the week." Here is proof that Methodists, instead of the Adventists, are walking contrary to God's Word.

Methodists claim that it is a sin to work on the first day of the week, but the Bible says, "Where no law is, there is no transgression." Dr. Binney admits that God

has no law of that kind; and no person in Mr. Wigle's church, or anywhere else, has ever found a command in the Bible forbidding work on Sunday. So when any church, or all the churches combined, claim that it is a sin to work on the first day of the week, they are assuming that they know more than the one who gave us the Bible; who alone has a right to tell us what sin is.

Instead of teaching obedience to the one Law-giver, the churches have fallen so far that they take it upon themselves to manufacture something that they call God's law, and declare it as his statutes. This is proved by the second witness which we produce against Mr. Wigle's testimony.

According to a sermon of our second witness, reported in the *Chicago Herald* of May 22, 1893, Rev. James Miller, pastor of the Marshfield Avenue Methodist Church, Chicago, in preaching to his own congregation, May 21, said:—

We Christians have changed the day and have decreed that the first, and not the seventh, day shall be observed as the Sabbath; and we have done this without any pretense of authority from either the Old or New Testament, except that which is strained and forced to meet the emergency of an argument.

Mr. Miller states the case about as it is, if by his term, "we Christians," we understand him to mean people who are called Christians. No doubt many of the class of Christians who have done this thing, and who are now defending the thing that has been done, dislike very much to be exposed by Mr. Miller's words, but his words are sustained, and cannot be denied. That wicked charge was made hundreds of years ago, and men are still sustaining that wicked thing. And in this they are not only trampling upon God's authority themselves, but they are making almost superhuman efforts to keep people in ignorance of what God's Word commands, and what it does not command. God says, "In vain they do worship me, teaching for doctrines the commandments of men;" yet they are laboring hard to hold people in obedience to an institution of man, in opposition to what God commands. Methodist ministers are uniting with others to secure the conviction and imprisonment of those who obey the commandment of God rather than the commandment of men.

The fiftieth Psalm tells us that when the Lord comes he will say to the wicked, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."

The third witness which we produce against Mr. Wigle is Rev. James H. Potts, D. D., editor of the *Michigan Christian Advocate*. In his pamphlet entitled, "The Lord's Day, Our Sabbath," Dr. Potts expresses himself decidedly against looking to the Bible for a command in the matter of difference between him and Seventh-day Adventists. He mentions the demand that some make for a command of God concerning the keeping of Sunday, and, being unable to find one, he says, "Such a demand is absurd." If he could find such a command he would gladly produce it for the benefit of those who still have some respect for the authority of God's Word, but as he cannot find one, he is obliged to confess it by saying, "Such a demand is absurd." This is found on page 25 of his old edition, but on page 40 of his revised edition of 1894, he says, "This requirement is absurd." We have

* Published by Poe and Hitchcock for the Methodist Episcopal Church, at the Western Book Concern, corner Main and Eighth Sts., Cincinnati, edition of 1866, page 113, and page 131, improved edition, 1875.

a right to demand it because God requires it. God requires it when he says, "Where no law is, there is no transgression." Rom. 4:15. Because God requires his own law to convict a man of sin, and because we demand it of those who seek to convict us of sin, Mr. Potts says, "This requirement is absurd," and "Such a demand is absurd."

Methodists are as active as any in imprisoning Sabbath-keepers for what is called the sin of Sunday-breaking, but to call a thing sin that is not a transgression of God's law, is to place man's requirements above God's requirements, which is to place man above God.

Adventists have no disposition to defend themselves when they are attacked, or to gain sympathy when they are persecuted. Their sympathy is for the honest people who are influenced by the misrepresentations of the leaders of the fallen church. For this reason, and because the message from Heaven says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Adventists sometimes find it necessary to expose the conduct of some men, even though such men attempt to hide themselves and their work behind the sanctity of the pulpit.

God has said, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Those who know the meaning of this, and who know that it is fulfilled to-day, are commanded by High Heaven to show the people of God what Babylon is; what the unclean birds are; and to call his people out of her, "For her sins have reached to heaven, and God hath remembered her iniquities." Rev. 18:5. T. S. PARMELEE.

Alexander Campbell's Parable on Compulsory Sabbath Observance.

[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.]

CHRISTIANS are often compared to sheep and the wicked to wolves and dogs. This comparison is designed to exhibit the peculiar temper and disposition of each towards the other. Now it has never been known that the sheep have used any violence or coercive means to subdue or persecute the dogs or wolves. The moral societies suggested to us the following fable, in reference to the above similitude. I don't know that ever it appeared in print before, and had it not been for the moral societies, in all probability it never would. It is full of instruction; it is this:—

Once on a time, we can't tell how long

ago, some wild goats had put on the garb and accent of sheep and associated themselves with a large flock of sheep in Western Pennsylvania. The country in those days was much infested with wolves and dogs, which often committed depredations on the harmless sheep. The sheep were intimidated by their frequent incursions, insomuch that they could not browse in the midst of daylight, if they only heard the howling of a wolf or the barking of a dog at the greatest distance. After the complete settlement of the country the wolves became less injurious. The dogs increased with the inhabitants, and came to a better understanding with the sheep, so that they often had intercourse with each other, and only occasionally did the dogs become a foe. The wild goats having now become identified with and scarcely distinguishable from the sheep, and being naturally of a zealous and haughty disposition, laid a project for overcoming the dogs and securing to themselves and the sheep the complete domination of the West. Whereupon at a full assembly of the sheep some of the wild goats made a motion to the above effect, and after much discussion a large he goat mounted a stump, and thus addressed the assembled crowd:—

"Brethren of the sheep fold, the dogs were once our enemies, and they are not good friends yet; we are numerous and can act in concert; we will not kill the dogs, but let us compel them to eat grass with us, and thus domesticate them; let us butt them stylishly with our horns, and form ambuscades and groups for this purpose."

The vote was taken and the measure carried. Then associations, called domesticating associations, were formed, composed chiefly of wild bucks and a few rams. The business of these associations was to scour about the sheep-fold during the hours of browsing, and if they saw a dog passing along the road, they inveigled him or compelled him into the fold, then they surrounded him and "thumped him suvendibly" until the poor dog took a few mouthfuls of grass, which sat so badly upon his stomach, he soon served an ejection upon it. In this way they proceeded for several years, and never domesticated a single dog. The practice finally fell through; all the sheep gained by it was *ill-will*, and all the dogs gained was *bruised heads and broken ribs*. The application is easy and the moral good.

CANDIDUS.

P.S.—As some parts of the above are like the "Holy War," figurative, for the sake of those who are dull of hearing I will add one note: *Sheep* denote Christians, the *grass* the food of Christians, *wild goats* hypocrites, and *dogs*, men of the world. For the spiritual meaning, consult Matt. 7:6; 7:15; Phil. 3:2.—*Candidus (Alexander Campbell) in Washington (Pa.) Reporter, Oct. 1, 1821.*

A View From Europe.

THE people who observe Saturday as the Sabbath, seem to have great trouble in America, judging by the following paragraph:—

SABBATARIANS IN AMERICA—A member of this sect having ventured to work on Sunday, keeping the Sabbath—Saturday rest—was fined 10 dollars. This fine he fought on principle with the result that it increased to 110 dollars, when he went to jail, being unable to pay the sum and having exhausted all legal remedies. The *American Hebrew* has opened a fund on behalf of

this victim of bigotry which is being well supported by our co-religionists.—*Jewish World.*

To be logical and consistent the people who eternally talk about "the Sabbath," should take their rest on Saturdays if they wish really to keep "the Sabbath" and "observe" that day, on the proper day. Sunday is not, and never has been, "the Sabbath."—*Free Sunday Advocate, London.*

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.]

For the Spread of Catholicism.

ACTING on the suggestion of Mr. C. J. Armistead for the collection of an annual "Spread the Truth Fund" of a million dollars by means of a ten cent contribution from every Catholic in the United States, a lady reader of the *Catholic Review* writes to it as follows: "Your paper of last week, November 17, was very interesting, and I enclose stamps for an extra copy which I want to send to a friend. In this week's issue is a letter from Mr. Armistead, whose proposal to have every Catholic contribute ten cents towards the publishing of Catholic literature is an excellent one. If you would take it up seriously in your columns and designate a place to send the money, I for one would do my best to get contributions, and I am sure many others would do the same. The world is so flooded with agnostic literature that Catholics ought to make great efforts to spread the truth.—*Catholic Review, Dec. 1, 1894.*

They Mean to Take the Country.

WITH a million dollars a year collected for a "Spread the Truth Fund" by means of a ten cent contribution from every Catholic in the United States and spent in circulating church literature, a revolution in public opinion could be effected in a decade and an impetus given to the conversion of the American people that would never stop until it had done its work completely.—*Catholic Review, Dec. 8, 1894.*

Pray or go to Jail.

ANDREW HERTZEL, a German, 40 years old, who is employed in a Williamsburgh slaughter house and lives at 204 Johnson Avenue, was charged by his wife in the Ewen Street Police Court yesterday with assault. The woman's left eye was badly discolored and she seemed to be intoxicated. While Justice Watson was questioning Hertzelt his wife interrupted the justice, and he ordered her to keep quiet. Hertzelt was about to be sentenced to the penitentiary for six months, when the woman pleaded for mercy for the sake of her four children.

After eyeing Hertzelt for fully a minute Justice Watson called the Rev. Henry Orne, a clergyman who attends court every day and holds services there on Sunday afternoon, to the bar.

"What shall I do with Hertzelt?" the justice asked of the minister.

"I don't know, I am sure," said Mr. Orne. "The children will suffer I suppose."

"That's it," exclaimed Justice Watson,

"I don't consider the woman. It's the children I'm worried about."

Then looking at Hertzol the justice said: "Look here, Hertzol, I am going to let you go. This minister here, Mr. Orne, is going to hold divine service in this court room to-morrow afternoon. You come at 4 o'clock and report to him. Come next Sunday the same way, and keep on coming so long as the services are held. Report to the minister every Sunday, and he will let me know. If you fail to attend on one Sunday he will let me know, too, and I will take these papers and send you to the penitentiary for six months. Mark what I tell you. Come every Sunday, and bring your wife with you."

Hertzol was paroled in the custody of the minister, and as they turned away from the bar, Justice Watson called to Hertzol:

"When you come here to church you want to pray long and pray earnestly and sincerely, because, otherwise I don't think there is much hope for you. There is great efficacy in prayers, of which we have many instances in Dutchtown."—*New York Sun*, Dec. 2, 1894.

Wants More Sunday Law.

NEITHER in Brooklyn nor in this city [New York] nor any where else in the States must saloons be allowed to keep open on Sunday. And not only must we have a Sunday law, but the law must be enforced, as it is not now: and this . . . will be accomplished when the next legislature meets.—*The Christian Work*, Nov. 22.

The Reunion of the Eastern and Western Churches.

LONDON, Nov. 30.—*The Morning Post* has this dispatch from Rome:—

"In connection with the reunion of the Eastern and Western Churches the pope is preparing a constitution, presumably the one recording the decisions of the recent conference. Among its provisions will be one to determine the functions of the later missionaries in the East. The issue was delayed that the Vatican might agree with France, who is anxious to secure the direction of the whole missionary movement with a view to strengthening her protectorate over Catholics in the East. This was opposed by the Vatican.

"It is stated that, as the result of Mgr. Macchi's recent mission, the Chilian, Mexican, and Nicaraguan legations will be restored at the Vatican."—*New York Sun*, Dec. 1, 1894.

To Be More Like Rome.

It is not improbable that the proposition to increase the number of Protestant Episcopal dioceses in this State from five to seven will prevail. Should the additional dioceses be created, they will comprise those of New York, Long Island, Albany, Utica, Syracuse, Rochester and Buffalo. These correspond generally to the Roman Catholic dioceses, and are of the same names, except that Long Island and Utica represent Brooklyn and Ogdensburg. That the suggestion of an archbishopric should be made in this connection is most natural. And there would probably be little or no objection to the proposal. England . . . has two, and each is possessed of especial authority. But this could not be exercised here, because of the absence of any union between Church and State. Should an archbishopric be established, it would naturally be expected that Bishop Potter would be raised to the posi-

tion; and perhaps, in such an event, the example of the Roman Church would not be lost upon the Episcopal Church. The former body has now fourteen archbishops with their seats in the chief cities. The Episcopal Church, should the dignity be created, would naturally increase the number.—*The Christian Work*, Nov. 22.

Rome Boasts of Success.

CONVERTS are coming into the Catholic Church steadily in all parts of the United States. For instance, last year in the remote, sparsely settled and poorly-equipped diocese of Jamestown, North Dakota, which has only about forty priests to cover the whole State, there were one hundred and one adult converts baptized. How the clergy found time from their ministry to their Catholic flocks to instruct these neophytes, is a wonder, although Bishop Shanley is a host in himself and his priests have his spirit of zeal. Yet their harvest garnered under the difficulties of a pioneer State, is a straw to show how the tide is running under more halcyon conditions. Everywhere new members are coming into the church. We who have the faith should pray more, give better example, and circulate more good books like "The Faith of Our Fathers," and instruct newspapers so as to take advantage of the current to hasten the conversion of America.—*Catholic Review*, Dec. 8, 1894

In London the school question is more pressing even than it is with us. The present government is, through its official, Mr. Aisquith, opposed to the denominational schools, whereas Lord Salisbury has come out openly in favor of religious education. Consequently, Cardinal Vaughan, in the discharge of his duty, has advised the Catholic voters of the metropolis to support those candidates who are not pledged to secularize the schools. Whereupon . . . that everlasting blunderer, Mr. Michael Davitt, and other anti-clerical McCarthyites have violently denounced his eminence, the Cardinal Archbishop of Westminster, and have urged the Catholic voters to disregard his authoritative suggestion in a question involving morals and episcopal rights. Mr. Davitt is especially bitter and radical. No obligation, he says, rests on Catholic laymen to think as do the priests on the election of a Commoner or member of the School Board, even when the faith of children is at stake and when there ought to be and can be no room for a diversity of opinion in a matter in which the church has so clearly spoken, and he basely intimates that the cardinal utilized the question of religion in education in order to electioneer for the Tory party. No wonder that the Healyites are restless under such antichristian leadership.—*The Catholic Review*, Nov. 24, 1894.

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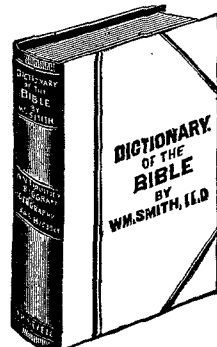
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NEW YORK, DECEMBER 13, 1894.

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

THE two Seventh-day Adventists recently imprisoned in Centreville, Md., for Sunday work, have been released. R. R. Whaley was convicted on three charges, and committed to jail for thirty days on each charge. But it seems that the judge determined, before adjourning court, that he should be imprisoned for only thirty days. He was released on the 3rd inst. W. G. Curlett was convicted on two charges, and was likewise committed to jail for thirty days on each. But he, too, was released in thirty days. The judge was, it seems, more merciful than the law and the complaining witnesses. This action reflects credit on Judge Robinson. It must be exceedingly distasteful to such men to be compelled by an unjust law to lend themselves to what is evidently religious persecution. The remedy is to repeal the law which makes such things possible.

WE wish to call special attention to the article on our first page, entitled, "Obey the Law Until Repealed." It answers clearly, and we trust, convincingly, a criticism often passed upon those who refuse obedience to Sunday laws.

It is strange that Christian men,—men with an open Bible in their hands,—cannot see the vital principle involved in this question of yielding obedience to laws requiring a measure of worship; for "obedience is the highest form of worship."

It is said that Sunday laws are civil, not religious; and that they require a civil and not a religious service. But assertion is not proof. The fact is, and it has been admitted by a very large majority of courts and judges, that Sunday laws are religious in this that they rest upon the religious convictions and prejudices of the people, and are designed to guard a religious institution as such; and thus indirectly, at least, to guard religion itself. Indeed no other view was ever taken of such laws until under our scheme of complete separation of Church and State it became necessary to find a "civil" basis for such legislation.

Judge Allen, of New York, holds that the Sunday statute merely recognizes an attribute of holiness already bestowed by a higher law. His exact language is, "It does not detract from the moral or legal sanction of a law of the State, that it conforms to the *law of God*, as that law is recognized by the great majority of the people." A Pennsylvania judge in like

manner declares, "Sabbath-breaking is a violation of a *divine* as well as a human law." In Arkansas, some Sunday card players were informed by the judge that the day "is set apart by *divine* appointment" "for other and better engagements." While in Maryland, it has been plainly said, "Ours is a Christian community, and the day set apart as the day of rest is the day *consecrated by the resurrection of our Saviour.*"*

But it would not matter if every court in the world declared the legally enforced Sunday to be purely civil; the consistent Seventh-day Adventist still could not keep it. It is, the Bible teaches, a rival of God's Sabbath, and as such the man who so believes, must refuse to show it any honor no matter what the consequences to himself may be; prison, the chain-gang, or even death, may await him, but he cannot falter; he must "obey God rather than men."

A WELL-AUTHENTICATED story of the barbarous treatment of a Seventh-day Adventist colporter comes to us from Lewisville, the county seat of La Fayette County, Arkansas.

This colporter, who is employed by the Arkansas Tract Society of Seventh-day Adventists, with headquarters at Van Buren, went to Lewisville and began selling an Adventist book. He called on a Methodist minister, who said to him in substance: "That is the book, is it not, that the *Arkansas Methodist* condemned recently?"

Upon learning that it was the same book, an effort was made to have the colporter arrested, but the town clerk said he had a right to sell the book, which he continued to do. About 4 o'clock in the afternoon this Seventh-day Adventist colporter was met on the street by a number of men, headed by what proved to be the marshal of the town, who immediately ordered the colporter to leave the town.

The officer showed no badge and did not declare himself as an officer. Finally, he caught the poor Seventh-day Adventist by the shoulder, and, turning him around, ordered him to leave, and began to assist by kicking him! This was continued for some blocks, when, finally, he grew tired, and, drawing a revolver, he gave the abused colporter fifteen minutes to leave the place.

The Adventist went directly to his lodging-place and went to bed, for he had been badly used. About 8 P.M., the marshal came to the room where the victim of his abuse lay, accompanied by a man with a shot-gun. The colporter was again ordered to leave the place, but he refused to go, saying that he was a citizen of the State and had a perfect right to remain there as long as he conducted himself properly.

The next day the affair was the talk of the town, and the valiant marshal, fearing that he would be prosecuted by the colporter, went to a justice of the peace and pleaded guilty to assault, and was fined. He was in no danger, however, so far as the poor Seventh-day Adventist was concerned, for the colporter did not intend to make complaint, preferring to leave his case in the hands of the Lord.

If this had happened to a Methodist colporter in a Roman Catholic country, it would have been religious persecution. But what is it since the victim is an Adventist, and the assailants so-called Protestants?

THE *Leader*, of Dayton, Rhea County, Tenn., is authority for the statement that at the recent term of the circuit court for that county, the grand jury found 116 indictments, 20 of which were against Seventh-day Adventists, charging them with nuisance by working on Sunday. Commenting upon the facts the *Leader* says:—

These indictments which persecute people on account of their religion are the outcome of personal malice and not of any honest desire to see the Sabbath day kept holy. Why, one of the leading spirits in these persecutions would not, of his own practical knowledge, recognize a religiously observed Sunday if he met it on the road.

Of course they burned witches at the stake in Massachusetts one hundred years ago, and if the Blue Laws of our ancestors are to be revived in Rhea County, let us have no partiality in the malicious jamboree. If the Seventh-day Adventists are desolating the county because they do a few chores on Sunday, what about the five hundred men who work for the Dayton Coal and Iron Company on the same sacred day? It is as much of a crime for one class of citizens to work on Sunday as it is for the other, but with this difference in favor of the Adventists—their religion does not recognize the sanctity of our Sabbath.

Prosecuting Attorney Fletcher has instructed the clerk to issue no fee certificates to the man who is prosecuting the Adventists, and he has relinquished all his own fees on the indictments, which shows a commendable spirit. But the proper caper for Judge Parks and Attorney-general Fletcher to do is to kick those indictments out of court, and put an end to the personal malice persecutions of some of the best citizens of Rhea County. Our courts ought not to be vehicles for gratifying private spite.

It is said that Professor Colcord and other teachers in the academy at Graysville are among the number indicted. The *Leader* deserves credit for its fearless denunciation of such persecution. It is, however, an error to say that witches were burned in Massachusetts. Witches were hanged, but never burned in this country.

AMERICAN SENTINEL.

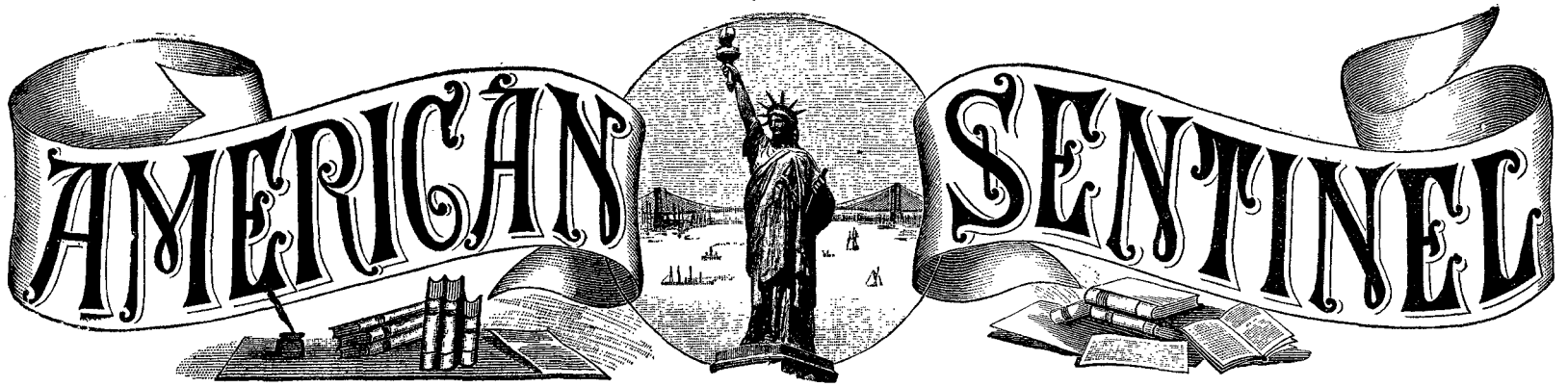
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* Kilgour vs. Mills, 6, G. & J. 268 (1834).



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

VOLUME 9.

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American Sentinel.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

THAT which distinguishes Christianity from every other religion is its spirituality.

WHEN Christianity ceases to be spiritual it ceases to be Christianity; for it has lost its distinguishing feature.

CHRISTIANITY is not of this world, even as its Author is not of this world; and being spiritual, and not of this world, it can be advanced only by means not of this world; hence the words of our Lord: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."¹

THE sword stands not alone for the weapon bearing that name, but for civil power, for the authority of the State, and for all carnal force in spiritual things. Christ's kingdom is not of this world, hence its interests cannot be advanced by the use of carnal weapons. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."²

THE AMERICAN SENTINEL has, from the first day of its publication until the present time, adhered consistently to this principle. It has insisted that as the religion of the Lord Jesus Christ is wholly spiritual, it not only cannot be enforced upon any person whatever, but that its promulgation cannot be either helped or hindered by worldly means; that as it cannot be promulgated by the sword, so it cannot be assisted by gifts from civil powers.

STATE support in any degree, whether in exemption from taxation or in direct gifts of land or money, means, at least, a measure of State control. But how can a spiritual church, teaching a spiritual truth, and dependent upon spiritual power, submit in any degree to be controlled by

any power except her divine and spiritual Lord?

BUT, as before stated, State aid means State control, either in whole or in part. A State grants a charter to a railroad, giving it the right of eminent domain; and in return the railroad must submit to have its business regulated by the State, to an extent and in a manner beyond the control exercised over other kinds of business.

A NUMBER of citizens contribute freely in work and money to build a grist mill. The mill is built as a custom mill. Later, the owners desire to run it as a merchant mill; but they must first repay every penny donated to assist in building it, because neighborhood aid means a measure of neighborhood control.

THIS principle is clearly stated by Dr. A. P. M'Diarmid, pastor of the Tabernacle Baptist Church, Brooklyn, in his pamphlet, "Should Church Property Be Taxed?" He says: "Accepting the support of the State, we must logically accept the authority of the State over the Church. It is, practically, the argument by which the State-church has always been defended." This is sound; State aid necessarily involves State control, either directly, in legal enactments binding the Church, or in undue influence exerted by the State, and which the Church dare not resist for fear of forfeiting the favor of the State.

LOBBYING, wire-pulling, and compromise are inseparably connected with the acceptance of public lands or public funds. If the civil government, by whatever name it may be called, or whatever may be its form, gives anything to a church, it is in expectation of receiving a return in influence. The church is then expected to support the government, to indorse its laws; in short, to give its moral support in return for the bounty granted by the government. But this no church can engage to do and remain loyal to God. It is sometimes necessary for a church to oppose the policy of a government and disobey its laws, even as did the apostles, and, like them, return to civil rulers this answer: "Whether it be right in the sight

of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." "We ought to obey God rather than men." Therefore, as the chaste woman will not accept presents from a man not her husband, and to whom she is not betrothed, so no pure church should accept bounties from any civil government under heaven.

"Obey the Law Until Repealed."

THE Lord says, "The seventh day is the Sabbath of the Lord."³ Again, speaking of the seventh day, the Lord calls it "my holy day."⁴ Again the Lord says of the seventh day, "The Son of man is Lord even of the Sabbath day."⁵

Besides declaring that "the seventh day is the Sabbath," the Lord of the Sabbath says, "Six days shalt thou labor,"⁶ and calls these six days, "The six working days."⁷

Seventh-day Adventists believe the Lord. More, they obey him. They keep holy the seventh day, and commencing on the first day, they work on "the six working days."

While thus obeying the Lord, the government, instigated by representatives of opposing religions, lays its heavy hand on them and says, You are guilty of "Sabbath breaking,"⁸ you "profane the Lord's day"⁹ contrary to law. Seventh-day Adventists protest that they have not profaned the Lord's day, and read the words of the Lord, "The seventh day is the Sabbath of the Lord." But the law of Tennessee¹⁰ replies, "The Sabbath day" is "Sunday."¹¹ Montana,¹² Vermont,¹³ New Hampshire,¹⁴ and Pennsylvania¹⁵ agree with Tennessee, and say, "The Lord's day" is "the first day of the week."

¹ Ex. 20: 9, 10.

² Isa. 58: 13.

³ Matt. 12: 8.

⁴ Ex. 20: 9.

⁵ Ezek. 46: 1.

⁶ Maryland Code of Public and General Laws. Vol. 1, Art. 27, sec. 247.

⁷ *Id.*

⁸ Code of Tennessee, 1884, chap. 11, sections 2013 and 2289.

⁹ In Tennessee law, "Sabbath-day" and "Sunday" are used interchangeably, as in the laws of other States the "Lord's day," the "Sabbath-day" and "Christian Sabbath" are used interchangeably with "the first day of the week," or definitely designated by the term, "commonly called Sunday."

¹⁰ Compiled Statutes of Montana, 1887, sec. 1406.

¹¹ Revised Laws of Vermont, 1881, chap. 202, sec. 4315.

¹² General Laws of New Hampshire, 1878, chap. 273, sec. 3 and chap. 8, sec. 1, of Acts of June Session 1887.

¹³ Laws of Pennsylvania, 1883, Vol. 2, p. 1517, et seq. 835, sec. 3, 5.

Arkansas¹⁴ and New Jersey¹⁵ join the controversy and remark, "The Christian Sabbath" is "the first day of the week." Colorado¹⁶ puts it a little differently and asserts that "the Sabbath or Lord's day" is "the first day of the week." Florida,¹⁷ Illinois,¹⁸ Indiana,¹⁹ Iowa,²⁰ Kansas,²¹ and Wisconsin²² in concert declare, "The Sabbath day" is "the first day of the week." Maine²³ is very definite, and says, "The Lord's day" is "the first day of the week," and "includes the time between twelve o'clock on Saturday night and twelve o'clock on Sunday night." Massachusetts²⁴ does not say which day is the "Lord's day," but clearly infers that it is not "the seventh day;" and Virginia²⁵ and West Virginia²⁶ in like manner infer that "the Sabbath day" is not "the seventh day."

Minnesota,²⁷ in explaining her position, remarks, "The first day of the week being by general consent set apart for rest and religious uses, the law prohibits the doing on that day of certain acts. . . . A violation of the foregoing prohibitions is Sabbath-breaking."

Missouri²⁸ agrees with Minnesota, and states that "to labor or perform any work" "on the first day of the week, commonly called Sunday," is "Sabbath-breaking." Nebraska²⁹ agrees with Missouri. Georgia,³⁰ Mississippi,³¹ and South Carolina³² all agree that "the Sabbath day" is "Sunday," and Tennessee adds that the seventh day is one of the "week days."

Vermont³³ asserts that "any person who, between twelve o'clock Saturday night and sunset on the following Sunday, exercises any business or employment" is guilty of "Sabbath-breaking."

North Dakota and South Dakota³⁴ are still more emphatic, and say, "Doing servile labor on the first day of the week" is "Sabbath-breaking," and one of the "crimes against religion."

Seventh-day Adventists again look at their Bibles and notwithstanding all this testimony from human law, the law of God still reads, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord."

They appeal to the United States Circuit Court, but that court says it cannot interfere. And before they can get their case before the Supreme Court of the United States, this tribunal of last resort decides unanimously that "this is a Christian nation," and as one proof cites the very "Sabbath laws"³⁵ which oppress them and which declare that the first

day of the week is the Sabbath day or the Lord's day.

Closely following this decision the Congress of the United States, in violation of the Constitution, takes sides with the States and joins in declaring that "the first day of the week, commonly called Sunday"³⁶ is the Sabbath; a thing it had for a hundred years refused to do and which the United States Senate said if done would constitute "a legal decision of a religious controversy"³⁷ and lay the foundation for "that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."³⁸

When in 1829 the Senate of the United States was petitioned to enact a law enforcing the observance of the "Sabbath or first day of the week," the Senate answered by committee report: "With these different religious views [the seventh day is the Sabbath" and "the first day is the Sabbath"], the committee are of the opinion that Congress cannot interfere. It is not the legitimate province of the legislature to determine what religion is true and what is false."³⁹ Notwithstanding these solemn warnings the Congress of the United States in 1892 took sides with the several States and with the Supreme Court in deciding that the claim that the first day of the week is the Sabbath is true and that the claim that the seventh day is the Sabbath is false.

After all this has been done the demand is made that Seventh-day Adventists, by the act of resting on the first day of the week, shall assent to, and thereby teach, the doctrine that the "first day is the Sabbath." But with the States of the Union, with the Supreme Court of the United States, and with the Congress of the United States, declaring that the first day is the Sabbath, Seventh-day Adventists find that the commandment still reads, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord."

For their faithfulness to the law of God and their refusal to bow to the image—a counterfeit—of that law which men have set up, they are fined and imprisoned, and when let go are admonished in future to obey the laws of the State which declare that the first day of the week is the Sabbath. Seventh-day Adventists answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."⁴⁰ When let go, they continue to labor on the first day of the week in harmony with the law of God and in violation of the law of the State.

They are again arrested, fined, and imprisoned, and told by judges that they ought as good citizens to obey the laws of the State until they could secure their repeal. Prosecuting attorneys, prosecuting witnesses, the National Reform Association, the American Sabbath Union, State Sabbath Associations, popular churches, law and order leagues, and young people's societies assume an air of patriotic loyalty to law, and in a chorus respond, Amen. But the Seventh-day Adventists answer, "We ought to obey God rather than men."⁴¹ And then the judge, whose province it is to judge according to the civil laws, leaves this judgment-seat and climbs to the throne of the Infinite, and usurps the "divine prerogative," and judges the

consciences of the accused, and tells them that there is no element of conscience involved in the question, that the law does not forbid them to keep the seventh day, but only requires them to observe the Lord's day on the first day of the week, and that there is no element of conscience involved in refraining from labor on the first day of the week, and to contend that there is but a manifestation of fanatical stubbornness.

The charge of fanaticism and stubbornness is as old as religious persecution, and has been met by the reformers of all ages. There is a conscientious principle involved, and Seventh-day Adventists will continue to maintain their loyalty to God and give a reason for the hope that is within them with meekness and fear.

The observance of the Sabbath of the Lord, or the Lord's day, is an act of religion, an act of worship. The Sabbath, or Lord's day, is commanded by the law of God which Paul declares is "spiritual" and "holy." When the State therefore attempts to compel men to observe the Sabbath, or Lord's day, it undertakes to enforce obedience in spiritual matters. And as obedience in spiritual matters is worship, so to obey the Sabbath laws of the State is to worship the State. And the Seventh-day Adventist says to the State, in the words of Martin Luther to the Emperor Charles V. :—

God, who is the searcher of hearts, is my witness, that I am ready most earnestly to obey your majesty, in honor or in dishonor, in life or in death, and with no exception save the Word of God, by which man lives. In all the affairs of this present life, my fidelity shall be unshaken, for here to lose or gain is of no consequence to salvation. But when eternal interests are concerned, God wills not that man shall submit unto man. For such submission in spiritual matters is real worship, and ought to be rendered solely to the Creator.⁴²

But what has the Government done in presuming to decide this religious controversy regarding the Sabbath and demanding obedience to its decision under penalty of fine and imprisonment? It has done just what the Baptists, Presbyterians, and Quakers, with Jefferson and Madison, said in their memorial to the Virginia legislature in 1776, denying the rightfulness of "the magistrate to adjudge the right of preference among the various sects that profess the Christian faith,"—it has erected "a claim to infallibility" which is papal in principle and can but "lead us back to the church of Rome."⁴³ In deciding that the first day is the Sabbath, in favor of certain sects that profess the Christian religion, and against the position of another Christian body which holds that "the seventh day is the Sabbath," it violates the great Protestant principle after which it was imaged by the hands of its founders, and is moulded in the image of the papacy which has always claimed the right to infallibly decide questions of faith and to enforce the decision by fines and imprisonment.

It is plain, therefore, that in attempting to compel Seventh-day Adventists to obey the government in the spiritual matter of Sabbath-keeping, which obedience is real worship, the attempt is made to compel Seventh-day Adventists to worship the image of the papacy.

But this is not all. The first day rival of the Sabbath of the Lord was not originated by the Government of the United States. As a so-called Christian institution the first-day Sabbath originated with the papacy, that power which Daniel said

¹⁴ Acts and resolutions of the General Assembly of the State of Arkansas, 1887, p. 12, sec. 1.

¹⁵ Revision of the Statutes of New Jersey, 1877, p. 1227, sec. 1.

¹⁶ Criminal code of Colorado, 1843, chap. 25, sec. 189; and chap. 64, sec. 18.

¹⁷ Laws of Florida, 1881, chap. 79, sec. 9.

¹⁸ Revised statutes of Illinois, 1889, chap. 33, sections 259 and 261.

¹⁹ Revised statutes of Indiana, 1888, sec. 2,000.

²⁰ McLain's "Annotated Code and Statutes," 1888, vol. 2, chap. 12, sec. 5,438.

²¹ General statutes, vol. 1, 1889, sections 2,395 and 2,396.

²² Annotated statutes of Wisconsin, 1889, chap. 2,310, sec. 4,593.

²³ Revised statutes of Maine, 1883, chap. 124, sections 22 and 23.

²⁴ General statutes of Massachusetts, chap. 98, sections 2 and 13.

²⁵ Code of Virginia, 1887, p. 900, sections 3,709 3,800.

²⁶ Code of West Virginia, second edition, 1887, chap. 149, sections 16 and 17.

²⁷ General statutes of Minnesota, 1888, vol. 2, chap. 1, sections 222 and 223.

²⁸ Revised statutes of Missouri, 1889, vol. 1, chap. 47, sec. 3,352.

²⁹ Compiled statutes of Nebraska, 1885, chap. 23, sec. 241.

³⁰ Code of the State of Georgia, 1882, p. 1196, sec. 4,578.

³¹ Revised code of Mississippi, 1880, chap. 77, sec. 2,949.

³² Code of South Carolina, vol. 2, chap. 61, sec. 3,782.

³³ Revised code of Vermont, 1881, chap. 202, sec. 4,315.

³⁴ Compiled laws of Dakota, 1887. Under crimes against religion, sec. 6,241.

³⁵ United States Supreme Court decision, Trinity Church case, Feb. 29, 1892.

³⁶ Act closing the World's Fair on Sunday, signed Aug. 5, 1892.

³⁷ "American State Papers," class 7, p. 225.

³⁸ *Ib.* ³⁹ *Ib.*

⁴⁰ Acts 4: 19. ⁴¹ Acts 5: 29.

⁴² D'Aubigne's History of the Reformation, Book VII, chap. 11.

⁴³ Baird's "Religion in America," book 3, chap. 3, par. 11.

would "think to change times and laws,"⁴⁴ and which Paul prophesied would "exalt himself above all that is called God or that is worshiped."⁴⁵ The papacy claims to be able to change the time of the Sabbath of the Most High in the face of the plain command of God.

On this point Cardinal Gibbons says:—

Is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.⁴⁶

A standard catechism of the Roman Catholic Church speaks thus plainly on the same subject:—

Question.—Have you any other way of proving that the church has power to institute festivals of precept?

Answer.—Had she not such power she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scripture authority.⁴⁷

Thus the church of Rome confesses that "the observance of Sunday, the first day of the week," is the Sabbath, instead of the "seventh day," originated with her. This is denied by some professed Protestants on the ground that Sunday was kept before the Roman Catholic Church was recognized as a distinct body. This does not alter the matter. "The mystery of iniquity," which now assumes the name Roman Catholic Church, was at work in Paul's day.

But it devolves on those who keep the first day as the Sabbath and who deny the claim of Rome as the author of Sunday observance, and who accept the Bible as an infallible rule of faith, to find where the great Law-giver has abrogated the command to observe "the seventh day" and enacted a law enjoining the observance of the "first day." But this they confess they cannot do. Here are some of their confessions.

The Protestant Episcopal Church says:

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None.⁴⁸

The Church of England says:—

There are some points of great difficulty respecting the fourth commandment.

In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.⁴⁹

The Methodist Episcopal Church publishes this:—

This seventh-day Sabbath was strictly observed by Christ and his apostles previous to his crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42, 44; 17:2, 18:4.

Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week.

When Jesus gave instruction for this change we are not told, but very likely during the time when he

spoke to his apostles of the things pertaining to his kingdom.⁵⁰

Says Rev. Edward T. Hiscox, a Baptist minister, author of the "Baptist Manual," in a recent address before a Baptist ministers meeting of New York City:—

There was and is a commandment to "keep holy the Sabbath-day," but that Sabbath-day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament,—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.

Space will not admit the introduction of a great mass of similar confessions from other professedly Protestant denominations.

And now, we ask, when a civil government transforms itself into an image of the papacy and commands men to obey its decrees in the spiritual matter of Sabbath-keeping, and attempts to compel men to observe the first day as the Sabbath, when God says, "the seventh day is the Sabbath," and since the first day Sabbath is the Roman Catholic Sabbath, and since "such submission in spiritual things is real worship," it follows that to obey such laws is to worship, not only the image of the papacy but the papacy itself, and this is just the view which Roman Catholics take of the question in the following quotation:—

Thus the observance of Sunday by the Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] church.⁵¹

But this is not all. Not only does the papacy claim the power to change the law of God; not only does it claim to have changed the Sabbath, the seventh day, to Sunday, the first day, but it puts forth this very change as a mark or sign of its power to command the obedience of men under penalty of sin. Here is the claim:—

Question.—How prove you that the church hath power to command feasts and holy days?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Question.—How prove you that?

Answer.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.⁵²

And now from all this it is clearly seen that when Seventh-day Adventists refuse to obey laws made to compel the observance of the first day as the Sabbath of the Lord, they refuse to obey or worship a power which by the very act of deciding which day is the Sabbath, and enforcing that decision upon them, transforms itself into an image of the papacy. They refuse also to obey or worship the papacy itself, which originated the Sunday rival of the Sabbath of the Lord. And, lastly, they refuse to receive, either with a willing mind or under the hand of compulsion, the Sunday institution which the papacy itself claims as the mark of its power.

And in thus refusing they are acting in

harmony with the warning found in "The Revelation of Jesus Christ which God gave unto him to show unto his servants," which says: "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, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is the reason why Seventh-day Adventists cannot obey Sunday laws until they are repealed. To the statement that this position will bring them in conflict with every civilized government in the world, they answer that the Lord has predicted that the "kings of the earth and their armies" would rally to the support of this papal apostasy against those "who keep the commandments of God and the faith of Jesus." But blessed be his name, the "King of Kings and Lord of Lords"⁵³ marshals the "armies in heaven" for the defense of the faithful few who keep the commandments of God, and joins in battle with "the beast and the kings of the earth and their armies,"⁵⁴ and the "beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone."⁵⁵ "And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."⁵⁶

And the great controversy between truth and error, the battle of the ages, is ended.

Still Troubled by Adventists.

"FATHER" WALTER ELLIOTT, a Catholic priest of the order of the Paulist Fathers, in writing from Michigan, some months since, said of Seventh-day Adventists: "The sect is the most venomous enemy of Catholicity in these parts." Mr. Elliott is still troubled by the Adventists, who attend his meetings in Ohio, as they did in Michigan, and fill his question box with queries that seem to almost upset the equanimity of the doughty priest.

In the *Catholic World* for December, Priest Elliott says:—

In the question box our only abundant matter was furnished by the Seventh-day Adventists, for their propaganda had won over a little band of fanatics. They seemed to be surprised that I took the Protestant side of the controversy on the question of Sunday observance, and then they deluged us with angry interrogatories. I maintained that, first, a "Bible Christian," one who holds to the private interpretation of the Scriptures as the only rule of faith, can and must believe that the entire ceremonial law of the Jews is totally abolished by Christ, including all liturgical observances whatever, no less the Jewish Sabbath than the Jewish sacrifice. Second, I maintained with the catechism of the Council of Trent that there is

⁵³ Rev. 19:16.

⁵⁴ Rev. 19:19.

⁵⁵ Rev. 19:20.

⁵⁶ Rev. 16:2, 3.

⁴⁴ Dan. 7:25.

⁴⁵ 2 Thess. 2:4.

⁴⁶ "Faith of Our Fathers," p. 111.

⁴⁷ "Doctrinal Catechism," by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey; Excelsior Catholic Publishing House, 5 Barclay Str. et, New York, 1876, p. 174.

⁴⁸ "Manual of Christian Doctrine," p. 127; published by James Pott & Co., 12 Astor Place, N. Y.

⁴⁹ "Plain Sermons on the Catechism," vol. 1, pp. 334-336; by Rev. Isaac Williams, B. D., Late Fellow of Trinity College, Oxford; Longmans, Green & Co., 15 E. 16th St., N. Y., and 39 Paternoster Row, London, E. C.; also James Pott & Co., N. Y.

⁵⁰ Binney's "Theological Compend, Improved," by Rev. Amos Binney and Rev. Daniel Steele, D. D.; Hunt and Eaton, New York; pp. 170, 171.

⁵¹ "Plain Talk about the Protestantism of To-day," by Mgr. Segur; Imprimatur, Joannes Josephus Episcopus, Boston; Thomas B. Noonan & Co., Boston, 1868, p. 213.

⁵² "An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1838, p. 58.

evidence in the New Testament of the selection by the apostles of the Sunday as a substitute for the Mosaic Sabbath; and if the texts are not conclusive of an obligation, they are still plainly indicative of the apostolic origin of the new custom. That gave me ample opportunity to demonstrate the need of church authority in such matters; but the two points above stated compel us, I am sure, to take sides against the Adventists. I dread their fanaticism. If they ever grow strong, the Sunday is gone from public courts and legislatures, from the industrial and domestic life of the people—an incalculable loss to religion. These new sectarians are making converts in many places, full of deadly hatred of the Catholic Church, some of whose exponents have, unhappily, supplied them with their most effective weapons to unsettle Protestant belief and practice on the question of Sunday observance.

It will be noted that "Father" Elliott acknowledges that he took "the Protestant side of the controversy on the question of Sunday observance." It is clear therefore that he did not take the Roman Catholic position. In other words, pressed by the questions of Seventh-day Adventists he abandoned the position of his church, and took a position that the *Catholic Mirror*, the organ of the Cardinal-Archbishop of Baltimore, branded only a few months since as "groundless, self-contradictory and suicidal."

But it is not strange that a Romish priest takes a "Protestant position" when occasion demands; for, "The end justifies the means" is a time honored motto with the papacy. But it is too late in the history of the world for the priests of Rome to deny the position of their church upon the change of the Sabbath. "Father" Elliott only stultifies himself and his cause when he abandons the claim that the Roman Catholic Church changed the Sabbath, and tries to make it appear that it was done by the apostles. The catechisms and publications of the Catholic Church are against him. Every Seventh-day Adventist in the United States ought to have several copies of the *Catholic Mirror* pamphlet,* "The Christian Sabbath," to use against this virulent priest wherever he goes. Loan them to your neighbors, and ask them to read them; and when Mr. Elliott denies the claim of his own church as put forth by the official organ of the American Cardinal-Archbishop, the people will readily see in his devious course the trail of the Romish serpent, and will judge him by the rule, *Falsus in uno, Falsus in omnibus*.

"Is It Religious Persecution?"

THIS question was raised by the New York *Independent*, in its issue of November 29, in an article devoted to the discussion of the recent imprisonment of two Seventh-day Adventists in Centerville, Md., for "doing bodily labor on the Lord's day."

The *Independent* has several times in the past spoken in no uncertain terms concerning the imprisonment of Seventh-day Adventists and Seventh-day Baptists, for failure to observe Sunday in obedience to civil laws, and the opening paragraph of the present article has some of the old-time ring. Our contemporary says:—

In the progress of the spirit of independence and liberty persecution has become a hateful thing, an intolerance which the right-minded refuse to tolerate. It is with a feeling of humiliation, if not with positive horror, that we look back to the time in our own history, not so far away as we could wish, when the members of certain sects were proscribed and persecuted; when imprisonment and fines were meted out to those who did not fall in with prevalent religious

practices. We are not sure that we have not still among us a vestige of that species of persecution by which the civil authorities used to punish men and women for their neglect or refusal to comply with religious observances enforced by law.

This is good. We certainly still have among us very considerable "vestige of that species of persecution by which the civil authorities used to punish men and women for their neglect or refusal to comply with religious observances enforced by law." But the *Independent* grows timid as it progresses, and after giving expression to the sentiments we have quoted, begins to hedge in this fashion:—

Strictly speaking, the courts do not enforce this civil law because of the divine sanction or because of the religious observances of the day. The law is based on the idea that a periodical rest-day is for the good of men and that its enforcement is a matter of police regulation, for which it is perfectly proper that the State should make provision. This is the main ground, as we take it, but connected with it is also the principle that those who desire to observe it as a day of religious exercise are entitled to do so in quietness and peace without the disturbance which characterizes an ordinary day of labor.

Of course all the courts do not necessarily enforce this "civil law because of the divine sanction or because of the religious observance of the day," but because the law directs them to enforce it. That does not, however, touch the real question at all: Why are such laws enacted? Let the *Christian Statesman*, of November 3, answer:—

The State is bound to keep the Sabbath as a witness for God before the eyes of the people. This witness must be kept on the witness stand that men may profit by its testimony. The Sabbath is a witness to the Lordship of the Almighty. God designed that men should not be permitted to forget his authority. He, therefore, so orders it by means of the institution of the Sabbath, that every seventh day there should be before their eyes a reminder of his supremacy. And so it is that all over this wide world, wherever by human authority, men are required to cease from toil on the Sabbath God has a witness on the stand testifying to his supremacy. This is why wicked men desire to annul the legislation that requires the cessation from usual labor on the Lord's day—they want to get rid of its testimony to the authority of God.

Next to the cross of Calvary, the ordinance of the Sabbath witnesses most eloquently to the benevolence of God.

This is a bold avowal of the real purpose of Sunday laws. *Their design is to honor a religious institution as such;* and they are enacted in obedience to the demand of the churches. In the *Christian Statesman*, of July 3, 1890, Rev. W. F. Crafts, the great Sunday law champion, said:—

During nearly all our American history the churches have influenced the States to make and improve Sabbath laws.

In like manner, United States District Judge Hammond, in his *dictum* in the well-known King case, in western Tennessee, said:—

Sectarian freedom of religious belief is guaranteed by the constitution [of Tennessee]; not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation, in the matter of Sunday observance, but only in the sense that he should not himself be disturbed in the practices of his creed; . . . which is quite a different thing from saying that in the course of his daily labor, . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

Again, in the same connection, Judge Hammond, though deciding against King, says:—

It is a somewhat humiliating spectacle to see the Sunday advocates trying to justify the continuance of Sunday legislation . . . upon the argument that it is not in conflict with the civic dogma of religious freedom. It surely is. The bare fact that the mass [of the people] desires Sunday as the public day of rest, is enough to justify its civic sanction; and the potentiality of the fact that it is in aid of the

religion of that mass might be frankly confessed and not denied.

This is a plain statement of the fact which the *Independent* seeks to explain away, namely, that Sunday laws rest not upon civil but upon religious grounds, and hence are religious laws, *i. e.*, laws designed to control, to some extent, the people in religious things. They rest confessedly upon religious prejudices and not upon civic reasons. The *Independent* would better get off the fence. It is impossible to serve two masters. The imprisonment of Seventh-day Adventists for working on Sunday is either right or it is not right. If right, let the *Independent* fearlessly defend it; if wrong, let it as fearlessly say so, as it has done in the past, and not try to carry water on both shoulders.

It is evident that the *Independent* is in a great strait betwixt a desire to please the people who demand Sunday laws, and an innate sense of justice which revolts at evident injustice. The third paragraph of the article in question runs thus:—

So far as the courts are concerned we have no reason for holding that the imprisonment of seventh-day observers for laboring on the first day is in the nature of religious persecution. The courts must consider such cases as are legally brought before them, and must decide according to the law. The element of persecution may appear, however, in connection with the complaint. It is quite possible that some, whose zeal for the Christian Sabbath is warmer than their love for their Christian brethren, are led to secure the enforcement of law on account of a feeling of prejudice. However this may be, it is a painful thing to see men who conscientiously observe the seventh day, arraigned and imprisoned for refusing to observe also the first day. It looks like religious persecution; it looks like intolerance toward those who cannot conscientiously accept the views of the majority as to the Sabbath. Making all allowance for the charge that some of the seventh-day people invite the penalties of the law by ostentatiously violating it, it does seem to us that such cases as those in Maryland and Tennessee are an anachronism. It is perfectly easy so to modify the law as to permit those who observe the seventh day regularly to have the privilege of working on the first day, provided they do not infringe, in thus laboring, the rights of the majority. There is such a provision in the laws of this State and in those of other States, and we wish it were universal.

It may be, as before remarked, that so far as the courts in general are concerned, the motive is not religious. Indeed, we have personally known of judges who were very reluctant to try these Sunday cases, and States attorneys who were loth to prosecute them; but there are very many judges who are in hearty sympathy with just such legislation. A number of judges of various courts have been, and are, identified with the National Reform Association and the American Sabbath Union, thus giving their influence to the enactment of civil laws for the enforcement of religious dogmas.

Moreover, in some cases courts have, by construction, actually made laws of just this character. For instance, the statutes of Tennessee provide a fine of three dollars for violation of the Sunday law, to be recovered before any justice of the peace. But the courts of that State have, by construction, made a law that a repetition of such acts becomes a nuisance, an indictable offense, punishable by a fine in any sum over fifty dollars, at the discretion of the jury, and under that sum at the discretion of the judge. This decision was rendered, and this law made by the Supreme Court of Tennessee in a case where an Adventist was the defendant. And this decision was made in the face of a prior decision by the same court in a similar case, but where no religious issue was involved, to the effect that "to hold that it [ordinary labor] becomes a nuisance when carried on on Sunday, is a perver-

* Will be sent from this office; price single copy, ten cents; six for fifty cents.

sion of the term 'nuisance.'" Certainly, in view of this clearly expressed opinion of the same tribunal, there was no legal obligation binding the judges to decide that Sunday work was a nuisance; and this is but one of many cases that might be cited to show that judges as well as prosecuting witnesses have shown unmistakably that they were influenced not by a zeal for the maintenance of civil order, but by religious bigotry worthy of the Dark Ages.

And so it is not without reason that the *Independent* says, "It looks like religious persecution; it looks like intolerance toward those who cannot conscientiously accept the views of the majority as to the Sabbath." Yes, it certainly does look "like religious persecution;" in fact, that is just what it is; dressed, it is true, in modern garb, but the same nevertheless, though still masquerading under another name; for religious persecution has never been willing to use its proper designation. Touching this "civil" disguise of religious laws, the church historian, Robert Baird, has this pungent paragraph:—

The rulers of Massachusetts put the Quakers to death and banished "Antinomians" and "Anabaptists," not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.—*Religion in America*, p. 94.

This effectually disposes of the "civil law" argument. Of course, in one sense such laws are "civil," *i. e.*, in the sense that they are enacted and enforced by the civil power; but they are religious in this that they rest upon the religious prejudices of the people and are designed for the protection of religious institutions.

But the *Independent* takes another tack. It admits that the Adventists are conscientious, but thinks the matter of scarcely sufficient importance to make so much stir about. It says:—

Of course, as it seems to us, our seventh-day brethren of various Christian names make entirely too much of a particular day. It has always seemed to us that the difference as to day is a very narrow basis on which to build up separate denominations of Christians; but it is a matter of conscience with several thousand of our brethren, and we cannot ask them to violate their consciences by working on the seventh day and observing the first. It is possible, of course, for them to avoid prosecution by observing the first day as well as the seventh, and this is what most of them do. There is in Plainfield, N. J., a very attractive church building, recently erected by the Seventh-day Baptists. When they made their contracts with the builders it was stipulated that no work should be done on the seventh day. As most of the workmen were in the habit of observing the first day of the week, work on the building could go on only five days in the week. Of course such a peculiar contract could not be made on the most favorable terms for the church. The contractors had to take the enforced idleness of two days in the week into account, and doubtless the church had to pay a larger amount because of it.

Now, the first part of this is quite aside from the real issue. It matters not how absurd the faith of any people may be, nor how few that people, they have a natural and inalienable right to practice that faith so long as in so doing they do not infringe the equal rights of others. But the *Independent* mistakes in supposing that it is possible for Seventh-day Adventists "to avoid prosecution by observing the first day as well as the seventh." The seventh day is the badge or sign of the true God: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that

they might know that I am the Lord that sanctify them." Eze. 20:12. In like manner the Sunday is a counterfeit of the Sabbath, the badge of an apostate power the mark of the papal power, the sign or the usurped authority of the "man of sin" "to appoint feasts and holy days, and to command men under sin." No Seventh-day Adventist can observe it and remain loyal to God. Therefore, to keep Sunday is with the Adventist to apostatize from God. But the Adventist does not deem it necessary to needlessly offend their neighbors by "ostentatiously" violating Sunday. Adventists are a quiet, well-behaved people on all days of the week; but they insist that they have, from a proper civil standpoint, as much right to follow on Sunday their usual callings as their neighbors have to follow theirs on the seventh day.

The *Independent* concludes its article by this paragraph:—

It is very often an inconvenience and a matter of hardship to these people to be faithful to their own conscientious convictions and also to obey the civil law. Of course they cannot be compelled to work on the seventh day; but, on the other hand, does their conscience impel them to work on the first day? Hardly, one would say. If there were no alternative it would be better that they should suffer some inconvenience and loss in observing two days in the week than that the one rest-day in which the great majority are united should be overthrown. When Mr. Whaley writes from jail to say that he is "thrust into prison for the sake of God's eternal truth," he does not truly represent the case. He was not imprisoned for observing the seventh day, but for working on the first day. But the number of seventh-day observers, including the Jews, is not numerous, and the law can be modified to suit their case without overthrowing the foundations of the general rest-day. It is a great deal better to be tolerant in this matter than to engage in what looks like religious persecution.

This is undertaking to say what is conscience and what is not. Mr. Whaley says he suffered for conscience' sake; the *Independent* says not. How could the *Independent* possibly know what Mr. Whaley's conscience is except by what he says it is? Resort was formerly had to torture to compel men to reveal the secrets of their hearts; and this is the logic of denying that a man's conscience is just what he says it is. But inasmuch as Mr. Whaley is an Adventist, and as we know of our personal knowledge that Adventists regard Sunday-keeping in the light in which we have presented it, namely, as a denial of the sovereignty of God, we are morally certain that Mr. Whaley's conscience is just what he says it is, notwithstanding the *Independent's* denial. The *Independent's* tortuous logic is simply indicative of the course that the remnant of the religious press will take. It is aptly expressed by a slight adaptation of the words of Pope:—

Persecution is a creature of such hideous mien
That to be hated needs but to be seen;
But seen too oft, familiar with his face;
We first endure, then pity, then embrace.

The Scriptures tell us that persecution is to be the lot of the last church upon earth; and that for which the *Independent* so weakly apologizes is only the beginning of the end.

The Pope as Mediator.

ALL the world is indeed beginning to wonder after the beast.

In the recent trouble in Armenia, as was to be expected, the Armenians appealed urgently to the pope to approach the Sultan in their behalf. But the "Holy Father," "like all intuitive souls," of course observes the greatest caution, fearing to offend the Patriarch of Constantinople, and thus

obstruct the reunion of the Eastern and Western churches, that is so near his heart.

And now comes a dispatch in a round-about way from Tokio, saying that "on November 8, a telegram was received by the Japanese government from Rome to the effect that the Chinese minister had applied for the mediation of the pope in the war, and that his holiness had replied that he would use all his influence with the European powers to initiate mediation." Count Ito, the Japanese premier, is reported as indorsing the truth of this announcement.

Thus all things are slowly but surely tending toward the aggrandizement of the papacy, and hastening on the time when "all that dwell upon the earth shall worship him whose names are not written in the book of life." GEO. E. PRICE.

Woodstock, N. B., Canada, Dec. 5, 1894.

A Sign of the Times.

[From "Great Controversy," a Seventh-day Adventist work, issued in 1885; Vol. 4, pp. 380-382, 387, 388, 405.]

[From the New York World, of Dec. 4, 1894.]

ROMANISM is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that she has been maligne; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to

For the first time in the history of the Union Theological Seminary, and probably for the first time in the history of any Protestant divinity school in this country, the lecture platform was occupied last evening by a priest of the Roman Catholic Church. It has been the custom during the past few years for the members of the Homiletical Society, an association of students of the senior class of the seminary, to invite clergymen of various denominations to address them at certain periods on subjects appertaining to the work of the ministry, to which the most prominent pulpit orators and thinkers of all shades of Protestant belief have responded. It was left, however, for this season's course of lectures to include one from a representative of the Roman Catholic Church, the Rev. Alexander P. Doyle, of the Paulist Fathers. The subject was, "Methods of Preaching."

When it had been determined to ask Father Doyle to address the students, the Rev. Dr. Briggs, Professor of Biblical Theology, was requested to extend the invitation to the Paulist, and did so. With the hearty assent of Archbishop Corrigan, the Rev. Father Doyle accepted.

Prof. Briggs presided, and introduced the lecturer in these words: "I

be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution.

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to his Word, and therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. But God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and they will yet take their position with his people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Every principle of popery that existed in ages past exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be,—the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thou-

take pleasure in introducing to you the Rev. Father Doyle. He represents the great preaching order of the Paulist Fathers. I knew the Rev. Father Hecker, the founder of the order, slightly. I have watched its progress with much interest. In my own mind it has done much more to elevate the character of preaching in the Roman Catholic Church than any other. I am glad to welcome Father Doyle here as the representative of the great Mother Church of Christendom, whose head recently issued a touching appeal for the reunion of the Church. It breathed a spirit like that of the Master himself."

Father Doyle said: "When the invitation came to me to address the Homiletical Society of the Union Theological Seminary, through my highly esteemed friend, Dr. Briggs, I felt it would not only be an error of judgment on my part to refuse it, but I would be guilty of neglect in my devotion to one of the great principles of my life, for it would be casting aside one of those rare opportunities of healing the breach of religious dissension and securing Christian unity. I have always made it a settled purpose to sit on the same platform with my brethren of other denominations whenever it was possible without sacrificing any principle of dogmatic faith. I felt constrained, therefore, to accept the invitation so generously accorded me, because I knew that the coming of a Catholic priest among you would be one more span added to that magnificent bridge that is being built in this age across the dark and muddy stream of religious intolerance.

"It goes without saying that all our religious misunderstandings and most of our religious antipathies arise from the fact that we do not know each other well enough. Ignorance of each other's opinions and want of appreciation of each other's motives have often lead us to impute false ideas and extravagant notions to

sand years is written in the blood of the saints, be now acknowledged as a part of the Church of Christ?

It is not without reason that the claim has been put forth that Catholicism is now almost like Protestantism. There has been a change; but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience.

each other, while a better knowledge and broader charity would have united us in a common brotherhood. There is much that is in common between us like the solid mother earth that unites these two cities on either side of the East River, but there has been a stream running between us as swift, as dark, and, at times, as dangerous, as the river itself. It has had its shoals and hidden rocks of error, and it has been poisoned by the sewerage of religious prejudice, and it has been running strong and swift with its currents of misconception; but the day of building a great bridge came, and on the day that the bridge opened its wide avenues for the people to pass and repass, on that day we conceived the Greater New York that was born of the vote of the people in the late elections.

"These are days of bridge-building over the streams of religious prejudice, and as I used to boast that I passed over the Brooklyn Bridge before there was any bridge there, when only one cable was laid and a little footpath over it, so I rejoice tonight that mine is the pleasure to be the first to pass over the bridge of religious toleration and join hands with you in Christian unity."

It Depends.

APROPOS of the persecutions of Seventh-day Adventists in Maryland, the operation of the Sunday law of that State is brought to bear principally, if not wholly and solely, on this religious sect, who believing that the recognition of Sunday as a religious day would be offensive to the One who established another day (the seventh), exercise the God-given right to work on that day. The writer, on a recent Sunday, happened in the neighborhood of the home of the magistrate before whom R. R. Whaley and W. G. Curlett, recently released from Centreville prison, were tried for Sunday work. Just across the road from the magistrate's home, a man was working in his hay loft while the magistrate was looking on and talking with him. No action was taken against this man. Had he been an Adventist the probabilities are the matter would not have passed unnoticed.

And now comes the Kent County, Md., Sunday-school Association, which held a convention in Millington, recently, and it proposes to do something for an institution for which there is no warrant in the gospel of Christ. Among the resolutions passed by this convention is the following:—

We deprecate the violation of the Sabbath law in our county, whether such a violation is made in the name of religion or for purpose of pecuniary gain, and believe the time has come when we should set our

faces like flint against every encroachment upon the sanctity of God's holy day.

When it is known that there are Seventh-day Adventist churches in Millington, and Rock Hall, Kent County, it is not very difficult to determine that unholy zeal and religious prejudice lie at the base of this "deprecation," and furnish the excuse for the consequent use of the words in the resolution, "whether such a violation is made in the name of religion."

These are some of the many cases which go to show the character of all religious worship which is not built upon a plain, "thus saith the Lord."

S. B. HORTON.

Comments of the Press on the Persecution of Adventists.

So far as religious liberty is concerned, the laws of Switzerland are seemingly, strangely and unreasonably discriminating against the Adventists.—*Clinton Weekly Age (Iowa)*.

The dominant religion of Switzerland is Lutheran, but those in power have strayed from his teachings, for he denied the holiness of Sunday, and rather than that his followers should give sanction to such an unscriptural doctrine, he told them, if necessary, to give emphasis to their abhorrence of attributing sanctity to a pagan holiday, to work on it, and even dance on it. . . . We, in the United States, however, can complain with poor grace of the action of the authorities in Switzerland. It is always best to cast the beam from our own eye before we search for the mote in our brother's. As we write, there is lying before us the account of the arrest of two good, upright, peaceable, Christian citizens of Maryland, who have just been incarcerated in prison in that State for following their legitimate vocations on Sunday. They, too, are Seventh-day Adventists. They believe in the ten commandments strictly, the fourth with the rest. They rested on the Sabbath, and were attempting to do all their work on the other six days of the week, as commanded, when they were arrested.

Such laws are totally at variance with the principles at the basis of this government as set forth in the Declaration of Independence and the Federal Constitution.—*The Gazeteer, Denison, Texas, Dec. 2.*

Religious persecution of the present day does not put on the thumb-screws, torture people on heated iron bedsteads, bore out one's eyes, slip the tongue or burn at the stake, but it does occasionally take up the practice in a degree.—*The Charlotte (Mich.) Tribune, Nov. 14.*

It is such laws and their prejudicial enforcement that keeps the independent, thinking men and women out of the church. Sometimes we think the nineteenth century is not commenced, let alone being so near its end.—*The Four Corners, Wheatland, Cal., Dec. 1.*

The Adventists, as a denomination, are conscientious and law-abiding citizens. In this country they are quite numerous, and while a majority of them carry on their labors on Sunday, they observe their own Sabbath (Saturday) religiously. Further than this, they give those in their employ, of a different faith, perfect liberty, and never require them to violate their own Sabbath. The prosecution of

these people for infraction of the Sunday law smacks very much of religious persecution.—*The Dixon (Cal.) Tribune, Nov. 30.*

In all these places non-professors, and a good many professors, follow the bent of their own minds as to work or pleasure on Sunday, and no complaint is made; but the instant an Adventist digs a few potatoes, chops a bit of firewood, etc., on Sunday, some one's religious senses are wounded, and that individual immediately proceeds to the Christian(?) work of having his seventh-day neighbor instructed in religious matters through the medium of the courts!—*Medical Lake (Minn.) Ledger, Nov. 30.*

The International Religious Liberty Association calls the attacks upon the Adventists "religious" persecution. It is difficult, however, to see what religion has to do with such manifestations of hatred and fanatical spirit. The Seventh-day Adventists reject the authority and custom of all other Christian denominations in not observing the first day of the week as the "Lord's day," but that is certainly no reason for alleged Christians displaying toward them the spirit of persecution, which is far more opposed to the genius of Christianity, than any question about the proper day of Sabbath.—*Davenport (Ia.) Leader, Nov. 23.*

THE absurdity of Sunday laws has been shown in Switzerland, where an American Seventh-day Adventist preacher has been put in prison in Basel for working on the Sabbath, though the whole city is given over on Sunday to popular sports. Although the widest latitude is given to diversion in this Swiss city on Sunday, work is very carefully prevented by law, and it was because he chose to set type in his printing office that the American was punished. It is to be feared that this preacher will have to abate his ardor for work and take two holidays during the week, for the Swiss laws are something like those of the Medes and Persians.—*San Francisco Chronicle, Nov. 13, 1894.*

THE public is fairly familiar with the outrageous persecutions of the Seventh-day Adventists in Tennessee, where they were repeatedly arrested and imprisoned for exercising their vaunted "religious liberty." It was supposed that this country and Russia were the only "civilized" nations left that possessed an inquisition, but word comes that Switzerland, the "cradle of liberty," has just sentenced Rev. H. P. Holser, a Seventh-day Adventist pastor, to a sixty-one days' term of imprisonment, on prison fare, for working in his office on Sunday. This seems all the more strange because the "Continental Sunday" is observed in Switzerland, as elsewhere in Europe, with noisy revelry. . . . But they have a law which forbids ordinary labor on Sunday, and this is used by the powers that be to prevent the exercise of the conscience.—*Galion (Ohio) Inquirer, Nov. 16, 1894.*

Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.

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.]

If Christ Should Come To-day.

I HAVE come, and the world shall be shaken
Like a reed, at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle;
Ye have kept back from labor its meed;
Ye have challenged the outcasts to battle,
When they plead at your feet in their need;
And when clamors of hunger grew louder,
And the multitudes prayed to be fed,
Ye have answered with prisons or powder,
The cries of your brothers for bread.

I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes;
I share in the sorrows and crosses
Of the naked, the hungry and cold,
And dearer to me are their losses
Than your gains and your idols of gold.

I will wither the might of the spoiler,
I will laugh at your dungeons and locks,
The tyrant shall yield to the toiler,
And your judges eat grass like the ox;
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered
And the prisoner and serf shall go free;
I will harvest from seed I have scattered
On the borders of blue Galilee;
For I come not alone, and a stranger—
Lo! my reapers will sing through the night
Till the star that stood over the manger
Shall cover the world with its light.

—James G. Clark, in *December Arena.*

THE new Czar of Russia has celebrated his accession by pardoning a great many people, among them fourteen murderers, in addition to two steamboat captains who are under penalty for having caused a collision between their ships in the Black Sea, by which many lives were lost. It is a very doubtful way of celebrating the coronation to let loose fourteen murderers once more to engage in their favorite industry. It is a very doubtful mercy to the few and very certain danger to the many. Now, if he had ceased the infamous persecution of the Stundists and the Jews, and had released all of these innocent and long-suffering people from punishment and exile, there would have been something in it.—*The Examiner and National Baptist, Dec. 13, 1894.*

ONE of the largest retail dealers in New York will not advertise hereafter in the Sunday newspapers, though we believe he has formerly done so. By putting his advertisement in Monday's newspaper he accomplishes two things: he defers to the sentiment of a large and influential part of the community, and he secures a prominence for his business announcements that he could not have in the unwieldy and over-crowded Sunday paper. We do not know but this has come to be a question of conscience with the merchant, or it may be only a shrewd business policy; we pass no judgment on his motives, but we commend his act to the consideration of other retail merchants. Indeed, we wonder that it never before occurred to some of them that there were advantages in

"pandering to the moral sentiment of the community." The people who are the largest buyers in this city are people who wish Sunday observed, not with Puritanic rigidity, but with some decency and order. They are thoughtful people, and they recognize the fact that of all the influence promoting the desecration of the Lord's day the Sunday newspaper is the most powerful and the most unscrupulous. Therefore it is safe to say that they will not be less disposed than before to buy of a merchant who shows respect for the day they reverence.—*The Examiner and National Baptist, Dec. 13, 1894.*

The Pope Throws Another Sop to the Greek Church.

ROME, DEC. 6.—A papal decree, the outcome of the recent conferences looking to the reunion of the Roman and Eastern churches, appears to-day.

It provides that ecclesiastical colleges founded in the East by the papacy shall be developed in favor of the Eastern Church. The rites of the latter church shall be maintained intact. Any Latin priest trying to proselyte among Greek Christians shall be suspended.

Roman Catholics in places where there are no priests of that church may attend services held by priests of the Eastern rite without prejudice to their own religion. No more Roman Catholic colleges may be established in the East without papal permission. The pope will found colleges and churches there.

All members of the Eastern Church who live outside Eastern sees will receive instruction according to the rites of their own church, and those who have embraced the Roman Catholic faith can return to the Eastern rites.—*New York World, Dec. 7, 1894.*

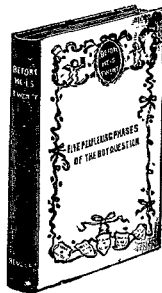
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NEW YORK, DECEMBER 20, 1894.

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WITH this number of the AMERICAN SENTINEL Vol. IX. closes. The next issue of the paper will be No. 1, Vol. X., and will bear date of January 3, 1895.

LAST week, in giving some account of an assault upon a Seventh-day Adventist colporter by a city marshal in Arkansas, we located the scene of the brutality at Lewisville. That was a mistake. The letter giving us the facts was written from Lewisville, but the assault was committed in Waldo, Columbia County.

A LETTER just received from W. T. Gibson, of Everett, Mass., the Seventh-day Adventist, who was fined fifty dollars and costs for selling a half pound of candy on Sunday, announces that his case, which was appealed, has been postponed to the next term of court with the probability that it will never come to trial. The reason given by the prosecuting attorney for the first postponement was that it ought not to come up until after election. As of old, the persecuting priests fear the people. We will give our readers some interesting matter connected with the trial in the lower court in our next.

THE annual meeting of the American Sabbath Union was held in this city Dec. 9 and 10. As usual, the meetings were small, but boasted great things. A "grand rally" was advertised for Monday evening in one of the largest churches in the city. But the large audience expected did not materialize, and at 8 o'clock the one hundred, or possibly more, present adjourned to the chapel, because the auditorium was too large for such a small gathering. The only notable feature of the evening was a speech by Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew, an Episcopal organization. Much had been said about the "Sabbath," but Mr. Wood boldly took issue with the use of that term and said he preferred the name "Sunday." He said, "We do not keep the last day of the week but the first day; we do not keep the day commemorating creation but redemption; we do not keep a day of rest but of activity," etc. And then he said he thought people ought to go to holy communion in the morning and spend the rest of the day in recreation. He thought excursions down the bay and into the country were in perfect keeping with proper Sunday observance, and said that the real Sabbath-breakers were not the poor who spent the day in recreation, but

the rich who made it impossible for them to take recreation at other times. Of course all this was sadly out of harmony with the spirit of the American Sabbath Union. But nevertheless that organization goes marching on in its campaign for more rigid Sunday laws and stricter enforcement of those already on the statute books. Its meetings may be small, but its organization is thorough and its influence far-reaching. It is still one of the powers for evil in this fair land once dedicated to liberty of conscience, but now dominated largely by religious bigotry and intolerance.

A MISSIONARY, writing to the *Advent Review and Sabbath Herald*, from South Africa, tells of the methods of the British South African Company—which is an English colonial government—in securing its land from the natives. He says:—

The Chartered Company that conquered the Matabeles in the late war, claim their cattle as well as their land to pay expenses. The cunning Matabeles, however, have secreted many thousand head in the bush, which from time to time are found and sold by the Chartered Company.

After thus obtaining the land of the natives, the government offers to give large tracts of this land to missionaries in exchange for their aid in civilizing and christianizing the natives, and thus encouraging immigration. We have been informed by the secretary of the Foreign Mission Board of the Seventh-day Adventist denomination, that a large tract of this land has been offered to Seventh-day Adventist missionaries, but that the land has not been accepted by the denomination. Here was a subtle temptation to violate the great principle of complete separation of Church and State, and we are glad to know that the denomination has not compromised itself.

A READER, writing from Elgin, Nebr., frankly commends the course of the SENTINEL in general, but says:—

I don't think you are justified in your persistent hostility to the Catholic portion of the population of this country. There is nothing in the past history of our country to prove that they are enemies of free government or opposed to a republican form of government.

Our correspondent mistakes opposition to the doctrines of the Catholic Church for opposition to Catholics themselves. We would not injure a Catholic in any way if we could. We would not deny them a single right enjoyed by others; but we would, if we could, induce them to exchange the errors of popery for the truths of the gospel, the bondage of priestcraft for the glorious liberty of the children of God.

We have never intimated that Catholics were opposed to a republican form of government. Individual Catholics no doubt love liberty just as well as do Protestants, and they are no doubt just as ardently attached to republican institutions; but

the Roman hierarchy is opposed to all liberty outside the Catholic Church, and to all government not controlled by the church. A republic dominated by "the church" would doubtless suit Rome just as well as any other form of government. Indeed, Leo XIII. seems to be rather partial to republics, doubtless because he finds it easier to dominate the people than to control the princes.

But any government dominated by Rome, or Romish principles, could be nothing but a despotism; and a despotism of the many is not less galling than a despotism of the few or of one. Republican government is a guarantee of civil and religious liberty only so long as the people know what liberty is and prize it as they ought. "Eternal vigilance is the price of liberty," not less in a republic than under any other form of government.

It is superficial reading and thinking that makes people indifferent to encroachments on their liberties, and cause them to rest in fancied security when the very foundation principles of liberty are being assailed. "Rome never changes." And she has promised to do for this country what she has done for other countries. Rome never gave freedom to any country, but she has fettered the mind; stifled conscience; clogged the wheels of mental, moral, and spiritual progress; degraded and debauched whole peoples; murdered millions who dared to think for themselves; enshrouded the world in darkness; and she would do the same again. Verily, "Rome never changes."

"THE Mutiny of the Bounty and Story of Pitcairn Island." This book which is just out, is written by Rosalind Amelia Young, a native of the island, and is a complete history of Pitcairn Island from its occupation by the mutineers of the *Bounty* in 1790 to the present time. While other books have been written about Pitcairn, none gives so complete a history of the island as does this one, and not all of them together approach the present volume in the story of the domestic and social life of the descendants of the mutineers. The book contains twenty-six illustrations, besides illustrated chapter headings. It is printed on good paper, is well bound in cloth, and is embossed in jet and gold; 254 pages; price \$1. Address Pacific Press, 43 Bond Street, New York City; or Oakland, Cal.

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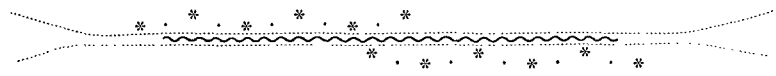
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INDEX TO THE AMERICAN SENTINEL

VOLUME IX.



	PAGE.		PAGE.		PAGE.
"Are we cherishing a Viper?"	6	"Christianity" in Politics	52	Foolish Protestants	229
A Splendid Revolution	14	Churches getting together	61	Fostering the Savage in the Young	293
A Papal Ally	26	"Church Unity"—A sign of the Times	61	Facts in the case	302
A Sanctified Bully	30	"Christian Unity"—A sign of the Times	69	Government by a Hierarchy	53
A Positive Force	45	Christianity and the Roman Empire	76	Gospel not force	76
Are the Georgia Sunday Laws to be enforced?	60	Church union on Sunday observance	78	"God is Love"	115
A Plea before a Georgia Jury	91, 99	Court of Appeals of Maryland	85	Good Doctrine	116
A Flatterer, a Deceiver, a Perverter	92	Church Taxation and Sunday Cars	93	God in the Constitution	123
A Christian(?) Lobbyist at work	93	Church and Constitution	111	Growth of Congressional Religion	155
A Religious Proclamation	106	Canny Scot and the Sabbath	126	Grants of Public Money for Parochial Schools	183
A Plea for Religious Liberty	110	Character and Aims of the Papacy	129	Germany and the Jesuits	299
Assuming every Prerogative of Leadership	119	Catholics, the schools, the clergy, and the Midwinter Fair	131	Government again honors Sunday	323
An abridgment of Worship	123	Contradictory paragraphs	135	God's Work a Work of Love	364
Alabama imitates Louisiana	127	Christianity and Patriotism	135	Here's Great Detective Work	27
A lesson for America	134	Catholicism, 1776-1876	146	He agrees with the SENTINEL—"but"	59
A Peculiar Agreement	139	"Catholicity in Macedonia"	156	Hearing before the House Judiciary Committee	84
Application of the Principles of Equity	140	Commonweal of Christ	186	Has Christ become this World's King?	110
A Christian's Plea for Truth, Justice, and Freedom	148	Condition of the religious bills in Congress	188	History repeats itself	204
Australian Correspondence	156	Christian State: a political vision	203	How it works in Russia	212
An Observer in Coxey's Camp	172	"Confusion Worse Confounded"	205	How they will Talk	229
"A Defect in the Constitution"	179	Church and State	212	Historic facts	236
A Satanic Revival	195	Christ or the State	219	He favors Freedom in Religion	246
A Sunday Bill in Canada	197	Charging God foolishly	222	Hoist with their own Petard	254
A Pernicious Measure	206	Christianity legally defined in Rome	230	Have Protestants got out of Rome?	259
A Triumphal Entry	206	Catholic Schools in Nashville	236	Hebrew Republic	364
Applying Church Discipline in Civil Govern- ment	206	Church and State, the Law of the Sabbath	253	How Roman Catholics Treat Converts from the Church of England	366
A Question of Church and State	212	Consonant and Dissonant	274	Indulgences, Papal and Protestant	38
An Iniquitous Proposition	214	Capps' case, by a Tennessean	275	Is it the Gospel of Christ?	68
A Dangerous Sect	219	Catholics and Social Action	292	Ignorance or Malice, which?	141
As he is so are we in this World	228, 234	Catholic Church and religious liberty	308	Is Japan dealing fairly?	154
A Nebraska Paper Protests	238	Christ or Peter—which?	313, 320	Infallibility and Bull-fights	164
An Interesting Question	253	Christian Nation Curses	317	"In the Stocks" for Conscience' Sake	196
Another "Faribault Scheme"	254	Cattle Stealing and Sunday Travel	326	In the midst of Alarms	228
Acting like "Protestants" in Maryland	259	Can the True Church become Corrupt?	373	Intolerant as National Reformers	237
A Righteous Decision	276	Compel them to respect our Religious Preju- dices	386	Is Man Immortal?	251
A World-wide Principle	287	Couldn't you spank him and make him believe in Christ?	388	Important Historical Errors corrected	262
A Backslidden Baptist	298	Christ and the Civil Law	389	Insulating from Heresy	334
Against "Contract Schools"	300	Comments on the Persecution of Adventists	398	It is Religious Persecution	347
A Persecuting Baptist	307	Degenerate Sons of Noble Fathers	27	Ignorance or Dishonesty, which?	347
A Revival, not of Religion, but of Mediævalism	317	District Sunday bill	70	In a Maryland Jail for Conscience' Sake	354
An Unworthy Evasion	334	Did the Church of Rome ever Persecute?	75, 299, 331, 377	Is it Religious Persecution?	396
A Presbyterian Paper against God and against itself	338	Depew and Leo	94	It depends	398
Alexander Campbell's articles, 315, 323, 333, 340, 347, 358, 364, 374, 384, 390	340, 347, 358, 364, 374, 384, 390	Defend the Constitution	103	Jesuitism: our great danger	102
A sign of the Times	397	Defection of the "Mail and Express"	124	Joseph and Christ	108
Blowing Hot and Cold	67	Dangerous Combinations	175	Judge's charge in the Georgia cases	109
Be admonished	86	Definite seventh day	251	Kingdom of God in the earth	4
Breckinridge-Morse Sunday bill	141, 149, 157, 166	Deporting Stundists	326	Limits of civil authority	35
Breckinridge-Morse District Sunday bill	188	Decidedly Pertinent	365	Leo's "most efficacious remedy"	68
Breeders of Infidelity	213	Disciples Depart from Protestant Principles	365	Limits of civil jurisdiction	82
Barbarous, Unchristian Persecution	270	Educational battle	190	Like Priest, like People	94
Before Swiss Courts for the Word of God	316	Equal Rights	253	Legal Religion always papal	138
By Law	330	Evicted Tenants	332	Legislative Religion is not Christianity	159
Christianity and Equality	12	Enforcement of Sunday Laws in Switzerland	356	Legal Religion in Representative and People	188
Church and State and Hawaiian Question	20	For Sunday Cars in Toronto	34	Leo invites all to enter the fold	213
Civil Law cannot save Sunday	29	Federating the Churches	53	Leo XIII.'s triumph	220
Chicago in the grasp of Rome	39	For Compulsory Church attendance	68	Lynching by wholesale	221
Cloven hoof of the "Sabbath" Satan	44			Let the People vote on the question	244

	PAGE.		PAGE.		PAGE.
More antagonistic societies	7	Puritan Sabbath for physical rest	370	Satoli, Sunday laws, and salvation	252
Mutterings of the coming storm	37	Religion and the Montana schools	10	Shame on Tennessee	260
Maryland Court of Appeals on Sunday laws	44	Roman Catholic loyalty	26	Saint worship	261, 267, 282
McNamara Trial	70	Romanism in the public schools	29	State and Church	262
More Sunday legislation in Massachusetts	94	Rome's new policy	51, 63, 221	Still courting Rome	276
Massachusetts abolishes its legal Fast-day	118	Rome and the schools	52	Seventh-day Adventists and the authorities of Basel	278
Michigan Barbers' Sunday-closing decision	133	Raising the taxes	53	Significant	282
Massachusetts' Sunday Protection League	134	Roman Catholic Religious Liberty	59	Some strange things	284
Movement against church patronage in England	171	Rejoicing over an enemy	70	Sabbath and Sunday in church councils	286
Making merchandise of Religion	182	Rome claims supremacy over the State	77	St. Anne vs. the Saviour	290
More Persecution in Maryland	196	Rome vs. history	92	Some relics of the Dark Ages	292
Must but cannot	223	Romanists after the regency	95	Sectarian principle	300
More Religious Persecution in Tennessee	230	"Recognizing God"	114	Seeing the invisible	329
"Mystery, Babylon the Great"	334	Religious legislation in Europe	117	Sunday and the Reformation	339
Mashonaland paragraphs	287, 344, 368, 385, 400	Rome in Ireland, and her imitators in America	117	Still troubled by Adventists	395
Most justifiable sarcasm	357	Religion in London schools	118	They will not confess; they dare not deny	46
Modern Inquisition	369	Roman Protestantism vs. Roman Catholicism	133	Turning their attention to Protestants	51
"Non-sectarian" delusion	78	Romanism the religion of human nature	137	Tending Romeward	61
No practical difference	83	Religion and Politics	143	Trial of Seventh-day Adventists in Georgia	74
Now for purer(?) Politics in Indiana	93	Right of man to work	195	Traitor political church	94
No religious garb in the Pittsburg Schools	95	Religious Persecution in Maryland	206, 211	That "atmosphere of piety"	98
National league and its amendments	123	Reversed	213	Thinks he has solved the National Reform problem	107
Note the contrast and the harmony	154	Rome's new policy	221	The time is at hand	107
No conscience in Sunday-keeping	246	Romanism in Belgium	238	To celebrate the survival of Mediævalism	119
No longer astonished	250	Religion and the public schools	245	Toleration versus rights	131
Nineteenth Century Mediævalism	263	Rights of Conscience	266	The writing on the wall	138
No such right exists	270	Reflections on the results of the Reformation, by Guizot	269	The A. P. A. and parochial schools	162
Not even toleration	342	Ritualism running riot	271	The State and the Ten Commandments	226
Observance of the day	37	Religious appropriations	308	The mark of the Beast	226
Our Christian Statesmen	66	Release of Mr. Capps	322, 339	They can do nothing against the truth	231
Old and new style	99	Roman Catholics and liberty of conscience	341	There are "Protestants" and Protestants	242
Our present condition	189	Roman Catholic saints and miracles	353	True of the Sabbath, but not of Sunday	244, 252
"Orthodoxy" insane	213	Roman Catholicism and Spiritualism	361	Too late to deny it	258
Opening political assemblages with Prayer	269	Sunday organization in India	7	True Protestantism	259
"Obey the Law until Repealed"	378, 385, 393	Sunday Persecution in New York City	10	The clash will come	277
Only on an equality with Romanism	338	Subjects of the Kingdom of God	11	Too true	278
One cause of Hypocrisy and Irreverence	355	Sunday Laws vs. True Religion	19	Two solid grounds for Sunday-rest	291
Opposed to Persecution	386	Study the Texts again	21	Two acts of a true Baptist	292
Protection	12	Some pertinent questions	23	Taxation of Church property	307
Protection to Religion	20	Sunday law is legal	39	Taking the State piecemeal	334
Proclaim Liberty anew	43	Sabbath Christ kept	45	'Twould be well were it true	354
Partial in the Law	54	Sunday here and there	45	Teaching a wrong doctrine	388
Procession Romeward	70	Some Pennsylvania Law	47	The Pope as mediator	397
Progress of the great iniquity	84	Same principle involved	53	What should he ask?	5
Persecution in Georgia	87	Should use the power of Congress	54	Where is the limit of civil authority?	5
Pope as arbiter of the world	92	Sunday Laws in Switzerland	67	Why not accept the responsibility?	12
Progress of the National Religion at Washington	100	Some Kansas items	70	Who pays the taxes?	22
Progress of religious legislation at Washington	102	Shame on Maryland	77	Wants to imprison and to hang Sabbath keepers	46
Putting God into the National Constitution	118	"Sovereign Pontiff"	79	What Rome would do if she could	53
Proposed amendment to the Constitution	124	Spread of Catholicism	82	Why they see it	54
Province of civil government	125	Sunday Laws	86	W. C. T. U. enforcing Sunday observance in Australia	70
Postal regulation	135	Steadying the Ark by preamble	97	What the National Reformers propose to do	79
Protection and coercion	147	Strange Infallibility	108	Whereas they believe, therefore they resolve	116
Priest and publisher	147	Sabbath-keepers and Sunday Laws in Switzerland	109	Why Adventists work on Sunday	124
Priest, politics and woman	157	South African correspondence	116, 134	Was it prophetic?	151
Preacher, priest, and woman suffrage	179	Should Church property be taxed?	126	Why Church property should be taxed	164
Policy of Rome	179	Shall we obey the laws of the land?	139	Why exempt conscientious Seventh-day Baptists?	182
Pope as an arbitrator	195	Sunday law enforcement in Australia	146	Why not?	211
Protestant apostasy	204	Sunday movement in Ireland	155	Wants more of the same kind	212
Protestants' confession to Rome's challenge on Sunday-keeping	234	Some signs of the Times	163	W. C. T. U. on Church and State	219
Papal plea for unity	245	Sunday in Scranton, Pa.	167	We can put them in the Stocks	237
Protestant Ministers also	260	Seventh-day observers give heed	173	Will Congress rest under it?	237
Pope on Bible study	262	State of Tennessee, Supreme Court-(Capps)	173	Why they work on Sunday	237
Popular idea of religious liberty	269	Some plain truths by an A. P. A.	197	"Wiser if sadder men than now"	242
Peter's Sword	271	Sunday in Canada	211	Whither are we drifting?	243
Papal Infallibility	268, 277, 283	State aid to Religion	228	What they mean by the phrase "a Christian nation"	244
Papists still arming	283	Sunday not the Christian Sabbath	229	Woman suffrage in a school election	261
Pope as international arbitrator	285	Strive to merit it	237	Where will it end?	285
Persecuting Sabbath-keepers	294	Still maundering of Divine rule	236	What Sunday-keeping really means	301
Persecuted Sabbath-keepers	301	Sunday desecration made responsible for the assassin's dagger	238	White with fear and wrath	337
Political Prayers	315	Sunday omnibuses in Toronto	238	What is modern Spiritualism?	363
Pertinent paragraphs	317	Sen. Gallinger's plea for separation of Church and State	243	What is Babylon?	389
Papacy and temporal power	324	Sabbath question in the Dominion Parliament	244		
Papacy in Europe	324, 332	Success in destroying Sunday	246		
Persecuted but not cast down	379				
Pennsylvania Sabbath Association against Religious Liberty	346				



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