

"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, }  
CALVIN P. BOLLMAN, } . . . EDITORS.  
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 Diotrophes, 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 Smyrniens," 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 Diotrephes 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 lxiv, chap. iii.

§ Epistle liv, chap. v.

\*Neander's "History of the Christian Religion," Vol. 1, Section Second, part 1, div. 1, A, par. 5.

† Mosheim's "Ecclesiastical History," Century ii, part ii, chap. ii, par. 4, 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.

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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.

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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.

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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 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 Caesar’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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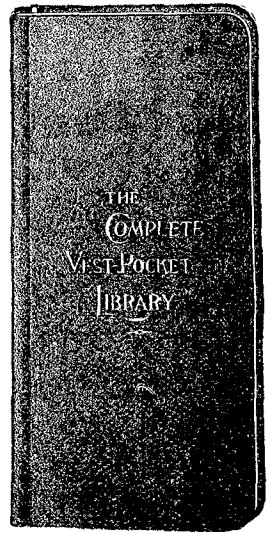
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NEW YORK, JULY 5, 1894.

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 untrammelled 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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