

"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.

A Courageous Protest.

THE New York Presbytery at its last meeting was the scene of a struggle between truth and error, between one man and a multitude, which vividly recalls the historic description of Martin Luther's experience at the Diet of Worms.

The occasion of the struggle was the introduction of resolutions indorsing Dr. Parkhurst's well-known methods of reform. Steps to this end had been taken at the preceding meeting, but Rev. Francis P. Mullally, D. D., had vigorously opposed them as contrary to the constitution of the Presbyterian Church; and contrary to the gospel; and inasmuch as most of the members of the Presbytery had already left the meeting, the matter was postponed until the next meeting. Following the postponement of the matter the daily press announced that the New York Presbytery had failed to indorse Dr. Parkhurst's reform methods. This enraged the members, as it brought upon them the denunciation of the church crusade, which is in a fever of enthusiasm over the work of Dr. Parkhurst. Then followed published statements from the members of the Presbytery in which Dr. Mullally was shamefully abused.

In the meantime Dr. Mullally was not idle. He mailed to each member a statement of his position with quotations from the constitution of the church, expressly forbidding it to take action upon any but ecclesiastical questions, with arguments against the proposed action, based on the jurisdiction of the Church of Christ. The agitation of the matter filled the assembly room at the regular meeting of the Presbytery held Jan. 14. As an instance indicating the temper of the assembly, when the moderator had announced the order of business for the day, and before he could finish his sentence, the aforetime dignified clerk of the meeting jumped excitedly to

his feet and moved to make the matter of indorsing Dr. Parkhurst the first matter of business instead of the last, which motion was carried with a thundering affirmative.

This much of an introduction is necessary to explain why the assembly room was crowded last week, and to give the reader an idea of the temper of the audience which the doctor faced when he arose to oppose the resolutions.

Dr. Mullally stands six feet four inches high, with broad shoulders and a voice in proportion with his powerful frame; but better than all, he had the consciousness of possessing the truth, and the courage of his convictions, which enabled him to look with a steady eye into the faces of his audience whose only expression was that of mingled pity and disgust.

Dr. Mullally began his address by showing from the minutes of the last General Assembly that members of the New York Presbytery who were present before him had expressed at that time, touchning other questions, sentiments in favor of the very same principle for which he was contending. He also read from the church constitution which explicitly confines the jurisdiction of the church to ecclesiastical questions, and then summarily but logically disposed of the claim that Dr. Parkhurst's work involved morality and was therefore within the scope of the Christian minister and within the realm of the legitimate work of the Presbytery; after which he continued as follows:—[Reproduced by Dr. Mullally for the SENTINEL by request. Italicized by the Editor.]

"The end of the Church is regeneration, not reform, to resurrect, not merely to embalm the spiritually dead, not to stay the process of corruption, but to give a new transforming life.

"The only means appointed to the Church, and which it is competent for her to use, is the Word of God; but Dr. Parkhurst's appeal is to the sword of the civil magistrate.

"There are but three opinions touching the nature of Church power,—the Erastian, the Romish, and the Evangelical. The first makes the Church the mere agent of the State; the second makes the Church the substitute for Christ, and teaches that she may do or declare any-

thing which Christ could do or declare were he still here in the flesh; the third holds that Christ is the head of the Church, that without him acting in her, she is a headless, impotent corpse, and that he exercises his headship only by his Word. Hence, when this stops, the Church must stop. If this Presbytery indorses the reform work of Dr. Parkhurst, *it will be imitating Rome* and assuming an authority as the substitute of Christ, when the legitimate function of the Church, as a Church, is *only to voice the mind of Christ, as revealed in the Scriptures.*

"But I object to the proposed resolutions on another ground. In reference to this, I will observe the utmost delicacy and reserve. Nor is it necessary to enter into detail or description, even if such a course were permissible in open court. The very gentleman who has zealously urged the taking up of this matter out of its order on the docket said, after the close of our last meeting, in the hearing of several brethren, that no member of the Presbytery approved Dr. Parkhurst's detective work. The member alluded to is our permanent clerk, and ought to know whereof he affirmed. I content myself with saying, that in view of Dr. Parkhurst's methods, this Presbytery cannot identify itself with him in his reform enterprise without virtually *accepting and approving* the pernicious principle that we may do evil that good may come, or, that the end justifies the means.

"My third objection is, that the action proposed would be utterly inconsistent with the overture for organic union with our Church, made to the Southern Presbyterian Church, by our last General Assembly. The distinctive characteristic of the Southern Church is, fidelity to, and insistence upon, the importance of the legislation of our confession touching the purview of judicatorial jurisdiction; and the adoption of these resolutions by the large and influential Presbytery of New York, will widen the breach between the two churches, and put back their union at least a hundred years."

And now, that the reader may get an idea of the character of the speeches made against Dr. Mullally's logical, scriptural, Protestant, protest, we print two speeches

characteristic of the arguments(?) adduced. Dr. Henry M. Field, editor of the *Evangelist*, a leading Presbyterian paper of this city, said:—

I do think that we owe something to ourselves. Dante, we are told, was pointed put in the streets of Florence as the man who had been in hell. Dr. Parkhurst has been down into hell to try to drag up some of the poor unfortunates from it. I know that at the beginning of his work a great many clergymen passed by on the other side. But his work was necessary, and it was splendidly done. I asked Commissioner MacLean—the only honest police commissioner—whether Dr. Parkhurst's work was needed, and he replied, "Dr. Parkhurst did exactly right." [What an argument!—Ed.]

I say that Dr. Parkhurst not only acted within his duty, but that never did he perform his duty so well as in this. He has done more to purify the city of New York than all the rest of us put together.

This childish attempt at argument, by an editor of a representative Presbyterian paper, was greeted with loud applause on the part of the gray-haired and proverbially conservative members of the Presbytery, as was also the following speech by Dr. Shiland:—

Christ went among publicans and sinners to bring them under the influence of his gospel. We must not forget that. I may not approve of all that Dr. Parkhurst has done, but I believe that his work should have a monument higher than the Egyptian obelisk in the Park.

It would be indelicate, as Dr. Mullally intimated, to refer to some of Dr. Parkhurst's methods for the purpose of contrasting them with the association of our Saviour with publicans and sinners and his methods of saving them, by way of replying to Dr. Shiland.

At the conclusion of the discussion, the following resolutions were put to vote, and received a roar of "ayes," while the negative received Dr. Mullally's single but firm, clear, resonant "no":—

Resolved, That the Presbytery of New York express its gratitude for, and its pride in, the persistent, noble and successful efforts of our fellow-Presbyter, Rev. Charles H. Parkhurst, D. D., in the interest of greatly needed municipal reform.

Resolved, That we rejoice in the success which he has had in arousing the Christian young men of the city to a realizing sense of their moral and religious duties as citizens, and in binding them together in efforts for the purification of our civil and social life.

Resolved, That we recognize the gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved, and, therefore, we believe that the moral teachings of Christ must be applied to every sphere of life, and that the Church should bear her testimony for righteousness and purity in all human affairs.

We heartily commend Dr. Parkhurst for the faithful, heroic testimony which he has borne. We thank God for the favor which has made his efforts for reform successful. And we implore God's blessing upon them, that they may be permanent and completely triumphant.

Immediately upon the passage of the resolutions, Dr. Mullally entered a formal, written protest involving the points of his address which will be recorded on the minutes of the meeting. After the protest was entered the moderator, Dr. Robert R. Booth, who by his impartial rulings and respectful attention to Dr. Mullally's speech and protest evinced the only sympathy for his position, then asked if it was desired to enter the customary reply to the protest. The question was answered by a chorus of disdainful "noes." One Presbyter added, "It answers itself," which was followed by loud laughter.

We will not have space in this issue to comment upon these resolutions. Suffice it to say that they completely unite the Presbytery of New York, both as to functions and methods, to the civil government of New York; and besides, they indorse the immoral methods of Dr. Parkhurst,

and petition for the blessing of God on the immoral methods and the unholy union.

The writer has witnessed many scenes involving the fall of the Protestant churches from the exalted platform of Protestantism to the theory and practice of papal methods, but never one so complete and impressive. Verily the apostate Protestant "image" of the papacy, as predicted in chapters 13 and 14 of Revelation, is fast preparing to accomplish its predicted work.

Preposterous Claims of the Papacy.

THE Roman Catholic press of the United States, evidently by preconcerted action, is attempting to convince Americans that they are indebted to the Roman Catholic Church for religious freedom. This is a part of a great scheme to hypnotize Americans until the Catholic Church gets in a position to strike the final, fatal blow to crush religious freedom.

The *Monitor*, a Catholic paper claiming to have the largest circulation of any religious paper on the Pacific Coast, concludes an article entitled, "Religious Liberty," with the following ridiculous claim:

And it remains a supreme and significant fact that we owe all the blessings of religious freedom to the influence of a Catholic nation [France] and the teaching of a prelate [Bishop Fenelon] of the church of Rome.

As silly as is this statement, there is something more silly, and that something is a Protestantism that believes just that kind of nonsense, and is fawning and flattering Romanists while rebuking as a bigot, him who fearlessly exposes the wiles of Rome and holds the "mother of harlots," drunk with the blood of the saints, rigidly to the logic of her claim that "Rome never changes."

Were it not that there are so many non-Catholics who accept such nonsensical assertions, the SENTINEL would not stoop to notice them. But the situation demands that they be refuted with facts.

In refutation of the statement that America borrowed her religious liberty principles from the French nation, it is enough to state that there never has been a separation of Church and State in France like that inaugurated by the founders of the American Constitution; and if there had been, it would have been accomplished in opposition to the Roman Catholic Church, rather than by its aid.

If any wish to read of the attitude of Roman Catholic France to the principle of religious freedom, let them read the history of Roman Catholic France. Let them read of the fiendish slaughter of Albigenses; the satanic torture of the Waldenses; and the unutterable crimes committed against the Huguenots; all of which were instigated by Roman Catholic popes, engineered by French Roman Catholic rulers, and enacted by French Roman Catholic soldiers. Roman Catholic France the author of religious freedom! No, no more than was the devil the author of the sermon on the mount.

The second claim, that America is indebted to Bishop Fenelon, a French prelate, for its principles of religious freedom, is equally absurd. Fenelon, according to the *Monitor*, wrote his religious liberty ideas in 1745, but the *Monitor* ought to know that Martin Luther and the Augsburg Confession, more than two centuries before, had reannounced to the world the primitive Christian truth of separation of Church and State.

It would be indeed amusing if it did not involve serious considerations, to see the frantic efforts of Roman Catholic authorities in America to manufacture for themselves a certificate of character. After passing all the popes, cardinals, and archbishops in the whole history of the church, they finally claim to have found a bishop in France who was opposed to burning men's bodies to save their souls. Eureka! Let Americans calm their fears; the Roman Catholic Church is the author and conservator of religious freedom in America and the world.

Never mind the incessant thunderings of infallible popes against religious freedom; never mind the warning of more than a thousand years of papal torture, inflicted upon dissenters by sword and flame, dungeon and rack; never mind all this, we have found a bishop in France who was opposed to proselyting by the sword. Never mind the fact that for holding these views, he was charged by his brother prelates with being a Protestant; never mind all this, just keep your mind on the thought that America owes its liberties in religion to the Roman Catholic Church.

We just now think of an imaginary parallel. It is like the late Jesse James asserting that he was the author and conservator of public safety, and as a reason why everybody ought to believe it, and elect him president of the United States, he should refer to a dead second cousin who never killed anybody. Americans, don't be fooled by this religious liberty song of the papists. It is composed and sung exclusively for Americans. Whenever it is sung, meet it with a dirge composed from the groans of tortured Protestant men and the wails of outraged Protestant women.

A National Reform Assumption.

ONE of the assumptions of National Reform, and of governmental religion under any name, is that by a profession of Christianity a nation is made better.

In the late New Castle convention it was repeatedly said that "our officers ought to be Christian men," and that "then we should have no Lexow Committees and no such revelations of corruption as those in New York that so recently shocked the moral sense not only of the United States but of the world."

Of course the idea was that under the administration of Christian men, corruption would not exist. This is quite true. If it were possible to have a government carried on by *Christian* men, it would of necessity be honestly administered; for it is the Christian rule to "provide things honest in the sight of all men." A dishonest man is not a *Christian* man; and this applies not only in private life but in official position as well. Every *Christian* must take his religion into public office to the extent that it must make him an honest man; but not in the sense of using political power to further the ends of his creed or church, or of using political power to enforce his religion upon others. The very foundation principle of Christianity forbids any such use of civil power. The one all-comprehensive rule which must govern the real Christian in all his dealings and relations with his fellow-men is, "All things whatsoever ye would that men should do to you, do ye even so to them." And this forbids all use of official position or of civil power for the

propagation of religion or of irreligion; for no man wants the power of the State used to disseminate views with which he is not in harmony; hence no man has, according to the Golden Rule, any right to use such power to propagate views that others do not believe.

But while it is true that really Christian men would administer a government honestly, is a profession of Christianity by the government any guarantee of Christian administration?—Certainly not. Everybody knows that dishonest men will profess anything for pecuniary advantage. To make a profession of religion a qualification for holding office is only to put a premium upon hypocrisy, and to multiply W. C. P. Breckinridges in the church. He was a man prominent in religious circles, a leader in his church, the father of one of the Sunday bills that has been before Congress during the past five years, and a lecturer on social purity; and yet at the time violating every principle of Christianity, living a life of deliberate, persistent sin; a veritable moral leper. And his is not an isolated case. How many embezzlers and defaulters as well as corrupt civil officials are members of churches, superintendents of Sunday schools, etc. Everybody knows that the list of such offenders is painfully long, and that a profession of Christianity is no guarantee of honesty. Among the twelve apostles was one Judas, and the proportion of evil men professing godliness has certainly never been less, except as persecution may at times have burned the dross out of the church, leaving only the genuine; and it is certainly very much greater whenever a premium is placed upon mere profession.

We have only to go to Russia to see the practical workings of a government in which a profession of religion is an essential to office holding. Russia professes a religion, the "Christian" religion, and office holders in that country must be members of the Orthodox Church. But are they honest? Is the government honestly administered?—Certainly not. It is notorious that Russian judges are bribe-takers, that Russian tax collectors are thieves, and that Russian officials, almost from the highest to the lowest, are extortioners.

It follows, therefore, that a mere profession of religion does not make men honest, but mere profession is all that any human government can possibly secure; nay, more; the more any government has to do with religion, the more any government does to enforce religious profession, the more of false profession there will be. Therefore the greatest service that human government can possibly render true religion is to let it absolutely alone. Government can foster religious formalism and hypocrisy, but not genuine Christianity.

France, just preceding the great Revolution, affords a striking illustration of a government controlled by men making a profession of religion for worldly gain. The sequel was the Reign of Terror. Men seeing the falsity of governmental religion, and revolting against Simony, extortion, and all kinds of ecclesiastical corruption, went to the other extreme and repudiated all religion. They said, If this is religion we want none of it. The trouble arose from a failure to distinguish between Christianity and that which was called Christianity. But who was to blame? Where but to the Church is the world expected to look for true Christianity? And

is it not natural that it should accept as Christianity that which the Church says is Christianity? The Reign of Terror is continually pointed to as an awful exhibition of the effects of infidelity; it is also an awful example of the results of false profession and of governmental religion.

Enforced Idleness.

THE new Constitution of the State of New York, which went into force the first day of this January, has a provision which establishes practically the keeping in idleness of the State prisoners. Of this provision, William R. Huntington, D. D., Rector of Grace Church, this city, writing on the eve of the late election, justly remarks as follows:—

It so happens that just at present there is impending over the prisoners of the State of New York a calamity to which injustice, ignorance and inhumanity may be said to be contributing in about equal portions. The people are presently to be asked to approve a constitutional provision—in other words, to make it the law for twenty years to come—that the inmates of our prisons shall be kept idle, for fear, forsooth, that their engagement in useful and remunerative occupations may injure the market for free labor.

I suppose there is no question among political economists of repute that this is bad political economy; I suppose there is no question among the masters of ethics that this is bad morality; I suppose there is no question among students of the New Testament that this is bad religion; and yet, it must needs be put into the same lump with other measures plainly desirable lest the labor vote should be offended. Could civil cowardice on the part of educated men much further go?

The practical working of the thing will be that hundreds, and perhaps thousands of criminals, whose only hope of reformation, humanly speaking, lies in their being kept usefully occupied, will be thrown into an enforced idleness, sure to drive some of them to madness, some to suicide, and some to the patient devising either of methods of escape or of plots of revenge.

Can a State which knowingly consents to such a scheme for putting convicts to the torture—for that is just what it is—can a State, I say, which knowingly consents to such a scheme as this, look the King in the eye, and expect to hear him say, "Come, ye blessed of my Father"?

This is sound doctrine from beginning to end. And yet there is a demand made throughout this whole nation, and Dr. Huntington is a party to it, that the whole people shall be required by State and National law to submit to idleness a whole day in every week—that is, every Sunday in the year. It is true that this does not propose to put all these in prison-idleness; they are to be allowed to be at large if they will submit to it. But if they will not submit to this, then they are to be put in prison, and to be required to spend the idleness there. But the principle is the same, whether the enforced idleness be in prison or out of prison—and especially so when it inevitably follows in prison if it is not submitted to out of prison.

Enforced idleness, whether in prison or out of prison, whether on every day or only on Sunday, is bad political economy; it is bad morality; it is bad religion. And it is only injustice, ignorance, and inhumanity that contributes to it. And how can a State, or an individual, that knowingly consents to such a scheme as this, look the King in the eye and expect to hear him say, "Come, ye blessed of my Father"?

And yet Seventh-day Adventists everywhere are denounced, persecuted, fined, and imprisoned, for steadfastly refusing to sanction, or knowingly consent to, this same evil thing of enforced idleness. They are threatened with outlawry, for their refusal to accept this principle of bad political economy, bad morality, and

bad religion, or to join in this contribution of injustice, ignorance, and inhumanity. They are hated and persecuted by professed Christians for refusing to consent to a scheme which forbids their looking the King in the eye with any expectation of hearing him say, "Come, ye blessed of my Father."

Let it be so. The Seventh-day Adventists are right in this thing. Let the State commit suicide if it will, by enforcing bad political economy; but the Seventh-day Adventists and all others are right who refuse to sanction the proceeding. Let courts which assume the championship of a bad morality, aid in the suicide of the State by enforcing bad political economy in the interests of bad morality, if they will; the Seventh-day Adventists and all others are right who refuse to respect such decisions of such courts. And let professed religionists support a bad religion by demanding such decisions from such courts to the death of the State, if they will; the Seventh-day Adventists and all others are right in refusing forever any respect to any such procedure on the part of any such religionists. It is better to be denounced, and persecuted, and fined, and imprisoned, and outlawed, because of good religion and good morality, which in themselves are a sufficient preservative of the State, than to have the highest honors of the State, and at the same time be working the certain ruin of self, society, and the State, by enforcing or respecting a bad religion, on account of a bad morality, in support of a bad political economy.

Let the Seventh-day Adventists and all others forever refuse to consent to a scheme which forbids their looking the King in the face with the expectation of hearing him say, "Come, ye blessed of my Father." And let all the people say, Amen!

A Consistent Baptist.

By permission, we publish the following from a private letter received from Dr. E. T. Hiscox, author, with other works, of "The Baptist Church Directory," a standard work among Baptists. Dr. Hiscox, as the reader will see, applies the great principle of religious freedom for which Baptists have contended so nobly, to the compulsory Sunday observance epidemic. It is difficult to find a person who is not avowedly in favor of religious liberty, but too many stop short in their logic. Especially is this true when the question of prosecuting Seventh-day Adventists and others for laboring on Sunday, is under discussion. Dr. Hiscox, like a consistent Baptist, consistently, scripturally, and courageously applies the principle to Sunday laws as well as to other matters:—

The "Baptist position," in respect to the relation of religious and secular affairs, is this: there should be no union of Church and State, but an entire separation between them in all matters pertaining to the administration of religious affairs. They represent two kingdoms, with distinct spheres, and diverse functions, which cannot be united without injury to both. The State has no right of authority or of dictation in matters of faith and worship, which are questions of conscience and principle that lie between the individual soul and God. The State is bound to protect its citizens in the free exercise of their religious faith, without harm or hindrance, so long as they do not interfere with the rights of others. Christians should be good citizens, supporting the government which protects them, honoring the rulers and obeying the laws under which they live, so long as such laws are not contrary to the Word of God. The Church should sustain no organic relation to the State, and receive no patronage or support from it, since to do that would imply the right of supervision and dictation by the State. The support of religion belongs to those who profess it, and to allow fellowship and ac-

cept patronage from the State, never fails to secularize the spirit and to corrupt the purity of the Church. The civil authorities have no right to enforce or demand any form of faith, any manner of worship, nor yet to establish by law or compel the observance of a Sabbath, or any religious institution. It has no right to force conformity, or to punish dissent. Baptists to-day are loyal to their traditions through all the past. What they have demanded, labored for, and suffered to secure, is not *toleration*, but *liberty*; liberty in all concerns of conscience and of faith. The enactment of civil laws for the control or the curtailment of religious liberty, or for the infliction of civil penalties for non-conformity and the exercise of religious liberty, is wrong, unjust, contrary to the spirit of the gospel and to the genius of Christianity. It is also in conflict with the spirit of the age, and that more intelligent and beneficent civilization which Christianity has developed.

We respectfully submit this consistent Baptist utterance to those Baptist papers which are defending the prosecution of seventh-day observers for refusing to observe the State Sabbath, and which are criticising the *Examiner* for denouncing these persecutions.

Catholic Claims vs. Facts.

In the "Teachers' State Convention," of Nebraska, held at Lincoln, Dec. 26-28, 1894, "Father" William Murphy, of Tecumseh, delivered an address on the subject: "Is it true that the Public Schools fail to teach Morality?" During the discourse he said that man must have some object held out to him according to divine law, and that moral acts are those voluntarily proceeding from internal principles. He concluded by saying:—

As regards the grand and majestic church to which I belong, which, like the sun in its daily course through the heavens, illuminates the world, and which has been the handmaid of civilization for nineteen centuries, I know that she would not pull down a single stone from the grand edifice of our public school, but rather would she add other stones, aye, other stories to it, until it rose above the clouds into that bright and ever serene sky, illumined by the light of the world.

The truthfulness of this, like many other claims made by the papacy, is to be questioned. Can it be truthfully said of this "grand and majestic church" (the Roman Catholic Church) to which Father Murphy belongs, that it "illuminates the world"? Is it a fact that it "has been the handmaid of civilization for nineteen centuries"? If we rely upon the records of the history of this church, we will be compelled to answer, No!

To illuminate is to enlighten. But do we find anything in history which would lead us to conclude that the Catholic Church enlightened the world, or even a part of it? No; but on the contrary, she used all the power given her by the prince of darkness to cast a gloom over the world and all who dwelt therein. And so completely did she succeed in this work, that the years during which she bore rule, are called the "Dark Ages." And so earnestly was she engaged in this work—keeping the people in darkness—that she burned the Bible and many who dared read it. The reason for her bitter hatred of the Bible and its readers is obvious, for the entrance of the Word giveth light. It shone so brightly upon, and revealed so clearly, her wicked works that she used every available means to destroy it; and finally when the light of the Reformation began to shine from the open Bible, she used all her satanic power to extinguish it. They "loved darkness rather than light, because their deeds were evil."

Again: do we find any account in history where the papacy was "the handmaid [servant or helper] of civilization"? Did she work for its advancement at any time,

much less for nineteen centuries? Again we are compelled to answer, No!

Take, for example, the case of Clovis, king of the Franks. Clotilda, his wife, who "was educated" in the Catholic faith, pleaded with him for his conversion, but all in vain until A. D. 496, when engaged in a hard battle, he vowed that if he should gain the victory, he would be a Catholic. The victory was won; but after the danger was over, he was not so sure that he wanted to be a Catholic after all. He consulted his soldiers as to whether they would follow him, and they declared their willingness to accept the Catholic faith. Upon this he said he was convinced of the truthfulness of the religion, and on Christmas day, A. D. 496, he was baptized. In this rite he was followed by three thousand of his warriors.

"The bishop of Vienna prophesied that the faith of Clovis would insure the victory of the Catholic religion. If unscrupulous ambition, undaunted valor and enterprise, and desolating warfare, had been legitimate means for the propagation of pure Christianity, it could not have found a better champion than Clovis."—*Milman.*

Nevertheless, as illegitimate and unlawful as were these methods, they were used by this "converted" barbarian for the spread of the Catholic religion. "His ambitious reign was a perpetual violation of moral and Christian duties: his hands were stained with blood in peace as well as in war; and as soon as Clovis had dismissed a synod of the Gallican Church, he calmly assassinated all the princes of the Merovingian race."—*Gibbon.* Nor was he alone in this savagery, but was upheld by that "handmaid of civilization"—the Roman Catholic Church.

Burgundy was the first country to be invaded. But before war actually began, the Catholic party advised a conference to be held between themselves and the Burgundians (the Arians) as they were prepared to prove them in error. To this proposal the king of Burgundy replied: "If you really profess the Christian religion, why do you not restrain the king of the Franks? He has declared war against me, and forms alliances with my enemies for my destruction. A sanguinary and covetous mind is not the symptom of a sincere conversion: let him show his faith by his works."—*Gibbon.*

To this, Avistus, bishop of Vienna, answered: "We are ignorant of the motives and intentions of the king of the Franks; but we are taught by 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."—*Gibbon.* War followed, and the domains of the Burgundians were subjected to the rule of Clovis.

The Visigoths were the next victims of the cruel and rapacious Clovis. He said: "It grieves me to see that the Arians still possess the fairest portions of Gaul. Let us march against them with the aid of God, and, having vanquished the heretics, we will possess and divide their fertile provinces."—*Gibbon.* War was declared, and "the Visigothic kingdom was wasted

and subdued by the remorseless sword of the Franks."—*Gibbon.*

All this, Gregory, bishop of Tours, commended as the will of God, declaring 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 church made partaker in the bloody work of Clovis, by approving it, and it is certain that the clergy were no better than the objects of their praise. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them [margin, *consent with them*] that do them." Rom. 1: 32. The papal church consented with Clovis in the fullest sense of the word, by being the prime mover in these bloody enterprises. It is evident that the church was entirely responsible for the course pursued by Clovis; and it is yet more evident that the work of the church was only to make him the more savage. This was not true in the case of Clovis alone, but with all with whom the papacy had any influence.

Then, in the face of all this testimony, Father Murphy publicly declares that the Roman Catholic Church "illuminates the world," and "has been the handmaid of civilization for nineteen centuries." Gladly would they have these testimonies blotted from the pages of history, but they stand there in distinct characters, declaring her to be that which God's Word said she would be—"The mystery of iniquity." And the importance of investigating these claims is obvious when we consider the boast made by this church—that "what she has done for other countries, she will do for the United States."

Notwithstanding the papacy, the light of the glorious gospel of Jesus Christ does illuminate the world; and civilization has made progress and been preserved for nineteen centuries *in spite* of its "handmaid," and not because of it.

H. F. KETRING.

Satolli on Education.

At a reception recently tendered Monsignor Satolli in this city, the pope's delegate presented a paper on education. The following are quotations from the published address:—

Education of the young is as important a safeguard of the nation as are courts and armies. It is of great moment, then, that we should understand in what true education must consist.

In what does this educational safeguard consist? Let the delegate reply:—

The young should be educated both in mind and heart, according to the constitution of the State, according to the great principles of morality and according to a true religious spirit.

But what are the "great principles of morality," and in what does the "true religious spirit" consist? Here it is:—

I will add that it is well that young men should have from their earliest days, a just idea of what the pope is, how lofty his dignity, how great his authority, how beneficial his actions. His dignity and his power come directly from Christ, and the exercise of this power can only be for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity.

It therefore follows that the safeguard of the United States lies in teaching the

¹ "History of Latin Christianity," book iii, chap. 2, par. 28.

² "Decline and Fall," chap. xxxviii, par. 6.

³ *Id.*, par. 8.

⁴ *Id.*

⁵ *Id.*, par. 11.

⁶ *Id.*, par. 12.

young that Jesus Christ has delegated his power on earth to the pope, and that the exercise of this power is for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity. But we know that to teach the youth this is to undermine the safeguards of society. We know that the exercise of this "great" "authority" of the pope has always been and ever will be the *curse*, religious and social, intellectual and moral, temporal and eternal, of humanity.

But the delegate anticipated dissenters, and remarked in this connection that—

One who cannot see or would venture to deny the justice of these considerations would merit no attention from reasonable and well-thinking men.

We cannot see the justice of these considerations and therefore venture to deny them; and although we may not "merit" attention, we are very certain we will ere long receive attention.

Alexander Campbell on Compulsory Sunday 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.]

Mr. T.'s fifth argument is, "that there are *political* reasons for the enforcement of the Sabbath." These political reasons are as follows: "Let it be made lawful to labor for the seven days of the week, and the consequence will soon be that the laborer would have no more for the labor of seven days than he now does for the labor of six days." A strong argument truly. To keep up the price of labor, the rich and poor *must* keep the "Sabbath." If politicians are to legislate on the observance of "holy times," to enhance the value of labor, it would be good policy to compel the rich and poor to observe the seventh day, or Jewish Sabbath, and the first day also; then the number of working days would be reduced to five, and the price of labor would be enhanced. But what would be done with that class of the community called *clergy*, who generally *earn wages* seven days in the week; many of them being farmers, some of them being presidents of colleges, store keepers, etc., who make money every day, but especially on the "Sabbath"? But perhaps it would be a sin to diminish the number of their working days, as they are a *privileged* order. It is, however, a good rule that works both ways, and perhaps the number of their working days ought to be diminished.

"In the house of representatives of Connecticut, March 27, 1821, an act for

the observance of the Sabbath was taken up and debated. Mr. Welch said that we had begun at the *wrong end* of the commandment. We should *enforce* that part of it which directs us to labor six days before we enforce the keeping of a Sabbath.

N. H. PATRIOT."

I think Mr. Welch's opinion is as good as Mr. T.'s, and I would recommend Mr. T. to consider it. Consistency is the greatest ornament of character and essentially necessary to recommend our profession and to demonstrate our sincerity.

A compulsory observance of the ordinances of Christ is the most incongruous and contemptible thing in the world. It is the quintessence of folly in them who compel and in those who are compelled. It is in direct opposition to every precept of Christianity, and even to the constitution of a good civil government. What an insult on Christianity, to see an overawed, constrained and intimidated assembly meeting either to save their fine, or to keep fast, or to maintain the appearance of devotion! How unlike to the true worshipers, who worship in spirit and in truth!—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, Nov. 5, 1821.*

The Secular Power Decides What is Sacred.

THE folly and wickedness of religious legislation were illustrated in Boston recently, at the hearing before the police commissioners for the purpose of closing the Sunday evening concerts at the theaters. The petition against these concerts was made by the Massachusetts Sunday Protective League and other religious organizations, on the ground that they did not meet the requirements of sacred concerts. The judgment of what was sacred and what was secular was left to the police commissioner to decide for the people of Boston. I quote the following from the *Boston Globe* of Dec. 6. Speaking of General Martin, chairman of the Board of Police, it says:—

He was not called upon to decide the relative merits of Patti and Melba, but was asked to say whether the length of Mamie Gilroy's dress, or the strength of Maggie Cline's voice, went beyond the dividing line between sacred and secular performances. He and his colleagues were also called upon to interpret the meaning of sundry jokes and conundrums, and to say whether or not they bore out the dictionary meaning of the word sacred.

What was sacred and what secular was discussed with all the gravity of a church council. During the discussion the question was asked whether the petition against these Sunday concerts was on the ground that they were criminal of themselves, or because they did not conform to the ideas of Sunday sacredness held by the petitioners. After that there was not so much said about Sunday sacredness, and much more about the immorality and wickedness of these shows. I quote the following from the *Boston Herald*, to show the folly of their position:—

The hearing before the Board of Police last week, ament the propriety of permitting concerts to be given in the theaters on Sunday evening, brought forth much in the way of showing how performances that are innocuous on week days become fraught with dreadful consequences when given on Sunday. Much stress was laid on the many young people who were seen at these shows, and it would seem that the very worthy people who have instituted charges against these Sunday entertainments imagine that Mamie Gilroy, attired in a gown that reached no lower than

the knees, might sing her songs harmlessly on Monday, but that on Sunday the same songs and the same attire become something very dangerous to public morals.

The president of the Massachusetts Protective League was asked at the close of the hearing, why they did not close the theaters and stop the immorality and wickedness seven days in the week instead of only one. The reply was that they intended to do that, but was beginning with Sunday. A strange way to begin to stop vice.

GEO. B. WHEELER.

Cardinal Gibbons vs. Father Elliott.

AFTER reading the many admissions from Roman Catholic catechisms, periodicals, and letters from cardinal, bishop, and priest, that the Catholic Church changed the Sabbath from the seventh to the first day of the week, without any warrant of scripture, and especially the statement made by the *Catholic Mirror*, that "The claims of Protestants to any part therein" (the Sunday) is "proved to be groundless, self-contradictory, and suicidal;" I have read "Father" Elliott's article in the December number of the *Catholic World*, in which he says he takes the so-called "Protestant side of the controversy," maintaining that there is Bible authority for the change of the day. Without doubt this utterance was a surprise to many, but when it is stated that Priest Elliott is one of the "Paulist Missionary Fathers," whose mission is to proselyte from Protestantism, we can understand why he takes the "Protestant side of the controversy," and why Rome is blowing hot and cold on this subject. "The end justifies the means," is an old established principle with Rome, and "Father" Elliott is only tweedling Protestants to accomplish his ends. It is a case of "the spider and the fly," and the eloquent propagandist wants to drop some poor deluded "orphans" (apostate Protestants) into the lap of an adopted "mother" (Rome). See Revelation, 17th chapter. But let us notice his statements as compared with those of Cardinal Gibbons. "Father" Elliott says:—

In the question box our only abundant matter was furnished by the Seventh-day Adventists. They seemed surprised that I took the *Protestant* side of the controversy on the question of Sunday observance. . . . 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 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.

It must be acknowledged by all that the Jews kept "the seventh day" according to the fourth (Catholic, third) commandment; and if, as Priest Elliott says, the Sabbath was abolished with the ceremonial law, then, as a matter of fact, the fourth commandment which says, "the seventh day is the Sabbath," must also be abolished. As "Father" Elliott quotes the Council of Trent, I intend to meet him on his own ground.

In the "Catholic Church History," in "Half Hours with the Servants of God,"* is found the following concerning the

* Published by Murphy and McCarthy, New York, and "approved by Cardinals Gibbons, Manning, and Newman, and many others."

action taken by the Council of Trent on this very matter:—

The Council of Trent defines against antinomian heretics of ancient and modern times, that the ten commandments bind the consciences of all mankind, Christians included. "If any one say that the ten commandments have nothing to do with Christians, let him be anathema." "If any one say that a man, though justified and ever so perfect, is not bound to observe the commandments of God and the church, let him be anathema." . . . The ten commandments, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so now that Christ has done away with the Jewish law. Page 106.

This statement alone, approved by the cardinals, refutes every point "Father" Elliott attempts to make concerning the Council of Trent and its position on the Sabbath question. I will let Cardinal Gibbons again answer Priest Elliott. In a letter to the cardinal, dated Jan. 6, 1895, the writer, after plainly stating that he is a Protestant, but does not indorse the so-called Protestant side of the argument on the Sunday question, but rather agrees with the *Catholic Mirror* that there is no warrant whatever in Scripture for Sunday sacredness, and that Protestants are following the tradition of the Catholic Church, stated in his letter that "They tell us, however, that the Council of Trent finds evidence in the New Testament for Sunday-keeping, and that the said Council agreed that the apostles substituted Sunday for the Mosaic Sabbath" (using the words of Priest Elliott almost verbatim). The letter added that the writer could not agree with those who made the above statement, and asked the cardinal to kindly give his opinion on the subject. The following is the cardinal's reply, and is to the point:—

Cardinal's Residence, 408 N. Charles St.,
Baltimore, Jan. 8, 1895.

Dear Sir: The cardinal desires me to say, in answer to your favor of the 6th inst., that you are right in your conclusions in regard to the Sunday. There is no attempt on the part of council or prelate to give scriptural authority to the observance of Sunday.

What is arrived at is this: That the observance of one day as the Lord's day is of scriptural warrant [the commandment] inasmuch as it forms the essence of the precept given to Moses. But the observance of the day for the Hebrews, Jews, was to be on Saturday for reasons given by God. But that was not essential, and the authority of the church derived from our Saviour* changed the day. There is no text of Scripture that bears on the matter other than what I have mentioned, viz., the command [in Old Testament] to keep holy the Lord's day. [Italics mine.]

I beg to be,

Yours truly in Christ,

C. F. THOMAS.
(For the Cardinal.)

The above entirely repudiates the sophistry of "Father" Elliott; but to make the contradiction more apparent, the following parallel columns are given, which should be used against this subtle missionary of Rome wherever he is laboring to overthrow the plain statements of God's Word:—

FATHER ELLIOTT.

CARDINAL GIBBONS.

I took the Protestant side of the controversy on the question of Sunday observance.

The claims of Protestants . . . proved to be groundless, self-contradictory and suicidal.—*Catholic Mirror*, organ of Cardinal Gibbons.

I maintain that, first, a "Bible Christian" can and must believe that the entire ceremonial law of the Jews is totally abolished by Christ no less the Jewish Sabbath than the Jewish sacrifice.

The Council of Trent defines . . . against antinomian heretics of ancient and modern times, that the ten commandments bind the conscience of all mankind, Christians included. "If any one say that the ten commandments have nothing to do with Christians, let him be

anathema. . . . The ten commandments, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so now that Christ has done away with the Jewish law.—*Church History*, p. 106, in "Half Hours with the Servants of God," approved by Cardinal Gibbons.

Second, I maintain, with the catechism of the Council of Trent, that there is evidence in the New Testament of the selection by the apostles of the Sunday as a substitute for the Mosaic Sabbath.

There is no attempt on the part of council or prelate to give scriptural authority to the observance of Sunday.—*Letter from Cardinal Gibbons*, dated Jan. 8, 1895.

You may read your 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. *Faith of Our Fathers*, by Cardinal Gibbons, p. 111.

It is needless to say more. It truly is, as the *Catholic Mirror* says, "Self-contradictory and suicidal" to defend Sunday from Scripture. And the above leaves "Father" Elliott and his Sunday just where Absalom was when his head was caught in the tree, with nothing to stand upon.

I will quote one more statement from a small pamphlet, called "Letters of Senex on True and False Faith, and on the Sabbath Question, Scripturally Considered," written by the writer of the *Mirror* editorials on the same question. On page 10, he says:—

The Bible Christian who conscientiously clings to the Bible as his "rule of faith," cannot close his eyes to the awful truth and fact that there exists a positive command of God—one of the ten—that he has never once kept during his whole life, because he has lived his whole life keeping another day in direct violation of his own rule of faith; whilst in this matter which should be to him one of prime importance, he is blindly and slavishly, and, what is far worse, sacrificing his own fixed religious principles to follow the command of the Catholic Church, which requires the keeping of Sunday rather than Saturday.

Thus we have the Paulist Priest Elliott in conflict with his cardinal and council in an effort to please Protestants and prevent them from severing the Sunday link that binds them to Rome.

E. E. FRANKE.

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.]

The Ministerial Union.

As foreshadowed last week, the Ministerial Union, embracing all evangelical denominations, met on Monday morning in the Presbyterian assembly room. Dr. DeBow of the Methodist Episcopal Church, read a paper entitled, "A Psychological Study of Revivals." The paper was discussed by several members.

Rev. Dr. Fernley, chairman of the Sabbath committee, reported as usual, recommending that the fine for violating the Sabbath law of 1794 be raised from \$4 to \$25. The report was adopted. H. L. Wayland moved the following resolution:

"That it is the sense of this body that the law of 1794 be not used for the violation of religious liberty in the person of quiet and conscientious citizens, who, after observing the seventh day as a day of rest and worship, pursue their vocations on the first day, without interfering with the observance of that day by their neighbors." After some discussion, the president ruled that, according to the by-laws, the body had already adjourned.—*Special Dispatch from Philadelphia to the Examiner (Baptist)*.

How to Secure Church Union.

A UNION of churches is hopeless. The tree of nineteen centuries' growth will not split in two hundred fragments and wind itself round the vines of three hundred years' growth. If you want union, dear friends, come into us; the old Mother Church extends her arms and says: "Come in; my wings are broad, and I will shield you from your enemies—and we will be one in Christ."—*Western Catholic News*, Nov. 10, 1894.

The Reunion Movement.

THE question of the reunion of the Eastern churches with the holy see continues to be a subject of interest. Of course, reunion could not possibly be accomplished in the short space of time occupied by a first congress. Leo XIII. has begun the good work; another may terminate it. Meanwhile the holy see has given the Eastern Catholics who acknowledged the pope as their supreme chief, every latitude and privilege with regard to rite, liturgy, and language, so that by fraternizing constantly with their schismatic brethren they may, if possible, bring them within the one fold under one shepherd some day.—*Pittsburg Catholic*, Dec. 27, 1894.

Societies to Enforce Law.

A LEXOW COMMITTEE witness swore, on Thursday, that he had paid \$1,000 to Anthony Comstock as a bribe for securing the quashing of an indictment for "green-goods" business. A second witness swore he saw the money paid.

Whether this charge is true or false, it reflects what is an easy possibility, and it ought to call public attention sharply to a danger point in our system.

It is obvious that if Mr. Comstock chose, he could employ the powers he possesses for the levying of blackmail as freely as police captains have used theirs in that way. He could make a fortune in a few years by exacting tribute from vice and crime.

It is very dangerous to intrust such a power as this to anybody. It is especially dangerous to intrust it, as our laws do, to whomsoever there may be that chooses to exercise it.

Societies for the enforcement of law for the repression of vice and for other ostensibly good purposes, may be organized by anybody who chooses. The law vests in them powers which it is easy to use for the blackmailing and licensing of the very things the societies profess to antagonize.

The system is clearly wrong and very dangerous. The enforcement of the laws,

* He refers to Christ's words, "Hear the Church."

the repression of vice, the prevention of crime, should be the work solely of legal functionaries regularly appointed and duly responsible, such as the courts, district-attorneys, the grand juries and the police. If these are negligent or corrupt the right remedy lies in replacing them with better men, and not in licensing private and irresponsible associations, which may be composed of corrupt or incapable men, to assume powers that belong properly to the legitimate agents of the law.

Dr. Parkhurst's society, it is true, has rendered inestimable service to the public, but in the hands of bad men it might have done irreparable wrong. And if administration were what it ought to be there would never have been occasion for the existence of that society. There is at least one society organized under the same law which is under grave suspicion of having blackmail and extortion for its sole objects.

What this community needs is a more thorough and conscientious enforcement of law by the regularly constituted agencies of the law. The people of the State can secure it if they will.—*New York World, Dec. 29, 1894.*

The Whipping-Post.

THE proposition of Commodore Elbridge T. Gerry, of one of our societies for the prevention of cruelty, to revive the whipping-post in this State has been enthusiastically indorsed by the Public Health Section of the Academy of Medicine, and Senator O'Connor has submitted to the Senate a bill embodying it.

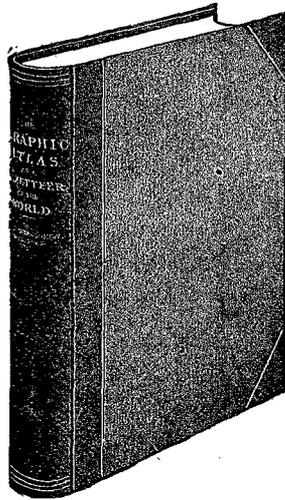
Although doubtless well meant as a protest against the enervating influences of modern civilization, and effective as far as it goes in a restoration of the obsolete cruelties of barbarous ages, this bill is crude and imperfect in its scope—a halting attempt to grapple with a great evil which obviously needs strong remedies.

Kind Commodore Gerry stops with a limit of merely forty lashes on the naked backs of certain classes of offenders. If we are going to try to cure crime with cruelty why limit it to flogging and to forty lashes? Why not be thorough?

Citizens of New York have lately been favored with an exhibition of the celebrated collection of instruments of torture of the Nuremberg Museum, as well as of those of the reformatory of Elmira. The new opera of "The Scarlet Letter" teems with suggestions of antique punishment, and China is very much in evidence with her canques and other devices for inflicting cruelty on the cruel, for making "the punishment fit the crime."

If Commodore Gerry is consistent and has the courage of his convictions, he will not rest content with his trivial and inadequate whipping-post. He will supplement his tentative suggestion by calling to his aid the resources of the past. He will give us not merely the knout, the cat and the bastinado, but the ducking-stool and the pillory, the thumbscrew, the boot, the gauntlets and bilboes for ordinary criminals, and for extreme cases, such as resistance to an officer of the Gerry society, the rack, the wheel, the *peine forte et dure*, or even "something lingering in boiling oil."

If we are going to renounce civilization and return to savagery, let us not stop half way.—*The World, Jan. 14.*



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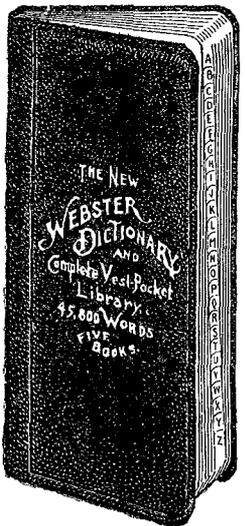
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A MOST striking sign of the times is recorded in this issue under the title, "A Courageous Protest." Read it.

A FEW months ago the press announced the fact that the Epworth League, and other young people's societies, had gone into politics. Now it announces that the League of Brooklyn has organized military companies and is drilling for conflict. The next step will be to proclaim a religious crusade and march against the heretics.

WHAT means all this military craze that has taken hold of the churches? "Church Cadets," "Boys' Brigades" and "Epworth Guards," with their weekly drill have superseded the prayer meeting, and it means that the churches having discounted the "Sword of the Spirit, which is the Word of God," and having appealed to the State to enforce the doctrines of religion by law, now turn naturally to the use of carnal weapons. "All they that take the sword shall perish with the sword."

WE are gratified at receiving so many orders for our illustrated issue of Jan. 17. The Minnesota Tract Society writes: "Send us five thousand copies as a starter," and the Michigan Tract Society has sent its first order for eleven thousand copies. This issue will not grow old for weeks to come, and we hope our friends will all help to give it a wide circulation.

CHAS. W. MILLER, a seventh-day observer of Wampum, Pa., informs us that he has recently been notified by a committee composed of a Presbyterian minister, J. C. Rukens, and a Methodist minister, G. B. Carr, to close his stationery and confection store on Sundays, and told that a violation of the command would be followed by his prompt arrest. It looks now as if Pennsylvania would join Massachusetts in introducing the Sunday-slavery crusade into the northern States.

THOSE who oppose our scriptural prediction of a general persecution for non-observance of the Sunday dogma, have always remarked that the previous persecutions were confined to States south of Mason and Dixon's line, and were the result of local conditions. But we have always responded that the human heart is the same on both sides of the line, and that, at an early date, these persecutions would be seen in the North. We were not mistaken.

A GOOD illustration of the illogical and absurd religious test which some States require of witnesses as a qualification to give testimony, occurred recently in Tennessee, where a witness is required to believe in a God and in future rewards and punishments. A witness against the men who recently lynched six negroes in Tennessee, to escape testifying against the lynchers, boldly denied his belief in a God. His father testified that he had never before heard his son express atheistic sentiments. The judge after mature thought decided that the young man was lying and did believe in a God, and was therefore thoroughly qualified "to tell the truth, the whole truth, and nothing but the truth," and he was required to testify. Comment is unnecessary.

WHY is it that Roman Catholics point to the appointment and election of members of their church to the premiership of Germany and the presidency of Switzerland as a triumph of Catholicity over Protestantism?—Because it furnishes an opportunity for these papists to carry out the programme outlined by Pope Leo XIII., communicated in 1885 to the faithful in all lands, but especially in America. It furnishes an opportunity to "do all in their power to cause constitutions of States and legislation to be modeled in the principles of the true [Roman Catholic] church." And when American citizens oppose this programme and attempt to prevent in America what Roman Catholic papers in this country declare to be a triumph of the papacy in Europe, this effort is denounced as persecution! Yea, verily, everything is persecution in the mind of the papist that interferes with the scheme of Rome to again dominate the world and punish heretics.

Will Florida Join the Persecuting States?

[The following interesting item will appear in the next issue of the *Florida Bulletin*, a Seventh-day Adventist paper, and is kindly forwarded to us by L. H. Crisler, a Seventh-day Adventist minister, of Florida.]

ON Sunday, Jan. 13, Bro. H. S. Giddings, of Orlando, Fla., was arrested for following his usual occupation of house-building. He was building a chimney inside the house and was not making any disturbance.

The officer who arrested Brother Giddings threatened to lock him up, but finally agreed to take his word as bond for his appearance before the police court at 10 A. M. the next day. On his arrival at the police station the following day, he was informed that he would be tried before the criminal court, which was in session; and at 3 P. M. his case was called. The charge was for working on the day commonly called Sunday, to which Brother Giddings plead guilty, stating that he had observed the seventh day as the Sabbath for a number of years, and had followed

his usual occupation on Sunday, believing it to be a rival of the Lord's Sabbath, and that to observe it was to pay homage to the power that set it up.

The judge then read Section 11 of the laws of Florida, which imposes a fine of \$50 for doing manual labor on the first day of the week, commonly called Sunday; and said: "I suppose you did not know there was such a law. You would not persist in working on Sunday after knowing that this law existed, would you?"

Brother Giddings stated that he understood there was such a law, and that he would never think of breaking one of the State laws, unless it came in conflict with the law of God, which in this case it did. He thereupon read from the Bible, Ex. 20:8-11, showing his authority for observing the seventh day. And after showing that Sunday is the sign of the power designated as the beast, he read Rev. 14:9-11, setting forth the judgment to be visited on all who knowingly worship the beast. He then referred him to the three Hebrew children, stating that his case was a parallel one, and that he could only answer as they did.

By this time the majority of the people present began to see that there was something unusual presented in this case, and the signs of levity which were general when Brother Giddings began his defense, had all disappeared. The judge also seemed much impressed, and stated that he would postpone sentence in this case until next court, and take the matter into consideration.

After we had left the court room, Brother Giddings said: "I never before realized how true it is that we are not prepared to give a reason for our faith until I had to stand up there and do it."

Brethren, we have come to the time when we shall have to defend the positions we hold, before the rulers of the land. May the Lord fill us with his wisdom and guide us in all things to his glory.

ALEX. MITCHELL.

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