

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

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

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

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

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

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

enlightenment, and in its modernizing and Americanizing tendency.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. T. J.

For Sunday Cars in Toronto.

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

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

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

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

The Limits of Civil Authority

From the Standpoint of Natural Right.

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

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

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

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

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

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

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

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

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

The Limits of Civil Authority

From the Standpoint of Divine Obligation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christ and the Sabbath.*

SATAN'S STRONGEST AGENCY.

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

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

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

THE PAPACY CLAIMS SAVING POWER.

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

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

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

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

WHO CAN SAVE?

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

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

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

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

(Conclusion next week.)

Mutterings of the Coming Storm.

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

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

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

Bloom's trial was set for to-morrow.

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

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

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

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

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

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

"The Observance of the Day."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indulgences, Papal and Protestant.

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

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

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

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

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

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

H. P. HOLSER.

Basel, Switzerland, Jan. 10.

The Sunday Law Is Legal.

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

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

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

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

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

Chicago in the Grasp of Rome.

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

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

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

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

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

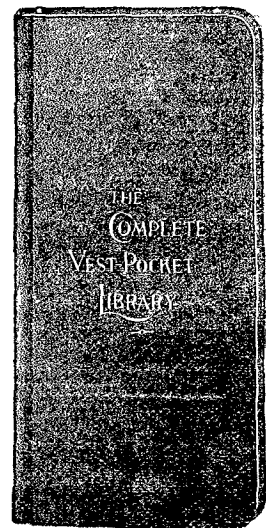
AMONG other items under the general heading, "Sabbath Reform," the *Christian Statesman* publishes this from Kansas City, Mo.:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Religious Liberty Library," No. 18.

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

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

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

Will every Sabbath-keeper show his faithfulness by giving this number of the *Library* at least as wide a circulation as any previous number? Thirty-two pages, price 4 cents; fifty for \$1.00.

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WE have received Vol. 1 of the "Religious Liberty Library," Nos. 1 to 6, 126 pages, neatly bound in cloth, making a volume of convenient size, and costing only 75 cents. This is something that every Seventh-day Adventist, and especially every minister, ought to have. Address all orders to the I. R. L. Association, 271 West Main Street, Battle Creek, Mich.

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