

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

VOLUME 9.

NEW YORK, APRIL 12, 1894.

NUMBER 15.

American Sentinel

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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A GOOD deal has been said of late in these columns concerning the aggression of the papacy in the United States, but what is true in this country is also true of European countries. Rome's purpose is to again rule Christendom.

THERE exists a world-wide condition of affairs exceedingly favorable to the pretensions of the Roman hierarchy. For years modern civilization has apparently been about to crumble, like the Roman empire, under its own magnificence. Those conditions essential to stability have not been preserved, and the recognition of impending ruin has become well-nigh universal.

THE jealousy of European nations has imposed upon them burdens too great to be borne indefinitely. Immense standing armies have depleted national treasuries to the verge of bankruptcy. Indeed, some of the nations have been unable to meet their obligations already; but the armies must be maintained at any cost, for ability to repel an invader is the price of national autonomy.

UPON the unnatural condition created by exorbitant taxation and the withdrawal of so many thousands of men from industrial pursuits, has been superinduced unparalleled commercial depression. Not alone from Europe and America, but also from India, Australasia and South America comes the cry of "hard times." Outside of Russia there have been no crop failures, and yet the people cry for bread; the money metals of the world have not been exhausted, and yet trade is hampered because of lack of a circulating medium. Money, instead of seeking investment, is hiding in safe-deposit vaults, while the wheels of industry rust in idleness, and hundreds of thousands of operatives grow gaunt and desperate with hunger.

ANOTHER element that renders the situ-

ation still more serious is the fact that in most countries popular education has multiplied the necessities of the people, without at the same time increasing, in a corresponding ratio, their ability to supply their wants. Tens of thousands have, as the German Emperor declared a few years since, been educated beyond the station they must of necessity fill in life; and the result is more deep and wide-spread discontent, more desperation, and more power to effectively give expression to that consuming unrest born of hope long deferred.

FOR many years the various avenues of egress served as safety valves for Europe. The discontented and the oppressed could emigrate to America, a land of freedom and of plenty. But now the limit has been reached. The tide of settlement and of civilization having reached the Pacific Coast, crossing the Rockies and the Sierras in its irresistible flow, is sweeping back upon itself, and men now see little hope of bettering their condition by emigration. It is no longer true that "Uncle Sam is rich enough to give us all a farm," and the submerged millions of Europe, and of our own congested centers of population, are beginning to realize that there is no longer an asylum to which they can flee. But one avenue of hope is open to the sub-strata of society, namely, a re-distribution of the wealth of the world, and this is the demand now being made, and which will ere long be heard in thunder tones. Already we see the fulfillment of the words of our Lord: "Men's hearts failing them for fear, and for looking after those things that are coming on the earth;" and soon will come that which is foretold by the apostle James, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

ROME sees all this, not from the standpoint of the prophecy it is true, but from the standpoint of patent facts. And seeing it she is preparing to take every advantage afforded both by existing and by impending conditions. Rome has

never been modest in her claims, but within less than half a decade she has become more bold than even her wont in asserting her powers and in pressing her claims as the saviour of society, the panacea of all ills that afflict or threaten the body politic of the world.

Rome claims to be able to control the masses as no other power can; and to a certain extent her claim has a substantial foundation in fact. But eventually Rome will fail. Her siren song will charm the nations for a time, and her spiritual despotism will awe the multitudinous votaries into submission for a season; but the limit will be reached, and then will the powers of earth "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire;" but not yet. It now needs no prophet to foretell a season of triumph for the great harlot before her final destruction.

BUT Rome's final failure is seen only in the light of the "sure word of prophecy," a light which she as skillfully obscures as she artfully plots for universal spiritual domination. And so completely has she covered the one and so ably has she presented her claim to the other, that the eyes of the world are even now being turned toward the Vatican for a solution of the most gigantic problem that has ever confronted the race, namely, the preservation of civil society from threatened ruin.

THE *Catholic World*, for March, has a significant article, which has a direct bearing on this subject. It is entitled "The Dawning of the Twentieth Century in Europe," and from the standpoint of the present delineates the probable condition of affairs in the near future. In common with the ablest statesmen of the world, the author of the article in question holds that ere long Europe will be the scene of a war far surpassing anything that the world has ever seen. He says:—

Horrified at the vast outpouring of blood and the frightful waste of material resources, the American people and press at last began to ask what was the use of it all.

The word "arbitration" was upon every tongue, and all eyes were turned instinctively towards the illustrious occupant of the Vatican. His was the only voice in the whole world which would have a chance

of being listened to in that pandemonium of passion and universal horror.

The word was spoken, and was at length listened to. A general armistice was first arranged, and then a conference of plenipotentiaries was convened in St. Petersburg.

The propositions of each power were formally submitted, after full instructions from the home governments, and each plenipotentiary gave a solemn assurance that he would be bound by the decision which his holiness, after three months' discussion of the proposals, with the help of two leading juriconsults from America, should render.

As to the settlement of the Roman question, the suggestion came from America. The idea was to follow the example of the American Union with regard to the City of Washington and the District of Columbia. This is a sort of neutral territory, whose affairs are controlled by commissioners nominated by Congress. There are no representatives for the district, and no elections in it consequently.

The patrimony of the church has been restored, and the government of the city and territory is placed in the hands of commissioners chosen by the holy father. Florence is the capital of the republic, and Rome once more the capital of Christendom.

Now Europe, whilst retaining her ancient divisions, is traversed by a series of neutralized States which serve as barriers between the rival powers; the right of free passage on all the high seas, including the Mediterranean and the Dardanelles, is guaranteed to the whole world, and the head of the Catholic Church is at last free to deal without let or hindrance with every portion of his wide spreading domain. The eternal city has awakened up from the fitful fever of Revolution; the money changers have been driven from the temple, and an era of blessed tranquillity now seems to have dawned at last over long-distracted Europe. The pope once more is free.

This to some may seem chimerical, but it is the cherished dream and fond ambition of the papacy, and to its accomplishment all the powers of that mighty hierarchy are being devoted. Every art known to "the mystery of iniquity" is being used. Is it asked with what success? Look at the proud Bismarck, and the powerful German Empire prostrate at the feet of Rome; look at Italy, united, it is true, with the seat of empire the "City of the Seven Hills," but the most bankrupt and distressed of all nations, not excepting even the "Sick Man of the East."

THEN turn to our own country, with a population of seventy millions, yet for all that, writhing in the grasp of Rome by means of less than ten millions of her votaries. The futile efforts of President Harrison and his advisers to discontinue the appropriations to Catholic contract schools, though seconded by united Protestantism, speaks volumes, and tells of a power that should be hated, but whether hated or not, must be feared, and is too certainly felt to be ignored. The success, political and otherwise, of popery in the United States, is exerting a world-wide influence in favor of the Roman hierarchy and the claims of the Vatican to universal, spiritual domination. Nor is this an accident; Rome, and the master mind back of Rome, whose representative Rome is, designed to have it so, and Rome is making the most of it, both in America and in Europe.

WITH consummate skill every development in the political, industrial, or social world is turned to account by Rome. To avoid a war some years since which Germany dared not undertake because of France, Bismarck turned to the pope as arbitrator; and Rome, seizing the fact, has ever since, in season and out of season, urged that "his holiness" be made the arbiter of the world. In its issue of February 17, in an article on "The Pope as International Arbitrator," the *Catholic Mirror* says:—

International arbitration is gaining ground more and more, and it promises to hasten the day when the

sword shall be sheathed forever. We have seen its favorable results in the decision given by Leo XIII. in the case of the Caroline Islands, a dispute between Germany and Spain, and, still more recently, in the French decision in our own Behring Sea trouble. . . . This is, indeed, a sign of the times.

Then, after quoting a suggestion that the pope be, by common consent, made arbiter, the *Mirror* adds:—

This appears to be a wise suggestion; and Bismarck, in selecting the pope to decide the Caroline Islands' dispute, showed that he was of a like opinion. The day may not be far distant when the nations will adopt this method of settling their differences.

This subject was made prominent at the Parliament of Religions held last fall in Chicago. In a paper read before the Congress, September 23, Thomas J. Semmes said:—

The oldest treaty now on record made by an English king with a foreign power was arranged by Pope John XV., A. D. 1002, and drawn up in his name. In 1298 Boniface VIII acted as arbitrator between Philip Bel and Edward I.

In 1883 the Senate of the United States voted in favor of inserting in our treaties an arbitration clause, the arbitrators to consist of eminent juriconsults not engaged in politics. President Grant, in his message to Congress in 1873, mystically said: "I am disposed to believe that the author of the universe is preparing the world to become a single nation speaking the same language, which will hereafter render armies and navies superfluous." In 1874, Congress, by a joint resolution, declared that the people of the United States recommended that an arbitration tribunal be constituted in place of war, and the President was authorized to open negotiations for the establishment of a system of international rules for the settlement of controversies without resort to war.

In December, 1882, President Arthur announced, in his message to Congress, that he was ready to participate in any measure tending to "guarantee peace on earth."

During the century from 1793 to 1893 there have been fifty-eight international arbitrations. From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870, a period of twenty-two years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893.

The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII. revived the role of the popes in the middle ages.

The obstacles to an international code are not insurmountable, but the assent of nations to the establishment of a permanent tribunal of arbitration depends upon the practicability of so organizing it as to secure impartiality. Many suggestions have been made by the wise and learned, by philosophers, statesmen and philanthropists, but none seem to be free from objection. In despair the eyes of some are fixed on the pope.

An interesting quotation from the *Spectator and English Review*, says: "Humanity is in search of an arbitrator whose impartiality is indisputable. In many respects the pope is, by position, designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the pope is not only impartial between all nations but he is at such a degree of elevation that their differences are imperceptible to him. The difficulty about religion is becoming weaker every day."

The fact that the most haughty statesman of Europe (Prince Bismarck) recognizes in the face of the world that he can, without loss of dignity, submit his conduct in an international affair to the judgment of the pope, is an extraordinary proof that the pope still occupies an exceptional position in our skeptical modern world."

Why should not the exceptional position of the pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over 200,000,000 of Christians scattered throughout all nations stand at his back, with a moral power which no other human being can command, no longer a temporal sovereign the ambition of hegemony cannot affect his judgment, religion and State are practically disassociated throughout Christendom, so that on matters of religion all are free to follow the dictates of conscience without fear of the civil power, and therefore political motives cannot disturb his equilibrium.

THE tide is running strong in the direction indicated by Mr. Semmes. As shown in the outset of this article, the existing condition of affairs is exceedingly favorable to the consummation of Rome's ambi-

tion in this direction; and above all, we know from the word of God that Rome is yet to say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." But, praise God! her reign will be short; "for strong is the Lord God who judgeth her." C. P. B.

"Recognizing God."

THE St. Louis Republic of March 13, has the following concerning the proposed "Christian" amendment to the national Constitution:—

Undoubtedly there are some very worthy people among the ministers who have spent the week in Washington supporting the absurd Morse resolution "for the recognition of God in the Constitution," but their worthiness does not excuse the folly of the proceeding.

The reasons for the separation of Church and State are too well known to need repetition here, but there is room for a statement of some of the objections to the form of Pharisaism represented by those who demand that in form at least this Government shall be changed to a theocracy.

The community at large has an instinctive distrust for all parade of religion; for all pretentious and obtrusive piety. The man who should every morning, before opening his business for the day, summon his employes around him and "recognize God" by leading them in public prayer, would lose business and become an object of general distrust, not because people generally distrust religion, but because they have a wholesome dread of false pretenses.

The general instinct does not err. The man who carries his religion on his sleeve; who makes an advertisement of it and uses it to attract attention to himself and his merits, is generally what people take him to be. Neither in business nor in politics nor anywhere else is it safe to trust those who thus proclaim their religion on the corners of the streets.

At the opening of the French Revolution there was an admirable illustration of this species of Pharisaism. The Girondins, representing the moderate and conservative element of the French Republicans, were opposed to any profession of theocratic government, but another element insisted that "God must be recognized."

This element was the Jacobins, with Robespierre as their leader, and they carried the day. As the champion of the Almighty, Robespierre forced through a complimentary reference to the "Supreme Being," declaring that the Republic was inaugurated under His "auspices."

This done, the Jacobins proceeded to decapitate the king and to set up the guillotine in the Place de la Revolution—all "under the auspices of the Supreme Being!"

Rev Joseph Cook, of Boston, is not a Robespierre, to be sure, nor is Congressman Morse, of Massachusetts, a Danton; so, perhaps, nothing very serious will come of the zeal which leads them to make a public exposure of their piety.

This has the right ring. In this degenerate age when so many are clamoring for a Sunday law and are denouncing our "godless Constitution," we are glad to see such outspoken, forcible, historical and truthful words as to the folly of uniting Church and State; in short, the supreme folly and wickedness of a hypocritical theocracy. The truth of the matter is, instead of recognizing God in the Constitution, these would-be National Reformers will soon recognize the devil in it,—Sunday in it,—enforced morality in it, the beast and his image, and then they will recognize the Inquisition in it and then woe to both civil and religious liberty.

As long ago as December 15, 1871, the *Christian Statesman* said: "How long will it be before the Christian masses of this country can be roused to enact a law compelling their public servants to respect the Sabbath (Sunday)?" The same organ in the same issue says further, that "it is in four of such declarations in our fundamental instruments of law as shall show that this is a Christian nation, and that Christian morality is to be enforced over all the inhabitants of its soil."

It is true that Rev. Joseph Cook is not a Robespierre nor Elijah Morse a Danton,

yet as the former stands so high in the estimation of the theological world, and the latter in the political, they can do so much the more harm, and according to the course they are now pursuing, it seems that they would rather crush liberty a thousand times than to permit a moment's violation of their idol (Sunday).

These God-recognizing agitators ignore what Milton has said: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." What Iredell has said: "I shall always respect that jealousy which arises from the loss of public liberty;" the words of William Lloyd Garrison: "Liberty is hunted with bloodhounds;" the words of General Grant: "Keep the Church and State forever separate;" and what is greatest of all, the words of Him who "spake as never man spake:" "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

WM. PENNIMAN.

Should the Name of God Be in the Constitution?

No.

Men should only act in the name of God by virtue of a direct commission from him to so act. To act in his name without such commission, is equivalent to forgery; for a commission purporting to come from heaven which in fact has originated on earth and among men, is the use of the name of God to render valid acts in his name which it is conceded would otherwise be invalid, and this is forgery.

The Constitution is the instrument by virtue of which the acts of our political legislators, jurists and executors, are relieved of the element of usurpation, and placed in harmony with the rights of all men. By this Constitution the authority of these officials depends primarily upon the votes of the people, upon men. So long as this view, the view of our fathers, obtains, there is no danger of the union of Church and State. But if the name of God is placed in the Constitution, thus logically authorizing Government officials to act in the name of the Lord, there is no inconsistency in uniting Church and State; but on the contrary there would be a great inconsistency in not uniting them.

Intelligent beings are supposed to act with reference to clearly defined thoughts. They are supposed to move in paths whose direction, character, and destination they know something about. Inserting the name of God in the Constitution should not be an exception to this rule. It should be done if done at all with reference to what he is, what he requires, what consequences will follow observing or violating those requirements. There are many gods whose names are mentioned in the world's religions. Which one of these shall be placed in our Constitution? We imagine that we hear a chorus of voices answering, "The Christian's God, because this is a Christian nation." If people are to be Christianized by pretending to observe Christianity, a respectable minority of this nation is Christian; if they are only Christianized by observing Christ's teachings, not even that much can be said. This anxiety to have the name of what is vaguely termed the Christian's God inserted in the Constitution, and the Christian's text-book used in public schools, is itself an exhibition of a great lack of practical Christianity; for while pretending to welcome to our shores all nations and reli-

gions, we are intent upon selfishly gaining an advantage over them by having our religion taught in our schools, and the name of our God inserted in the Constitution. The zeal that leads in either of these directions is the same in character and could easily become the same in extent, as that which proselyted by fire, sword, rack and thumb-screw. It proposes, that if it cannot advance its interests fast enough by the opportunities which all enjoy equally, that it will accomplish its work by getting an advantage of its competitors, by securing a sort of religious monopoly, the most contemptible of all the monopolies that have been born of human selfishness and greed.

In deciding as to what God shall have his name inserted in the Constitution, we are compelled to have recourse to a majority vote. That is, if this thing is to be done as certain congressmen propose it shall be, the God in whose name this great Republic is to act, is to be determined by a vote! It follows, that such a being will be selected as the majority believe in and approve of; and the minority will be bound by this decision. Everything which it is proper to submit to a vote of any people, is proper to be decided by that people. It is, moreover, proper, that under such circumstances the minority should submit to the majority so far as the matter submitted to a vote is concerned. How many of those who are clamoring for this innovation, would be willing to submit to majority vote the question of the God they should worship were they residents of Buddhist or Mohammedan countries? And is not such submission equally as just to the Christian there as to the Mohammedan here? It is not meet that our sense of justice become warped because we think we have the majority behind us, any more than it is suitable or commendable that we become too brave or aggressive when glancing over our shoulder we see a large crowd ready to support our forward movements.

If the majority have the right to choose the god of the nation, and in no other way under our form of government could one be chosen, then they have also the right to choose the forms by the use of which he shall be worshiped, and the practical life required in order to render him still further acceptable service. For it follows logically, that the right to select a god, has indissolubly connected with it the right to make such selection effective by providing for and enforcing by penal statutes if necessary, the worship of that god.

It seems, therefore, clear that when we concede the propriety of placing the name of God in the Constitution, or having the authoritative text-book of any religion's ordinances or sacred days observed by reason of the State's authority and interference, we have thereby submitted the whole question of religion to majority rule, and are honorably bound to submit to whatever decision that majority may make. The *Patriot*, therefore, now, as in the past, loudly protests against any attempt upon the part of the State to control the subject of religion. It is a usurpation which is only desired by those who, failing to have sufficient confidence in the innate power of their form of religion to make headway when others have an equal opportunity to advocate theirs, therefore wish and strive for an advantage by having the power of the State enlisted upon their side. If we consent to the choice of a god for our Constitution by the majority,

we are then bound hand and foot. Our liberties are gone, our right of choice in matters of religion given away. Such a course would tend to the enslavement of this people, as it has to the enslavement of other peoples in the past. Beware!—*Independent Patriot*.

"God Is Love."

"God is love;" he is the very source of love. Through love he created the worlds and placed beings upon them to do his will and glorify him. Upon this earth he placed man, and it was his design that he should be happy. For this reason he made him a free moral agent, that is, a being that could either obey him or not obey him. Thus man would be free, and therefore happy.

But man disobeyed his Creator—the God of love. He transgressed the commandment of God—"Of the tree of the knowledge of good and evil, thou shalt not eat,"—and so came "short of the glory of God." Before this he knew only good, but now he knew both good and evil. He lost favor with God and had not the power to do that which was good, for he was the servant of the originator of sin. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Instead of being the child of God, he was the child of the evil one.

Now, had he chosen, the Omnipotent could have compelled man to obey him. But "God is love," and how could he take that which is dearer to man than all else—liberty—from him, and so make him a slave to do as compelled? God had a better way. His love caused him to do something to restore man to his original plan. Rather than destroy man, or take his liberty from him, he gave his only begotten Son to die for him, so that he might have the power to do that which is good—to keep the commandments of God.

Jesus Christ is an example of those whom God would have to inhabit the new earth. He chose to do his Father's will. He kept the commandments from choice, not through being compelled to do so. He was, in the flesh, as liable to fall as was Adam, being of the same flesh with man, and having the same evil one to tempt him; but his love for God caused him to be loyal to him and to his word. God would have us serve him even as Jesus Christ did—from love, from choice, and only such are accepted of him. "If ye love me, keep my commandments." Those who are compelled to serve God are no better in his sight than those who make no profession.

God has not changed since the beginning, for in him "there is no variableness neither shadow of turning." So it is not his will that any be compelled to serve him now any more than he compelled Adam to serve him. As God is love so his children are love. They do everything from love even as he does. Christ's love led him to offer his life for sinful man; it led him to keep his Father's commandments, and he kept all as they were given in the beginning. No change had taken place in them when he was on the earth, and he made no change, for he said that not "one jot or one tittle" should "pass from the law till all be fulfilled." Indeed, there needs no change in that which is perfect, and the word of God tells us that the law is perfect. A perfect law needs no revision.

Christ kept the Sabbath "according to

the commandment," which is the seventh day. There are those in the world to-day keeping the seventh day, professing to serve God, and there are those who are keeping the first day as the Sabbath of the Lord, and professing to serve God. Which is right? One must be right and the other wrong. But no matter here which is right. Whether those who keep the seventh day as the Sabbath of the Lord or those who keep the first day are right, the one has not the right to compel the other to keep a certain day because *he thinks* that day is the Sabbath. God does not require it. He says: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The controversy is between good and evil. Those who have done good have always been persecuted by those who have done evil. The children of Satan have always persecuted the children of God, and so it will be till the end of the world. In times past Catholics persecuted Protestants. Which was right, Catholicism or Protestantism? To-day, Sunday-keepers are persecuting Sabbath-keepers. Which are right? ALFRED MALLETT.

South African Correspondence.

THE agitation of the Sunday question still continues in the Colony, and no doubt will till the end. It will not "down," but will perturb the world till the warfare between truth and error shall be finished.

The most recent perturbation is in reference to Sunday concerts. One, Mr. Snozelle, advertised that on Sunday evening, Feb. 11, 1894, a "sacred concert" would be held in the opera house, and that a liberal per cent. of the proceeds would be given to St. George's Orphanage. The result was a full house, many having to stand for want of seats. There were more vacant pews in the churches than common as some preferred a "sacred concert" to a dry sermon. Financially it was a success and seventy-five dollars were sent, as advertised, to the orphanage; but it was promptly sent back, on the grounds that it was the spoil derived from Sunday desecration and they could not accept it, and thus become partners to such wickedness. The dean of Cape Town also wrote two letters in one of the dailies setting forth the question as he views it through his theological glasses, and denounced in scathing language the promoters of the "sacred" affair and all who attended.

This called forth a number of replies through the city papers. Some thought the orphanage and reverend dean acted in a godly manner; while others criticised severely the whole transaction. One writer (Mr. Snozelle) thought the good dean meant well in his way, but that it was a bigoted and narrow-minded way. He also reminded his reverence that there was not seating capacity in the city churches for near all the population, and asked him if he preferred that they visit the haunts of vice in the evening instead of viewing the paintings of Angelo, Titian, Correggio, and others, and listening to the singing and recitation of selections from such authors as Tennyson, Longfellow, and Mozart. Another correspondent, referring to the dean's letters, said:—

Seldom has the spirit of bigotry found plainer expression or language more harsh and unchristian than those two communications. Surely the reverend

gentleman has forgotten the nature of Christ and his teachings when he penned them.

Another remarked that as the good dean had been instrumental in the donation being rejected he should go down into his own pocket and donate an equivalent amount. Another writer, a clergyman, wrote a stormy letter showing that the dean in his effort to sustain the sanctity of Sunday had misstated some facts concerning that institution. He also propounded to him a number of queries, such as to how he could read Sunday into the fourth commandment, and asked for a text somewhere in the Bible, no matter where, which attaches any sacredness whatever to the day. As yet the dean's authority has not been forthcoming.

That ecclesiastical bigotry is at the bottom of the whole agitation is evident. The exaltation of Sunday is the object sought. Empty pews and a full opera house are too much for the clergy to stand. No matter how many concerts are held, either sacred or profane, they call forth no remonstrance from the pastors until one is held on Sunday, then there is a mighty uproar. It is the controversy of the fourth century over again. Then, says Neander, "Church teachers were in truth often forced to complain that the latter (a circus) was vastly more frequented than the church," and because the "people congregate more to the circus than to the church," the Church having lost her power and not being able to compete with a circus petitioned the State for a law "that the public shows might be transferred from the Christian Sunday and feast days to some other day of the week." Again the Church having lost her heavenly power and not being able to stand the competition of a "sacred concert," seeks for a law to stop the concert. They petition Parliament, not Jehovah.

The agitation of the question has resulted in the formation of a Sunday league. What the objects of the "league" are we copy from the *Cape Times* of February 21:—

The objects of the league are as follows: (a) The promotion of a healthy public opinion on the Sunday question generally; (b) to oppose by legal and constitutional means any attempts in the legislature or elsewhere to further curtail the liberties of the subjects on Sunday; (c) to urge on Parliament the repeal or amendment of the Sunday ordinance in so far as it interferes with the sale of light refreshments, such as aerated waters, fruit, cakes, etc., on Sunday; (d) to obtain and encourage the working of the public railway service on the Sunday in a manner more widely satisfactory to the public than it is worked at present; (e) to promote and encourage entertainments of a purely intellectual and moral character, so that, while not interfering in any way with the proceedings or conduct of any religious body, the non-church goer may be induced to attend, and be benefited thereby.

This will doubtless result in further agitation of the question.

GEO. B. THOMPSON.

East London, Cape Colony, Feb. 26.

Whereas They Believe Therefore They Resolve.

THE *Theocrat*, of Johnstown, Pa., publishes this series of resolutions passed by the Pittsburg Conference of the Evangelical Association, which met at Hyndman, Pa., March 15-19:—

WHEREAS, We believe the observance of the first day of the week as a day of rest to be of divine origin, and necessary for our physical, moral, and spiritual welfare as well as for the moral and religious elevation of the State and nation;

AND WHEREAS, There is a growing tendency on the part of the opposers of the sanctity of the holy Sabbath, to persist in the desecration of this holy day,

and who seem to have for their object the absolute overthrow of the sanctity and religious purpose of this divinely instituted day:

AND WHEREAS, These enemies are endeavoring from time to time to secure the repeal of certain laws, securing to the religious element of this our fair land the sanctity of this best of days, and on the other hand to secure the enactment of such laws as tend to the demoralization of the divine purposes of the day:

Therefore Resolved, That we are opposed to the repeal of our present Sabbath laws, and that we, as a conference, pledge our united support to every measure and enactment tending toward the maintenance and perpetuity of this first day of the week as a day of rest and worship.

Resolved, That we are unalterably opposed to the issuing and sale of the Sunday newspaper, to railway and street car line traffic, and excursions, and all amusements of every kind at pleasure resorts, on this holy day.

Resolved, That we discourage general visiting, and admonish our people to the faithful attendance upon the religious worship of God's house, and to a quiet restful life in Jesus Christ.

It is noticeable that these expressions grow more and more positive in their character, and the discriminative statement of the "first day of the week" more and more assured. How suggestive a thing it is that so invariably the "Whereas we believe in the observance of the first day of the week" requires the "Resolved therefore, that we are in favor of legal measures to compel all others to do the same also,"—while the belief in and practice of the observance of the commandment "the seventh day is the Sabbath," results in the resolution that no man can be constrained to any religious observance but by the love of God. W. H. M.

Good Doctrine.

In view of the proposed amendment to the Constitution, the following words from Oliver Johnson, in an article on "Morality in the Public Schools," in the *Atlantic Monthly* for June, 1888, are to the point:—

But suppose that Christianity, as the nominal religion of the majority of citizens, were adopted as the religion of the State; even then the confusion would not be ended. Shall the State be Catholic or Protestant, Orthodox or Liberal? Shall it acknowledge the infallibility of the Church and pope, or adopt the Bible as an infallible guide? What doctrine shall be set forth in the creed, and what condemned as heretical? What rites and forms shall be prescribed? To entertain such questions is to remove the foundation of republican government, and revive the doctrines and assumptions, out of which grew the Inquisition, with all its bloody horrors, and make the stake and the fagot once more the terror of dissenters from the orthodox faith.

The objects of a republican State are purely civil and secular, relating to the present not to a future life; to the duties which citizens owe to each other, not to those which they owe to the invisible God. It knows men neither as Christians, Mohammedans, nor Jews, neither as Catholics, Protestants, nor Skeptics, Theists nor Atheists, Orthodox nor Liberals, but simply and solely as citizens extending equal protection to all. The Hindu may erect his temple, the Mohammedan his mosque, the Buddhist his shrine, the Chinaman his joss-house, and the Jew his synagogue, just as freely as the Christian may build his cathedral, church, or chapel; and the protection of the Government is extended equally to all the various forms of worship, so far as they do not endanger the public peace. Still further, the Infidel, the Atheist, or the Freethinker, may erect his hall wherever he lists, and the meetings held therein will be under the same protection as the assemblies for the worship of God. Such is the nature, the height and depth, the length and breadth, of that liberty which is the boast of this Republic, and which is not its shame, but its glory.

Then, after quoting from Article 6 of the Constitution and the First Amendment, and also the treaty with Tripoli in regard to religion, Mr. Johnson says:—

In this treaty, and in the constitutional provisions above cited, the fathers struck with a firm hand the keynote of that anthem of religious liberty which surprised and enchanted the civilized world. Historically, some of the States are older than the nation, and if, from their constitutions, laws, and judicial decisions, utterances not in harmony with the national keynote are sometimes heard, it is because the former

have not yet been brought quite up to concert pitch. . . . We have among us a considerable class of religious men who, while they disclaim any wish to remarry the Church to the State, do yet shudder at the complete logical and necessary results of the divorce. They insist that the State is bound to be Christian, to assert the being of God, the divinity of Christ and the infallible authority of the Scriptures; and that the refusal to do this proves it to be godless and profane. They forget that religion is a matter exclusively between the individual soul and God, and that he judges men, not in the mass, nor as gathered in associations, for whatever purpose formed, but as persons, each one being required to give account of himself. The State being formed for secular purposes only, cannot interfere with citizens in their personal relations to their Maker. But no inference prejudicial to Christianity or any other form of religion is to be drawn from this non-interference. If the State does not affirm and propagate religion, so neither does it oppose nor obstruct it. In protecting freedom of speech and action for its champions and supporters, it does for religion all that it has any right to do. To murmur because it confines itself to secular affairs, and refuses to enter the sphere of religion, is as unreasonable as to complain of railroads because they do not provide facilities for crossing the ocean, of a court of justice that it does not perform the duties of a legislature, or of a threshing machine because it does not fulfill the uses of a magnetic telegraph. In regard to Christianity, I go still farther, and affirm that the State could not lend itself to its direct support without doing it far more injury than good. All experience goes to show that Christianity prospers best when Church and State move in spheres entirely distinct from each other, and each minds its own business. It was to his disciples, not to any earthly power, that Jesus addressed the command, "Go ye into all the world, and preach the gospel to every creature;" and if the Church had always been as free from alliances with the State as it was before the time of Constantine, and as it is now in this country, the progress of Christianity would have been far more rapid than it has been. *The Church, indeed, can much better afford to be persecuted by the State than to fall into its embrace.* They are plotters of mischief for Christianity who are seeking to incorporate their theology in the Constitution of the United States; and *any form of religion which cannot endure the freedom of our institutions, but seeks the sword of temporal power to enforce its claims, attests thereby its conscious weakness, and brands itself as spurious.*

These are sound sentiments well expressed. The italics, which are not in the original print, serve to emphasize expressions already made emphatic by truth.

W. H. FALCONER.

Religious Legislation in Europe.

SUNDAY laws "will not down" in Europe. Efforts are constantly being made to fill up all the little breaches in the Sunday-law hedge. This question has again occupied the attention of the German Reichstag, and is receiving local attention in Switzerland. The Basle committee of the international organization to secure better observance of Sunday is ever active. On New Year's day they placed a circular in every house, not so much to wish the people a happy new year as blessed Sundays in the whole year; then the circular went on to show that the character of the year depended on the character of Sunday, or manner in which this day was observed. The sentiment that all stands or falls with Sunday is being worked up quite extensively.

At present quite a lively discussion is going on in the canton of Zürich, over the change in the Sunday law regulating work in factories. A national law forbidding work in factories on Sundays gives the cantons the right to forbid work on other holidays, to eight per year in number. The proposed law in Zürich is to make Christmas, New Year's day, Good Friday, Ascension day, etc., to the number of seven public holidays, on which no work will be allowed.

While the discussion is on, the friends of true religious liberty endeavor to show the true meaning of such laws by journal notices and tracts. Soon it will be sub-

mitted to the people, whose vote accepts or rejects the measure.

Among the leading telegrams of the day are notices of the discussion by the Austrian law-making assembly of a bill to introduce civil marriage. As generally known, there is little religious liberty in Austria, Rome having full sway. In Hungary effort has been made to introduce civil marriage, and it meets, as might be expected, lively opposition. It will probably succeed, and a similar law will soon follow in Austria. It is a question of vital importance to Rome, for the control of marriages placed great power in the hands of the priests, a power which they will not yield without a desperate struggle: and should it be wrested from them, they will not yield but continue to cry out against it as an unwarranted encroachment into the sacred domain of the Church.

The discussion is being carried on in the assembly at Buda-Pesth; it was continued all last week, some forty-six members taking part. Some of the speeches were brilliant, one of them being considered a masterpiece. The discussion continues this week, and doubtless the question will have been decided before this reaches its readers. The question naturally opens up the whole question of the relation between Church and State, and of religious liberty; hence it is a broad theme, and will call out the best efforts of all parties. Some urge that liberals of every shade and color should unite on this matter, to settle with emphasis this question of relation between Church and State.

It is cheering to every lover of liberty to see such questions discussed in one of the strongest Catholic countries. Whether religious liberty will ever be granted by "the powers that be" in Austria, or not, is a question, and a very doubtful one, for, according to prophecy, we know that in the last days intolerance will increase. But it matters very little, so long as the King of kings grants full liberty to all. In reality, there is no religious liberty aside from the liberty he grants; and if he makes us free, we are "free indeed," though living under the worst intolerance that the powers of darkness can invent. And such religious liberty may be enjoyed in Austria, and we trust will be enjoyed by many under the sound of the Third Angel's Message.

To-day my route lay through the Tyrolean Alps, far famed for their beauty. While speaking with a fellow-passenger about the religion of the country, I took occasion to inquire if there were any Protestants in her vicinity. On learning that there were, I asked to what class they belonged, Lutherans or some other. She did not seem to know that there were different classes, and the only description she could give of them was that, while they believed in their God, they did not believe in their woman (meaning the Virgin Mary).

In this vicinity Sunday laws are not called for. The matter rests undisputedly in the hands of the priests, and that is all they ask for. If people go to hear mass, that seems to settle all else; they can do as they please the remainder of the day. In a press of work all that is necessary is to ask the priest, and he gives them permission to work. This reveals much of the character of the papacy. Should the people work without asking the permission of the priest, it would be wrong; with his permission it is right. Thus the wrong does not consist in the action itself, but in

not submitting to the priest. And this exaltation of man is precisely what the Bible charges against the papacy,—it is the working out of the mystery of iniquity. We rejoice to know that the time is near when this whole system of deception and iniquity will come to an end forever, for "then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But before that day comes, may many of these souls in papal darkness find the glorious light and liberty of the gospel.—*H. P. Holser, in Signs of the Times.*

Rome in Ireland, and Her Imitators in America.

IN the political contest some time since in Ireland between the candidates Mr. Mahoney and Mr. Davitt, the latter was supported by the Catholic clergy; and the manner in which they gave their support was so corrupt that the matter was finally taken into court. Mr. Justice Johnson at the hearing said:—

The respondent (Mr. Davitt) placed himself, and left himself in the hands of the clergy to manage and procure his election.

The following testimony will show something of the way in which his election was managed and procured:—

Anthony Smith testified: "I was a few yards from Reilly; he was addressing some remarks, but to no one in particular. Reilly said that every one should be allowed to vote according to his conscience. Then Father Clark said, 'Withdraw those words,' and I turned for an instant, and when I looked round, Reilly was on the ground, and appeared insensible."

John Cowley swore as follows: "The Rev. Mr. Tynan is my parish priest. The day before the election Father Tynan spoke to me about my vote. I said I would vote for neither party. He told me I was bound to vote for my religion on pain of being expelled from the church." Did he add anything to that? "He did, that I would be deprived of Christian burial when I died."

Mr. Michael Saurin, J. P., of Harristown, said:—"I attended mass on June 12th at Castlejordan. Father O'Connell preached. He referred to a meeting at Clonard, and said he expected every man, woman, and child in the parish would attend. He told them plainly it was no longer a political matter, but it was a matter of their holy religion. If any were absent he must know why, and any that wilfully absented themselves without a just cause, he would meet them on the highway, and the byway, and at the rails, and that he would fire, or he would 'set fire to their heels and toes.'"

This is Rome in Ireland. This is the end to which Rome is working in America. It is "a matter of their holy religion" that such candidates are supported as the church dictates, and of course who are pledged to the support of the church. Who in this country are furthering her ends, and teaching the principles of her doctrines with greater zeal, or with more destructive consequences, than those religious organizations who are trying to place God in the Constitution, control the ballot box, and secure the election of only such candidates as will become tools of the church? The following appears in the Cincinnati *Enquirer* of February 22:—

IN THE RING.

KANSAS CITY CHRISTIAN ENDEAVOR UNION GOES INTO POLITICS.

KANSAS CITY, MO, February, 21.—Probably for the first time in the history of the organization the Christian Endeavor Union is to enter the political field and work for the cause of good government at the coming spring elections. At a joint meeting of the Y. P. C. E. and Y. M. C. A. organizations, resolutions were adopted advocating methods of work, the preparation of a list of voters, the personal and systematic solicitation of voters to fulfill all their political duties, the assistance of voters by offering full information as to registration, primaries, officers to be elected, and candidates and tickets in the field. It is also the intention

to have tickets distributed at the churches Sunday, on which will be presented the question, "Are you registered?"

Is it that these organizations fear no one will be elected at the spring elections if they do not bestir themselves and see that some one is? Oh, no! Some one is sure to be elected. What then? The wrong person might go into office. It is "for the cause of good government" that these "Christian" organizations have entered the political arena. But He with whose name these organizations link their own said that his government or "kingdom is not of this world." So upon what principle have these organizations left the cause of Him whose name they bear? Can it be other than that of Rome, that politics properly "is a matter of their holy religion"? But when some members of these organizations, as well as those who are not members, do not desire to support the candidates which their organization wishes them to, what then? When once the principle is adopted, it inevitably leads to the logical result. Some of its workings have just been shown in the Irish election case.

But now that the Christian (?) societies have stepped "in the ring," as the *Enquirer* puts it, which society will place its nominees in office, and finally bring politics and politicians under its control? Why, the one numerically and politically the strongest, to be sure. And as every one knows, or may know, that organization is the Catholic Church. And it is for this very thing that this church is most earnestly striving. But when the political offices are to be doled out from the hands of the strongest religio-political organization, those who receive them will have to shape their legislation to suit the dictates of that organization. No one can do that so well as its own members. Then will there not very soon be seen in this country the very thing that is now seen in Ireland, the candidates place themselves and leave themselves in the hands of the clergy, and of the same clergy as in Ireland, that their election may be procured? In view of this who cannot plainly see the evil of the whole principle of the mixing of those two elements which should be forever kept separate, politics and religion?
C. G. HOWELL.

Putting God Into the National Constitution.

RABBI E. N. CALISCH, of Richmond, Va., as reported by the *American Hebrew*, has lately uttered some most appropriate and truthful criticisms upon the movement of the National Reformers, for the amendment of the Constitution so as to make this legally "a Christian nation." What ever may be the purposes of these reformers, the success of their scheme, would be the beginning of such evils, as have always attended the union of Church and State. It is of no account that they protest, "We do not favor the union of Church and State; we seek simply the union of Christianity and the State." But the execution of their scheme would be more than mere union; it would be the *subordination* of the State to some form of organized Christianity, and, unless the tendency which is now strongest is rapidly and radically changed, Roman Catholicism would be that representative of Christianity. The papal power can well afford to wait if this movement, which is urged

mainly by "Reformed Presbyterians," can be carried to a successful issue.

No movement could be made by the representatives of the pope, which would be more favorable to the genius and purposes of the Papal Church, than this which these most protesting Protestants have undertaken. Rabbi Calisch said:—

They forget that religion is a thing of the heart, and not of legislation. You cannot enact belief, or place faith within a man's bosom by putting it on the statute book. Law cannot control the struggles of the soul, or legislation check or restrain its flight. There may be a thousand constitutions, with a thousand preambles to each, and a thousand mentionings of the Deity in each, yet they will never turn the atheistic heart or place God within a bosom where he is not already enthroned and acknowledged.

For this reason, the union of Church and State is wrong; for this reason, that union, wherever it has been, has been dangerous and pernicious; and for this reason, this resolution, which seeks to re-establish this union, is a threat to the safety of the country, whose greatest blessing has been in the separation of these two great factors of human civilization.

It is probable that this bill will not become a law. It must pass the House and the Senate with two thirds majority in each; it must be ratified and concurred in by the conventions or legislatures of three-fourths of the States of the Union. But it is in every degree possible. The sense of justice in some of the followers of the creed favored therein may be strong enough for them to admit that this resolution is an infringement on the rights and privileges of many citizens, but it will not be strong enough, in all instances, to produce any opposition to it. Its advocates will be tireless and ubiquitous. Though many of them will, doubtless, be ministers of the gospel and pronounced professors of religion, yet we know, from experience, that not, in all cases, will they hesitate to use means unscrupulous and dishonest. With them the end justifies the means. To have it formally and constitutionally declared that this is a "Christian country and that its glory and grandeur are due to the name of Christ," will be sufficient to set in motion all the machination of politics. All the tricks, methods and media, known and yet to be invented, will be resorted to. Appeals will be made to cupidity, fear, superstition, social ambition, to the love of gain and distinction, and, like Esau's mess of pottage, the birthright of the dearest privilege of American citizenship will be bartered for a vote for a hangman's office or the janitorship of a public building.

It will be well if the public mind can be aroused to understand the possible, and the actual evils which lie underneath this seemingly devout attempt to re-introduce a state of affairs which would give the death-blow to religious freedom, if the proposed amendment should become operative.—*Evangel and Sabbath Outlook*.

Religion in the London Schools.

THE question of religious education in the public schools, so long a bone of contention here, has given rise to violent controversy in the London School Board also, extending over months of stormy agitation. It was settled for the moment a few weeks ago by the adoption by the board of a scheme for such instruction, but as the vote was close, 27 against 21, and as the strong opposition is bitter in the extreme, and regards itself as unjustly beaten, the decision is by no means final. Doubtless the contest will be carried into the election of a new board when it occurs, and thus the field of battle will be greatly enlarged.

The plan of religious education adopted by a majority so narrow is defined in a circular addressed to the teachers of the schools. In brief, it directs that the Bible shall be used as a "text book," from which the teacher "should give such explanations in the Christian religion and morality as are suited to the capacities of children of various ages attending the schools of the board." This instruction must not "diverge from the presentation of the Christian religion which is revealed in the Bible;" and the teacher is at liberty

to elucidate and enforce Christian principles by referring to any part of the Bible.

These principles the circular defines as including "a belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our Sanctifier." It says, further, that the "Board cannot approve of any teaching which denies either the divine or the human nature of the Lord Jesus Christ, or that leaves on the minds of the children any other impression than that they are bound to trust and serve him as their God and Lord." It also gives liberty to the teacher to use hymns in the religious exercises, concluding with the doxology or prayers other than the Lord's prayer. Finally, it forbids any "attempt whatever to attach the children to any particular religious denomination," and declares that the religious opinions of candidates will influence neither their appointment nor their promotion, and that they will not be subjected to any questions as to their religious belief.

Very naturally and reasonably the opposition to such a scheme was powerful and intense. Neither did it come wholly nor in chief part from members of the board who might be accused of religious infidelity. Included in the minority of twenty-one were seven ministers, who opposed the circular on the ground that it justified dogmatic teaching, or at least opened the door for it. Of course the objection is well founded, for the teachers will be almost irresistibly tempted to give such a bias to their religious instruction, according to their own belief, owing to the large liberty allowed them in the interpretation of the Bible; and it is the difference in such interpretation that causes the difference in the dogmatic teachings of the churches.

It is this irreconcilable controversy which makes impossible religious instruction in schools which are supported by the public, and in which children of all religious beliefs are pupils. The opposition, too, comes from parents of a firm religious belief rather than those who are infidels. The agnosticism of this day is indifferent to dogmatic religion, rather than hostile to it. Very many parents, more especially the fathers, who are usually the agnostics, make no objection to the religious education of their children, deeming it generally useful to them because of its moral cultivation, by reason of which, desirable reverence and elevation of sentiment are encouraged. Where the parents are religious believers, with a definite creed, they are fearful of any religious instruction by which a dogmatic tinge offensive to them may be imparted.

It is obvious that the fight over religious education in London is not decided by the adoption of this report in the School Board. That result is rather the signal for renewed hostilities in the board itself, which will arouse public agitation when a new board is to be elected.—*N. Y. Sun*.

Massachusetts Abolishes Its Legal Fast Day.

"THE abolition of Fast Day in Massachusetts, legally accomplished on Friday, is personally a triumph for ex-Governor Russell, who first, though unsuccessfully, urged it upon the legislature. The day had come to be only a pious mockery, in reality nothing but a general holiday masquerading as a time of fasting and

prayer. So strong had been the impression of the evil wrought by such insincerity in the name of religion, that many of the more thoughtful religious leaders of the State have for some time advocated making an end of the simulacrum. Its abolition will doubtless seem to many timid souls as little better than a plunge into atheism, but it is really in the interest of religion as well as of common sense and sound ideas of government."—*The Nation*, March 22, 1894.

To Celebrate the Survival of Mediævalism.

THE *Theocrat*, published at Johnstown, Pa., has, in its issue of March 31, this editorial paragraph:—

CENTENNIAL OF THE SUNDAY LAW.

Circulars have been sent out by the Pennsylvania Sabbath Association, suggesting that on April 22nd, when the Sunday law of 1794 reaches its hundredth anniversary, the various Sabbath associations, the churches, all Sabbath organizations, and the labor unions all over the State, hold local celebrations. This is a good move, and should be observed by all who are in sympathy with a proper observance of the holy Sabbath. Sermons should be preached on this subject. All our Sabbath-schools should give special attention to this centennial.

The existence of this survival of mediæval error and bigotry, on its statute books, is a disgrace to the State of Pennsylvania, —yet it is the pride of the Pennsylvania "Sabbath Association." Do the members of this association realize that they will live to see the Pennsylvania Sunday law, of 1794, used to the shame of the State, for the persecution of Christian men for conscience' sake? When they see that, will they realize their error? They will see it; but it remains to be seen whether they will acknowledge their mistake. It will be too late then to rectify it,—even though some of those who now celebrate, not knowing what they do, should be the very ones to suffer from its persecuting power. W. H. M.

Assuming Every Prerogative of Leadership.

DURING the last quarter of this century has occurred a change in the fortunes of the Catholic Church in America which is almost a transformation; a change which possesses certain of the aspects of the miraculous, of the supernatural. . . . English Catholicism, under the exalted guidance of the four great cardinals, has signalized her release from legal persecution by stepping to the very front, not only in her first and most glorious duty of winning back a world weary of the follies of materialism to the faith. . . . Here, also, in the United States, the torch of the new life is passed from hand to hand, and already the Catholic Church is assuming every prerogative of leadership. Within the last fifty years she has advanced from a position of comparative weakness to the primacy; she is claiming the right of arbitration between capital and labor.—*Ralph Adams, in Catholic World.*

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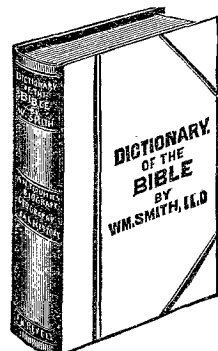
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NEW YORK, APRIL 12, 1894.

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

A BILL has been introduced into the Dominion Parliament, by Mr. Charlton, "For the better observance of the Lord's day, commonly called Sunday."

THE case of James Barber, a Seventh-day Adventist, of Toronto, Canada, for Sunday work, on appeal from conviction by the magistrate in the lower court, has been dismissed, and the decision of the lower court annulled.

THE matter of the Sunday delivery of newspapers is receiving attention in England. It would seem that the Sunday newspaper is now the chief offense in the eyes of the Sunday observance associations, the world over.

THE telegraphic dispatches from Kansas City say: "An intensely bitter political campaign, in which the line between American Protective Association men and Catholics was strictly drawn, culminated to-day—election day—in an encounter between these two classes, during which one man was killed and five wounded, three of whom will die."

THE *Christian Advocate*, in its issue of April 5, publishes in full the decision of the Supreme Court of the State of Michigan in the appealed case of Michael Bellet, arrested under the act of the legislature of Michigan prohibiting barbers from carrying on their business on Sunday. The supreme court holds the act to have been in consonance with the Constitution of the State and of the United States.

A WASHINGTON special, of March 27, says: "The proposed amendment to the preamble of the Constitution, 'acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations,' was finally disposed of by the House Committee on Judiciary to-day when by a *viva voce* vote it was decided to allow the resolution to lie on the table, the only dissenting voice against such action being that of Representative W. A. Stone, of Pennsylvania."

THE *Christian Advocate* of this city notes the formation of a Jewish Sabbath Association, and says: "An association has been formed among the Jews of this city for securing a more general observance of the Sabbath by their co-religionists. Among its features will be the es-

tablishment of an employment bureau, to bring together employers who wish to observe the Sabbath and allow their hands to do so, and working people who desire the privilege, and the organization of Sabbath Observance Committees in the various trades and professions. It will also seek the amendment of the existing legislation of the State, so that more adequate protection may be secured for those who observe the seventh day and follow their callings on Sunday."

THE *Catholic Standard* says: "There are many hopeful 'signs in the air' as well as disturbing rumors from the press. Non-Catholic clergymen, knowingly or ignorantly, are helping to forward Catholic practice in the people's thoughts and teaching Catholic truths from Protestant pulpits." This is unquestionably true. Roman Catholic error is now ignorantly propagated from Protestant pulpits, and by Protestant organizations, with more subtle and successful efficiency than even from the Catholic cathedrals themselves.

THE *Catholic Review*, of April 7, in commenting on an article by Rev. Frank B. Vrooman in the last *Arena*, says:—

Here and there a non-Catholic sees the absurdity of making the living Church of Christ subordinate to a collection of ancient manuscripts, or copies of manuscripts, written in various languages by different writers without concert or common system or relation, now translated more or less correctly and said to be subject to individual interpretation.

Such paragraphs as this, in reference to the word of God, show how closely allied the Roman Catholic Church, the Higher Criticism, and Spiritualism, already are.

Two pamphlets, Nos. 5 and 37, of "The Anti-Infidel Library," published at 47 Cornhill, Boston, Mass., and edited by H. L. Hastings, editor of the *Christian*, have reached the SENTINEL table. The larger pamphlet is a work of 155 pages, entitled "The Bible Triumphant,"—a reply to a work entitled "144 Self-contradictions of the Bible," by Elizabeth A. Reed, Member of the Philosophical Society of Great Britain, author of "Hindu Literature, or the Ancient Books of India." The treatment of these propositions put forward by skepticism is most scholarly and in the main satisfactory, but it is necessary to point out two errors which are evident even on a cursory examination. Upon proposition 41, "The Sabbath Instituted, Ex. 22:8,—The Sabbath Repudiated, Isa. 1:13; Rom. 14:5; Gal. 4:5," this writer comments thus:—

The keeping of the seventh day, as holy time, was also instituted under the law and sanctioned by Jehovah in the Jewish dispensation. . . . But the keeping of the seventh day passed away with the law of which it was a component part. It is well to devote one day in the seven exclusively to the worship of God. The disciples met on the *first day* of the week, and it was hallowed by the resurrection of our Lord. Hence we recognize THIS as the day of worship; but there is

now no law of God which commands us to observe the Mosaic Sabbath.

Thoughtful students of the Bible at this time know that the institution and sanction of the seventh day as holy time was from creation, and is of the same perpetuity as any other of the commandments. The ceremonial law which was typical in its observances passed away when that which it typified was realized, but the fourth commandment is not a part of the ceremonial observances, but of the eternal law of God. Christ and his disciples always observed the seventh day "according to the commandment,"—the Sabbath is not the Sabbath of Moses, but of God, and its observance is as binding now "according to the commandment" as when Christ so observed it upon earth or at the creation when he instituted it.

Again in proposition 110,—"The Law was Superseded by the Christian Dispensation,—The Law was not Superseded by the Christian Dispensation,"—this failure to distinguish between the moral and ceremonial law,—between the ten commandments and the Jewish ritual leads here a second time into fatal error.

The second pamphlet is a tract of thirty-six pages upon the "Higher Criticism," by H. L. Hastings. This brochure is both able and eloquent, containing many pungent and quotable paragraphs, one cannot begin to quote because each succeeding sentence would clamor just as loudly for recognition. Every one afflicted with the "Higher Criticism" should read this.

THE SENTINEL is in receipt of a neatly bound booklet, bearing the title "Songs of the Age," by Col. Dudley H. Davis. The mechanical work on this little book is admirable, the typography accurate, and the make-up symmetrical and satisfactory to the critical eye of the printer and book fancier. Within its covers are more than three-score short poems which breathe the sentiment of the hills and highlands, the homely joys of the country homestead, and the peaceful beauty of sylvan scenes. The thought and the feeling of these simple poems do honor to the honest soul and noble heart of the author, the merchant-farmer "Bard of Quiet Dell."

"PROTESTANTISM, True and False" is the title of the February number of the *Religious Liberty Library*, a tract of twenty-three pages which should be thoughtfully read by every Protestant and every professed Protestant throughout the world.

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