

"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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As shown last week, there had come as early as the latter part of the third century of the Christian era, a falling away from the gospel of the Lord Jesus Christ, so that the way was fully prepared for the setting up of the papacy; but the perfect development of that power was not yet complete.

In order to its perfect development the papacy must have the aid of the State. Before the bishop of Rome could be exalted to the place he was to occupy and be recognized by all the world as the head of the Church, other bishops must be forced into submission to him by the strong arm of civil power, and the forces were at work that were to accomplish this.

ONE very important factor in the setting up of the papacy was the Emperor Constantine. Coming to the throne, Constantine found Christianity a growing religious power in the empire, and after a time he conceived the idea of turning this new religion which seemed to be displacing paganism, to his own account; likewise the bishops, as we have seen, were grasping for civil power. As Draper says: "It was the aim of Constantine to make theology a branch of politics; it was the aim of the bishops to make politics a branch of theology." Both were in a measure successful.

Of the state of the Church at that time, Eusebius bears this testimony:—

When by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost, as it were, on the point of taking up arms against each other, and were assailing each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity, then the divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were yet crowding into the church, with gentle and

mild visitations began to afflict its episcopacy; the persecution having begun with those brethren that were in the army. But, as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some, indeed, like atheists, regarding our situation as unheeded and unobserved by a providence, we added one wickedness and misery to another. But some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.\*

The persecution had caused all these divisions and disputes to be laid aside. Every other interest was forgotten in the one all-absorbing question of the rights of conscience against pagan despotism. Thus there was created at least an outward unity among all the sects of whatever name, professing the Christian religion in any form. Thus was molded a compact power which permeated every part of the empire, and which was at the same time estranged from every material interest of the empire as it then stood. Here was power which if it could be secured and used, would assure success to him who would gain it, as certainly as he could make the alliance. This condition of affairs was clearly discerned at the time. Constantine "understood the signs of the times, and acted accordingly."

"To Constantine, who had fled from the treacherous custody of Galerius, it naturally occurred that if he should ally himself to the Christian party, conspicuous advantages must forthwith accrue to him. It would give him in every corner of the empire men and women ready to encounter fire and sword; it would give him partisans not only animated by the traditions of their fathers, but—for human nature will even in the religious assert itself—demanding retribution for the horrible barbarities and injustice that had been inflicted on themselves; it would give him, and this was the most important of all, unwavering adherents in every legion in the army. He took his course. The events of war crowned him with success. He could not be otherwise than outwardly true to those who had given him power, and who continued to maintain him on the throne.†

\* "Ecclesiastical History," book viii, chap. i.

† Draper's "Intellectual Development of Europe," chap. ix, par. 22.

CONSTANTINE was not the only one who saw this opportunity, but he being an accomplished politician, succeeded, while others failed. In addition to the advantages which offered themselves in this asserted unity of the churches, there was a movement among the bishops, which made it an additional incentive to Constantine to form the alliance which he did with the Church. Although it is true that all the differences and disputes and strifes among the bishops and sects had been forgotten in the supreme conflict between paganism and freedom of thought, there is one thing mentioned by Eusebius that still remained. That was the ambition of the bishops "to assert the government as a kind of sovereignty for themselves." Nor was it alone government in the Church which they were anxious to assert; but *government in the State as well, to be used in the interests of the Church.* For, as Neander testifies, "There had in fact arisen in the Church . . . a false theocratical theory, originating, not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments."‡

This theocratical theory of the bishops is the key to the whole history of Constantine and the Church of his time, and through all the dreary period that followed. It led the bishops into the wildest extravagance in their worship of the imperial influence, and coincided precisely with Constantine's idea of an absolute monarchy.

THE idea of the theocracy that the bishops hoped to establish appears more clearly and fully in Eusebius's "Life of Constantine" than in any other one production of the time. There the whole scheme appears just as they had created it, and it was applied in the history of the time. The Church was a second Israel in Egyptian bondage. Maxentius was a second Pharaoh, Constantine was a second Moses. As the original Moses had grown up in the palace of the Pharaohs, so likewise this new Moses had grown up in the very society of the new Pharaohs. Thus runs the story as told by Eusebius:—

Ancient history relates that a cruel race of tyrants

‡ "History of the Christian Religion and Church," Vol. II, Section Second, part I, div. I, par. 2.

oppressed the Hebrew nation; and the God who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when he had arrived at the age of manhood, and the time was come for divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from those by whom he had been brought up, openly preferred the society of his true brethren and kinsfolk. And in due time God exalted him to be the leader of the whole nation; and, after delivering the Hebrews from the bondage of their enemies, inflicted divine vengeance through his means upon the tyrant race. This ancient story, though regarded by too many as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the supreme God, and have sorely afflicted his Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as God's servant Moses had done, in the very home of the tyrants. Young, however, as he was, he shared not in the pursuits of the impious: for from that early period his noble nature (under the leading of the Divine Spirit), inclined him to a life of piety and acceptable service to God.\*

Galerius sought to prevent Constantine's joining his father in Britain, but Constantine succeeded in eluding his vigilance. By the theocratical bishops this was made to be the flight of the new Moses from the wrath of the new Pharaohs. Thus the story continues:—

The emperors then in power, who observed his manly and vigorous figure and superior mind with feelings of jealousy and fear, carefully watched for an opportunity of inflicting some brand of disgrace on his character. But he, being aware of their designs (the details of which, through the providence of God, were more than once laid open to his view), sought safety in flight, and in this respect his conduct still affords a parallel to that of the great prophet Moses. †

As the original Moses, without the interposition of any human agency, had been called to the work to which the Lord had appointed him, so the theocratical bishops had the new Moses likewise appointed directly by the authority of God:—

Thus, then, the God of all, the supreme Governor of the world, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed. ‡

Eusebius knew as well as any other man in the empire that the legions in Britain had proclaimed Constantine emperor, precisely as the armies had been doing in like instances for more than a hundred years. He knew full well that Constantine held his title to the imperial power by the same tenure precisely as had all the emperors before him from the accession of Claudius. In short, when the bishop Eusebius wrote this statement, he knew that he was writing a downright falsehood.

WHEN Constantine marched against Maxentius, it was the new Moses on his way to deliver Israel. When the army of Maxentius was defeated and multitudes were drowned in the river, it was the Red Sea swallowing up the hosts of Pharaoh. When Maxentius was crowded off the bridge and by the weight of his armor sank instantly to the bottom of the river, it was the new Pharaoh and "the horse and his rider" being thrown into the sea and sinking to the bottom like a stone.

Then was Israel delivered, and a song of deliverance was sung by the new Israel as by the original Israel at their deliverance. In describing this, Eusebius uses these words:—

"Let us sing unto the Lord, for he has been glorified exceedingly: the horse and rider has he thrown into the sea. He is become my helper and my shield unto salvation." And again, "Who is like to thee, O Lord, among the gods? who is like thee, glorious in holiness, marvelous in praises, doing wonders?" §

Such adulation was not without response on the part of Constantine. He united himself closely with the bishops, of whom Eusebius was but one, and, in his turn, flattered them. Eusebius says:—

The emperor was also accustomed personally to invite the society of God's ministers, whom he distinguished with the highest possible respect and honor, treating them in every sense as persons consecrated to the service of God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he judged not of their exterior as seen by the vulgar eye, but thought he discerned in them somewhat of the character of God himself. ||

This worked charmingly. Throughout the empire the courtly bishops worked in Constantine's interest; and as Licinius only now remained between Constantine and his longed-for position as sole emperor and absolute ruler, the bishops and their political church-followers prayed against Licinius and for Constantine. As these "worldly-minded bishops, says Neander, instead of caring for the salvation of their flocks, were often but too much inclined to travel about and entangle themselves in worldly concerns,"\* Licinius attempted to check it. To stop their meddling with the political affairs of his dominions, he forbade the bishops to assemble together or to pass from their own dioceses to others. This only tended to make the bishops more active, as the acts of Licinius could be counted as persecution. Licinius next went so far as to remove from all public office whoever would not sacrifice to the gods, and the line was quickly drawn once more in his dominion in favor of paganism. This caused Constantine's party to put on a bolder face, and they not only prayed for Constantine against Licinius, but they began to invent visions in which they pretended to see the "legions of Constantine, says Neander, marching victoriously through the streets at midday." †

These enactments on the part of Licinius furnished the new Moses with an opportunity to conquer the heathen in the wilderness, and to go on to the possession of the promised land and the full establishment of the new theocracy. War was declared, and Constantine, with the labarum at the head of his army, took up his march toward the dominions of Licinius.

ANOTHER step was now taken in furtherance of the theocratical idea, and in imitation of the original Moses. It will be remembered that, after the passage of the Red Sea, Moses erected a tabernacle, and pitched it afar off from the camp, where he went to consult the Lord and to receive what the Lord had to give in commandment to Israel. Constantine, to sustain his part in this scheme of a new theocracy, and as far as possible to conform to the theocratical plans of the bishops, likewise erected a tabernacle, and pitched

it a considerable distance from his camp. To this tabernacle he would repair and pretend to have visions and communications from the Lord, and to receive directions in regard to his expected battles with Licinius.

He soon carried this matter somewhat farther, and provided a tabernacle in each legion, with attendant priests and deacons, and also another which was constructed in the form of a church, "so that in case he or his army might be led into the desert, says Sozomen, they might have a sacred edifice in which to praise and worship God, and participate in the mysteries. Priests and deacons followed the tent for the purpose of officiating therein, according to the law and regulations of the Church." ‡

Such was the original establishment of State chaplaincies. And it is but proper to remark that the system, wherever copied, has always been worthy of the original imposture.

The outcome of the war between Constantine and Licinius was the defeat and subsequent murder of the latter. And when, in violation of his solemn oath to his sister Constantia, Constantine caused Licinius to be executed, the courtier-bishop, Eusebius, justified the wicked transaction as being the lawful execution of the will of God upon the enemy of God.

WHEN Constantine went to take his seat as presiding officer in the Council of Nice, his theocratical flatterers pretended to be dazzled by his splendor, as though an angel of God had descended straight from heaven, and Eusebius, who sat at Constantine's right hand that day, thus testifies:—

And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God. §

Constantine, to sustain his part in the farce, declared openly in the council that "the crimes of priests ought not to be made known to the multitude, lest they should become an occasion of offense or of sin;" and that if he should detect "a bishop in the very act of committing adultery," he would, as Theodoret relates, throw "his imperial robe over the unlawful deed, lest any should witness the scene," and be injured by the bad example. || And when the council was closed and the creed for which they had come together was established, he sent a letter to the "Catholic Church of the Alexandrians," in which he announced that the conclusions reached by the council were inspired by the Holy Spirit, and could be none other than the divine will concerning the doctrine of God.

AFTER the council was over, he gave a banquet in honor of the twentieth year of his reign, to which he invited the bishops and clergy who had attended the council. The bishops responded by pretending that it seemed to be the very likeness of the kingdom of Christ itself. At the banquet "the emperor himself presided, and as the feast went on, called to himself one bishop after another, and loaded each with gifts in proportion to his deserts." This so delighted the bishops that one of them—James of Nisibis, a member of that monk-

§ *Id.*, chap. xxxviii. || *Id.*, chap. xlii.

\* "History of the Christian Religion and Church," Vol. ii, Section First, part i, div. A, par. 26.

† *Id.*, Section First, part i, div. A, par. 27.

‡ "Ecclesiastical History," book i, chap. xvii.

§ *Id.*, book iii, chap. x.

|| "Ecclesiastical History," book i, chap. xi.

\* "Life of Constantine," book i, chap. xii.

† *Id.*, chap. xx. ‡ *Id.*, chap. xxiv.

ish tribe who habitually lived on grass, browsing like oxen, was wrought up to such a height that he declared he saw angels standing round the emperor. Constantine, not to be outdone, saw angels standing around James, and pronounced him one of the three pillars of the world. He said, "There are three pillars of the world: Antony in Egypt, Nicolas of Myra, James in Assyria."\*

Other instances of this mutual cajolery might be given, but space forbids. It was thus that the Church played the harlot with the world in the early part of the fourth century. And thus it was by proving recreant to the Lord and by courting the favor of corrupt princes, that the bishop of Rome was at last exalted to that place where he is described as sitting "in the temple of God, showing himself that he is God."

Christ or the State?

SOPHISTRY has force and is dangerous until brought face to face with truth.

In the June *Forum*, '94, the Right Rev. J. M. Farley, Vicar-General of the Diocese of New York, gave a rather orthodox view of the question of taxation of church property. He said:—

The citizen and resident, in return for protection, give their proper tax to the government and sometimes render it personal service. They have been personally benefited in a hundred ways by the orderly civil society which a good government has secured for them. They have made money, enjoyed all the relations of social life in perfect liberty, and are in debt to the government even when they have paid their taxes. but the churches also have made their return for the protection accorded them. They have paid no taxes, but they have labored night and day to secure to the State the best sort of citizens. They have preached at all hours and seasons the duty of loyalty to the State, and have spent more hours than the State could pay for in looking after the poor and helpless, in preventing sin and disorder, in keeping pure and wholesome the very elements which go to make a decent State.

This writer is treating the State as a responsible institution, aside from the members of society that go to make up the State, and the Church as an independent agent employed by the State, and looking to it for protection and reward. The fact is ignored that State and Church both have distinct fields. The State to protect the temporal interests of its subjects and the Church to promote the spiritual kingdom of Christ.

If the man serves the State as a citizen and then is required in church capacity to render additional service because of the protection given his church, he is under twofold obligation. If the State protects him as a citizen and then as a church member also, he gets a superfluity of protection. Absurdity.

But there is a point worthy our careful consideration as to the office work of the Church urged in this article. It is argued that the Church is working for the State and looking to the State for its pay. Now the question is, Is the Church working for the State or is she working for Christ? This is the central issue; and it is a mixed one now, for some are clearly serving the world while others are true to Christ. But let this be borne in mind that none are serving both. Christ said, "No man can serve two masters."

When a bribe is accepted, is not the acceptance itself a tacit agreement to work for the object asked in the giving of the bribe? Is not the receipt of wages itself

an agreement to do the work understood? The acceptance of the price is at once a sale acknowledged by the receiver. Thus, for the Church to receive the remittance of taxes as a stipulated price for services rendered, or to be rendered, is but to sell herself to the service of the State.

When the Church is so blind that she cannot see a glory in her calling that carries her beyond the acceptance of worldly gain in recognition of service rendered, there is great need of a reformation.

"Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4. The great stumbling-stone which seems to divert the minds of many in treating this subject is the inborn idea that the Church has duties to the State outside of and beyond those of the individual citizens which constitute the membership of the Church.

Suppose a case in which the members of a community discharge all their duties as citizens of the Government and the Government guarantees to those citizens all that is due to them from it by the protection of persons and property, in the peaceful pursuit of happiness.

Let this community organize itself into a church and put some of its property into church buildings. Has the relation of that people to the State changed? Has the relation of the State to that people changed? Not a particle. The idea that the Church as such is doing a work for which the State became indebted to it is superstitious folly.

Let it be ever borne in mind that when a citizen has discharged his duties to the State as a law-abiding patriot, if he should become a church member, he would owe the State no more, and when the State accords to him the protection of person and property in the full enjoyment of his natural rights, its work is done, whether he is or is not a church member.

When a citizen is faithful as such to the State, he enters the Church not to work for the State, but to work for Christ. The theocratical idea is that the citizen who is a church member owes more of service to the State, and that the State is in debt to him for such service; that is to say, that the church member has more claims on the State or that he is a special favorite of the State. In other words, this plan puts a premium on church membership and church organization.

H. E. GIDDINGS.

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A "Dangerous" Sect.

RUSSIAN papers just to hand announce the appearance in the government of Ekaterinoslav of another of those religious sects that, while exciting the fear and disgust of the Orthodox Church, draw down upon themselves the vigorous hostility of the civil authorities. The new body is the result of a split in the Mennonite sect, mainly made up of Germans, and has established itself at Kotlarevka, under the title of "The New Mennonites." The pastor of the flock, one Edward Friedrich, recently applied to the governor of Ekaterinoslav for permission to erect a chapel, and in the investigation which followed several peculiarities in the creed of the sect were disclosed. The new Mennonites, for example, forbid the taking of oaths in legal proceedings; they are bound to refrain from hostilities and the shedding of blood, even in times of war; and they are pledged by the articles of their belief to

take no part in condemning criminals to death. The governor of the province, with the sanction of the local bishop, found the sect to be "exceedingly injurious to the welfare of the empire," and refused to authorize the erection of a new Mennonite chapel. It further transpiring that the sect had been active in snatching into its fold simple and unsuspecting members of the Orthodox Church, the civil authorities sent one of the "perverts" to prison, and would have treated Rev. Friedrich in like manner had he not taken train to the frontier. In view of these eloquent facts, the Russian press proclaims, with a unanimous voice, the need of immigrant missionaries who will struggle, with all the power of the Orthodox Church, against heresies so wicked as those of the new Mennonites. Yes, it is the old story. The great pillar of autocracy in Russia to-day is the Orthodox Church, and to the autocratic party religious freedom is "Nihilism" in the domain of faith. You have only to bring rationalism into the belief of the Russian peasant, and his superstition in favor of despotism will go by the board. That is why new sects are found to be so "injurious to the welfare of the empire."—*Free Russia*.

The Woman's Christian Temperance Union on Church and State.

In Leaflet No. 31, published by the National Woman's Christian Temperance Union for the Sabbath Observance Department, is found the following:—

*Question.* Does not a Sunday law favor a union of Church and State?

*Answer.* How can two things be united that have nothing in common? You cannot unite an organization with a principle. The organized State must unite with an organized Church, as in England and Scotland. Here no one denomination could gain such precedence. Moreover, we have State Sabbath laws, and they nowhere tend to a union of Church and State, and no more would a national law. Probably no one in the country desires such union in any form and it is rendered impossible by our Constitution. This is a veritable "man of straw."

The best way to determine whether this gentleman is made of straw is to pull off his mask and dissect him. We suspect that his looks are deceiving. We think that upon examination there will be found between his appearance and his real character about the same difference that exists between a lamb and a dragon. See Rev. 13:11.

Let us approach this personage (the Bible calls him a "beast," the very image of his father, Rev. 13th chapter) with caution, for he is very nervous, and does not like to be examined. The writer of the leaflet asks, "How can two things be united that have nothing in common?" Answer. By changing one or both of the things so they will have something in common. The true Church of Christ and a properly constituted State will never have any interests in common; but when the Church loses her hold upon God and appeals to the State for power to accomplish her aims; and when the State responds to the appeal, and espouses the cause of the Church, then the two are united in their interests and methods.

This is the condition of affairs in the United States to-day. Congress is besieged with "Christian(!) lobbyists," and flooded with petitions from churches; representatives from the National Woman's Christian Temperance Union are found in the committee rooms of the capitol. Why are they there if the Church

\* Stanley's "History of the Eastern Church," Lecture v, par. 34.

and the State have nothing in common? And why do they maintain a department of legislation if they have nothing in common with the Government? Why was the statement made at the Elgin Sunday convention, that "the interests of the Church and the State are united"? And why does Mrs. Bateham say in Leaflet No. 15 "that Christianity is part of the law of the land"? If Christianity is part of the law, then isn't the State trying to uphold Christianity and to advance its interests? And isn't that just what the Church is endeavoring to do? It is true then that they have something in common; but it is just as true that they ought not to have anything in common. It is only an apostate church and a ruined State that are united. They should neither be united nor opposed, but simply let each other alone.

"But," says the writer of the leaflet, "you cannot unite an organization with a principle." Isn't the Woman's Christian Temperance Union united to the principle of temperance, and prohibition, and Sunday legislation, as well as to many other principles? If an organization cannot unite with a principle, it can at least adopt the principle which amounts to the same thing. It is not necessary that an organized State should, by express terms, be united to an organized church in order to have a union of Church and State. A comparison of three cases will illustrate this point.

Case one: Suppose the organized State of Illinois should adopt the organized Presbyterian Church, as a State church. No one will deny that this would be a union of Church and State. Now, what would follow from such a union? Would the State pay the grocery bills of the members of this church? Would it buy their clothing? or furnish them with any of the necessities of this life?—No, nothing of the kind; that is not the purpose of such a union. The object is to secure the coöperation and assistance of the State in matters pertaining to the church. What, then, is the purpose of the Presbyterian Church? How came this organization to have an existence? There is but one answer to these questions. There were certain doctrines which some people believed should be taught and obeyed in the world. The sum of one's religious belief constitutes a religious creed; and a creed which is held by a number of individuals is a common creed. From some of its characteristics, this common creed was named "Presbyterianism," and the people who organized themselves together for the purpose of promulgating this creed constitute the Presbyterian Church. No church, as such, cares for anything except its creed; no church would ever have had an existence but for its creed. And when any church unites itself with the State, it is for the express purpose of having the State use its power and influence to secure the general adoption of its creed. The creed becomes a part of the law of the land, and the enforcement of that part of the law is religious persecution.

Case two: Let us imagine that Michigan is afraid of a union of Church and State. The people have resolved never to allow the State to be joined to any church. "But surely," they say, "it can do no harm for the State to adopt a religious creed, provided, that in the arrangement, no mention is made of a church. And as a majority of the citizens are in favor of Presbyterianism, we will have the State

adopt the principles of that creed." And then they exclaim triumphantly, "No union of Church and State here; you cannot unite an organization with a principle!" But any one can see that under such an arrangement Michigan would be united to the Presbyterian Church, just as certainly as would Illinois. In both States Presbyterianism would be a part of the law of the land, and in both cases the enforcement of that part of the law would be religious persecution. Let any State adopt the Roman Catholic creed, without saying anything about the church, and see if the Woman's Christian Temperance Union would not cry, "Church and State"!

Case three: Now suppose that the State of Pennsylvania simply adopts Christianity. Would not that be a union of Church and State? If not, why not? If adopting the Presbyterian creed creates a union with the Presbyterian Church, why does not the adoption of Christianity create a union with the Christian Church? Most certainly it does. As there is but one way to benefit the Presbyterian Church, and that by the advancement of its creed, so there is but one way to help the Christian Church, and that is by propagating and sustaining its creed. Whatever is done for Presbyterianism is done for the Presbyterian Church, and the same is true of Christianity and the Christian Church. When we advance the interests of a man we benefit the man; and when we advance the interests of a church, we benefit the church.

"But," says one, "Christianity is not a persecuting religion." Of course not; hence we know that when a religious body seeks for legislation to enforce its creed, it is not a Christian organization at all, no matter how much it may claim to be such, and its creed is not Christianity. It is only a counterfeit Christianity which seeks to become a "part of the law of the land," and only a counterfeit Christian that tries to make it such.

But if the State adopts Christianity, without reference to any sect, and every one is allowed to interpret the Bible for himself, will there be persecution then? Such a thing never was done and never will be. Christianity must be defined or it cannot be enforced. You cannot call everything Christianity. If a State should profess to adopt Christianity, without definition, the courts would soon begin to define it, thus interpreting the Bible for the people. The creeds of the different so-called Christian denominations are simply so many different definitions of Christianity. The definition given to Christianity by any State constitutes the State creed, and those who accept the State creed, together constitute the State Church. Pennsylvania has adopted Christianity, as a State religion, and she has begun to define it. The State tries to enforce the observance of Sunday, as the Christian Sabbath; but this cannot be done without interpreting the Bible, and wrongly interpreting it, too.

The writer of the leaflet says, that "we have State Sabbath laws, and they nowhere tend to a union of Church and State," but she avoids giving a reason for her statement. The fact is, Sunday laws are the chief step in a union of Church and State. Perhaps the writer will ask, "Why is there no persecution from Sunday laws?" We reply, There is; a Sunday law was never enforced without persecution. And if there is a place where

such laws do not persecute, it is because they are not enforced. The leaflet under review argues that because the State Sunday laws do not persecute when not enforced, therefore a national law will not persecute when it is enforced. Still air never blows anybody away, therefore how can a cyclone be dangerous?

One thing more we wish to examine in this so-called "man of straw." The writer claims that a union of Church and State "is rendered impossible by our Constitution." How is it rendered impossible? Why, the Constitution says, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Hence the National Woman's Christian Temperance Union acknowledges that an establishment of religion in the law of the land would constitute a union of Church and State. But if this is made impossible by the Constitution, as they say, why do they boast that this is a Christian nation, and that "Christianity is a part of the law of the land"?

This is not a "man of straw." He is a beast, and the organization that espouses him, will never be able to conceal his pedigree. A. DELOS WESTCOTT.

#### Leo XIII.'s Triumph.

Rome, June 9.

WHEN Leo XIII. began to try to bring about an understanding between Prince Bismarck and the Vatican, it was said to him: "Holy father, don't you remember that Bismarck declared he would never go to Canossa?" To this the pontiff replied: "We don't want him to go to Canossa, but he may come to Rome!" And this was brought about; and the *Kulturkampf* in Germany ceased; and a minister from Prussia—the late Dr. Von Schloezer—was sent to Rome to represent his government at the Vatican. This was, perhaps, one of the great triumphs of the pontiff's ability and gentle persuasiveness.

A triumph, probably still greater than even this, has just been achieved by the same pontiff. Russia, the natural enemy of Rome, the government particularly prominent amongst the governments of Europe for its persistent persecution of its Catholic subjects, has listened at length to the voice of reason, and admitted the right of the pope to seek every means of protecting his children in the faith. Diplomatic relations have been re-established between Russia and the Vatican, after a rupture that has lasted twenty-eight years! Since the time when such relations ceased between the two powers—the moral power of Rome and the material power of Russia—disagreements with other European nations arose, such as those of Prussia and Belgium with the church. These have been removed, and with great advantage to the peace of these nations. Now is the moment when another victory of Leo XIII. has to be recorded, and one which cannot be more complete. A journal hostile to Catholics, but of considerable influence, the *Corriere di Napoli*, says: "At the office of the Secretary of State in the Vatican, they may well be proud of having brought to a satisfactory conclusion a question which was frequently threatened with shipwreck."

This re-establishment of the Russian legation to the holy see is described as a

grand political and international act. The Emperor Alexander III. has comprehended fully the importance and the efficacious force of this act of reparation. In spite of its subjection to a hostile power, the papacy has regained a position to which nothing in the history of this moral power can be compared. The re-establishment of the Russian legation, says the *Moniteur de Rome*, proves what weight the pope has in the destiny of States. The voice of the public, besides, has hailed this event as a triumph of Leo XIII. Friends, and even enemies, admit this. "When a sovereign, such as Alexander III.," continues the *Moniteur*, "this silent and hesitating man, who weighs all things with the sentiment of peace, and the desire of making Russia great and powerful, — when such an emperor decides, after long negotiations, for such an initiative; it is because he has confidence in the loyalty of the pope, and that the moral ministry of the holy see is an unequalled force and help. This genius must have been attractive, and this collaboration be highly desirable, to conquer mountains of prejudices, and to cut down the granite of historic traditions."—*Special Correspondence from Rome to the Boston Pilot.*

### Lynching by Wholesale.

[This article, by Bishop Atticus G. Haygood, in the *New York Independent*, affords much food for reflection.]

A STATE of civil war exists in seven or eight States of the Union. There are disturbances that destroy the peace and utterly subvert the social order of many communities. Municipal and county authorities find themselves helpless in the presence of overwhelming mobs. In at least six States troops are under arms and orders.

There are several "storm centers," most of them in that part of the United States we call the North—a section of our country claiming to be governed by peculiar reverence for law and the sacred rights of man.

These evil-freighted movements, inspired by discontent and directed by revenge, have barely touched that part of the country known as "the South"—a section that is not, by many good people, considered as a pattern of the civil virtues. But for the labor outrages North it is almost certain that none would have occurred South. The exceptions prove and illustrate the statement. There are very few foreigners in the Southern States; the law-defying strikers in Alabama and Tennessee are not Americans.

Few people seem to have the least idea of the gravity of the situation. Was the bombardment of Fort Sumter more significant of danger to the most sacred things in American institutions? If, as the Northern view states the case, the attack on Fort Sumter was a shot at the Constitution, these labor riots attack the rights of men that undergird the Constitution itself.

The industries of the entire nation are disturbed. Some forms of industry are paralyzed; others are being destroyed. Trade suffers at every point. The whole people are losers in the upsetting of values and in the general maleficent influence, diffusing itself like malaria out of Mississippi swamps—throughout every sphere of honest human activity and every department of legitimate trade.

But the disturbances in trade and the

upsetting of values are the least evils growing out of the present unparalleled state of things. Strikes that involve the living of several millions of the people are troubles of a very grave and portentous sort. But when strikes are attended with violence money gauges do not measure the losses that society suffers or the perils that overhang society.

When men—whether two workers or ten thousand—whose contracts are filled out, quit work they do only what they have absolute right to do. This right is complete and sacred. It is a right centered in the very heart of our institutions. So long as men simply refuse to work—meantime molesting no others in their rights—they may or may not be foolish; they are not criminal. But the moment men who have thrown down a job threaten with any form of hurt, to say nothing of death, others who wish to take it up, that moment they pass into the criminal class. They commit treason against mankind; they are in rebellion against the social order and the civil law.

They can no longer demand the protection of law; they defy law and merit its penalties; they despise in others the rights they claim for themselves. Society cannot exist if confederated men who will not work prevent, by violence, men from working who wish to work. The right to work is certainly as sacred as the right to quit work.

The continuance of such a state of things will bring anarchy complete and despotism absolute. The government that tolerates such a state of things is foolish; the government that condones it is blind; the government that winks at it is wicked; the government that cannot prevent or suppress it is weak and worthy of contempt.

That wage-earners may, or may not, have just ground of complaint against mine owners and other great corporations that employ them, plays no part in discussing their right to beat and kill other laborers for daily bread willing to do the work they refuse. That in many cases the workers, as well as those who buy the output of their labor, have grounds for complaint, few people will question for a moment.

But nothing that any mine owner, or other large employer, ever did to his employes is so bad as what some strikers do to men who—albeit they labor for bread—wish to work at jobs that strikers have thrown down. Nothing can be less justifiable than the mistreatment and killing of one set of men because we fall out with another, no matter what the objects of revenge have done or are capable of doing.

The employer may fix a scale of prices that makes living hard—even impossible; but he cannot beat and kill men to force them to work for him. But the violent striker says to his brother wage-earner: "I won't work for such prices; you shall not. If you do, I will burn down your house or break your head."

Despotism and cruel wrong cannot further go.

The strikes under consideration assert, and upon occasion practice, the right to kill those who do not agree with their views concerning economic questions; otherwise work and wages, investments and profits. By and by they will kill those who differ from them on other subjects. There is as much natural and civil right for killing people for their opinions about religion as for their notions of labor

and its rewards. If one may not work today because another says he shall not, tomorrow he may not vote or pray. When personal liberty is dead there are no free institutions.

The strikers who terrorize or kill workers for bread when "strikes are on" are lynchers by wholesale.

Lynch law is an abomination, whether in the punishment of crime, or in the suppression of free opinion, free speech, or free action. Lynch law—savagery and diabolism always—is least excusable when invoked to control the free opinions or the legitimate actions of men. He who kills another because he works for bread, is an unspeakably worse man than he who kills to punish rape. The miners, as are all others who use these savage methods, are rebels against government and the social order. They should, all of them, be put down and brought into obedience to law.

A Chicago paper says of Governor Matthews that he "tells the strikers that he will quench their outbreak if it requires all the muscle and steel in Indiana for a week or a year."

This man seems to remember his oath of office and to have forgotten, for the time at least, future elections involving his political fortunes.

Oxford, Ga.

### Rome's New Policy.

FATHER NUGENT, a Des Moines priest, in courting Protestant favor and adoration for the Catholic Church, has a word to say about the law of God. He says: "If she is against the law of God you ought to know it and oppose her on moral grounds."

Who shall tell us whether she is against the law of God or not? In Dan. 7:25 we find a power described that would "think to change times and laws;" and it is further declared that "they shall be given into his hand." He could "think" to change the law, but it remained just the same, for his work did not change it at all. Self-deceived and deceiving others he would flatter himself that he had changed the immutable law of Jehovah. For a time fixed, and permitted by God, he would stand thus before the universe. But he finally stands forth in his true character.

Paul also tells of a "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He shows *himself* to be God, for no other being sees or thinks that he is God, till after he claims it, and then he is worshiped as God. And again, against this same power God gives the most fearful warning in these words: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

But before we go farther, let us consider the claim of the Catholic Church which she makes for herself, that justifies us in saying that these scriptures apply to her and her work. In the Decretals, esteemed as the highest ecclesiastical law in the Roman Church, it is said of the pope: "He can pronounce sentence and judgment in contradiction to the right of

nations, to the law of God and man." How then does she regard the law of God? At her pleasure she can contradict and change the law of God, so she says. And she also says she has done it. God says in his law, "The seventh day is the Sabbath of the Lord thy God." In the "Catholic Catechism of the Christian Religion" we find these words: "The Church . . . has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day." And she declares this to be the special badge and sign of her power and authority, it is the "mark of the beast." But Daniel said this attempt to alter the law of God would be given into her hands for a set time: so Protestants ought to look into this question and morally oppose her in this usurpation, yes, self-exaltation, setting herself above all that is called God, or that is worshiped.

Father Nugent's sentence next to the one just noticed, is in regard to their attitude toward the State. He says: "If she is against the State you ought to know it and oppose her on civil grounds." Alas! the State is now standing on Catholic principles, hence she is not against the State, for the State is under her, even in civil things, and she controls about everything in her own chosen way. But is this after the order of our forefathers? Did they design that the State should be ruled by ecclesiastical power? Did they design that the Church should dictate to the State in things civil? No indeed. Eternal separation was the only thing they had in mind. The complete success of each depended upon this very condition of things. A Church and State union had ruined every nation of the past, and they designed to try a new order of things. We have enjoyed a century's marvelous growth and prosperity; but now, through the action of professed Protestantism, the whole order of events is turned backward to the Dark Ages for ruin, for Church and State are now united. This union of Church and State makes an image to the papal power.

Protestantism is so divided against itself that it cannot hold anything against the solid body of the Roman Church, and hence Rome stands squarely in the lead, and she knows it too. Already she has boldly challenged the whole body of Protestantism to give their reason for protesting against the Church and her decrees, and yet accepting the Sunday Sabbath with no other basis whatsoever than the authority of the Catholic Church; the church against which Protestantism is professedly protesting. And so confident is she that they will not lift up their voice and give a reason for their position that she says, "Their policy now is to 'lay low,' and they are sure to adopt it." Professed Protestantism is sure to cease protesting, too, for it well knows that if in the greater matter there is an agreement with Rome, it can ill afford to disagree in matters of no moment.

But to cap the whole matter, this Des Moines priest alleges that the Catholic Church is on trial, and too, that her trial is paralleled in Christ's experience before Pilate. He wants her tried "according to the law of evidence as laid down by Greenleaf and other reliable authors." Why not take the laws of evidence laid down by Daniel, Paul, Moses, Isaiah, John, and other writers of the Bible? Are they not reliable? Do they not state laws of evidence even superior to Greenleaf and all other "reliable authors"?

Let each Protestant answer this question for himself. "We must all appear before the judgment seat of Christ," and it is important that we try all things now by that rule, or else we shall be found wanting. "Judge not according to the appearance, but judge righteous judgment." This can only be done by following another Bible rule, which says, "To the law and to the testimony." God's law and his testimony through the prophets of all time are the only evidence that man can take with safety; hence, look not to the smooth words and gentle conduct of any church or body of men, for their words may be "smoother than butter," but have war hidden behind them: their words may be "softer than oil," and still they may be "drawn swords."

Is it true that the Catholic Church is the martyr church? Listen to these words: "There is a striking resemblance between the trial of the church in Des Moines and the trial of Christ in Pilate's hall. . . . It was apparent from the start that, guilt or no guilt, Christ had to be convicted, and he was." Are Protestants acquainted with the history of the church that wants us to think her so misjudged? Do the centuries declare her innocent of the blood of martyred millions? Is hers a history of spotless white? Has there been no guile in her mouth? Does she revere the Word of God as did the One with whom she would compare herself to win sympathy? Let the history to which she herself refers, give answer, and let all the world listen attentively. Let the sleeping saints who have given up their lives for the testimony of Jesus give response; and again, let all the world listen attentively.

Protestants, Beware! Beware!! There is poison in the cup that Rome offers you. Rest assured that when Rome defends free speech, it is not the free speech of our forefathers. When she exalts intelligence and speaks in behalf of education, it is not of that sort that makes Protestant martyrs who will die for their faith. And when she is willing that her enemies shall utter all the hard truths they can about her, rest assured that it is because she can win more from other quarters by thus meekly submitting; only, however, to change her cloak when it shall be policy for her to do so. When she talks so honestly about "if" she is against the law of God, turn to the law and see what it says; then turn and see what the church says about her authority and right to change any and every law of God or man, and judge then between the two.

When she says "if" she is against the State, where she and the State are agreed, then know that the State has turned away from the Constitution of the United States at least; and know also, that it is not a State after the order approved of God. God's plan for Church and State is that they be entirely separate and distinct, yet each free and perfect in its own sphere. Be sure also, when Rome invites you to investigate her system of religion, and decide by human wisdom of its worth, and you do so, that then you are sure to be snared and taken in the net spread for your feet.

With malice toward none I write these words. With good will toward all, I say, *Beware of the PRINCIPLES of Rome!* Honesty will never save any one; but, if acted upon, will lead all true hearts out from the Catholic Church, and from the fallen churches of Protestantism, to join

hands with the remnant church who "keep the commandments of God and the faith of Jesus." All these will be spared when the seven last plagues fall upon the shelterless heads of the despisers of God's holy law, and especially those who have rejected his holy day, the seventh day, the Sabbath of the Lord, the "sign" and "seal" of his authority and power, both in creation and in redemption. There are honest souls in the Catholic Church, and in every other denomination and body of people, and the Word of God is to them at this time: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Accept principles laid down in God's holy word and law, and have no controversy with men, deal with principle only. In the words of Christ we say, "Beware of men." And especially are we to fear those who will so far yield every principle of justice and truth that they cannot see the dangers threatening every individual of this nation, and of the world, from the principles of the papacy, when at the same time they profess to be Protestants themselves. Fear greatly those men who mold public opinion through their editorial columns, and who yet say that, "The people, . . . both Protestants, Catholic, and those neither Protestant nor Catholic are to be congratulated in refusing to be stirred up," by warnings against the inroads upon our freedom and rights by designing men who would take away all that is dear to us through the blood-bought victories of our forefathers, and bequeathed to us as a sacred legacy.

C. F. WILCOX.

#### Charging God Foolishly.

SUNDAY, July 1, Dr. MacArthur, pastor of the Calvary Baptist Church, this city, preached from the text, Psalms 7:9; "Oh, let the wickedness of the wicked come to an end, but establish the just." Referring to the numerous disasters of the previous Sunday and to the assassination of President Carnot, Dr. MacArthur said:—

Last Sunday will go down into history as an epoch-making day. The whole world mourns the work of a vile anarchist. His act was as cruel as it was senseless. Had Carnot been a tyrant king, a harsh czar, or an autocratic sultan, his assassination wouldn't have been a matter of so much surprise.

Referring to the loss of forty lives just outside of New York harbor from the capsizing of a tug with a fishing party on board, the preacher denounced the average Sunday excursion as a drunken brawl. And of the time of Carnot's assassination he said:—

Carnot's assassination was sad. It was sadder still that it happened on Sunday, and the saddest because he was on his way to a theatre.

It is thus that every calamity is turned to account in the interests of Sunday sacredness. Every minister knows that God does not require a single soul to keep Sunday, that he has nowhere in his Word intimated that it is a sacred day, and yet no opportunity is lost to impress the people with the idea that sooner or later God's vengeance will overtake all who do not reverence this counterfeit of the true Sabbath. But the Lord hath declared: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." For the Sunday Sabbath "bed is shorter than that a man can stretch him-

self on it; and the covering narrower than that he can wrap himself in it." Surely this "turning of things upside down" in the interests of Sunday sacredness "shall be esteemed as the potter's clay; for shall the work say to him that made it, He made me not? or shall the thing that is framed say of him that framed it, He had no understanding?" That is virtually what those do say who advocate the claims of the false Sabbath.

But it may be insisted that more accidents occur on Sunday than on other days and that this fact can be accounted for only on the supposition that God sends his judgments upon those who dishonor that day. But it is by no means certain that more disasters take place on Sunday than on other days when an equal number of people are idle, and when so many unskilled persons are engaged in handling boats, etc. But even if it were demonstrated that out of an equal number of pleasure seekers more were injured on Sunday than on other days, it would not prove that it was the judgments of God against those who refuse to honor the day. From the first chapter of Job we learn that Satan has a limited power over the elements and that when permitted he can use them in the destruction of life and property. Then why not account for Sunday disasters by saying that Satan the more securely to fasten his deceptions on the world and the more completely to root out God's Sabbath, the memorial of his creative power and the pledge of his power to re-create, causes the disasters which are seized upon by the friends of Sunday as evidences of God's special care for that day? Certainly God is not using his power to degrade his own day and to exalt its rival and counterfeit.

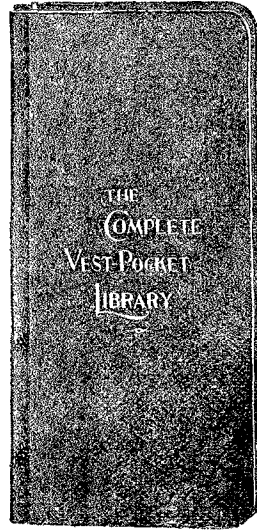
Must but Can't.

THE Des Moines Register remarks that "the national Government must at the earliest date possible withdraw all support from sectarian Indian schools. This complication between the Government and the various church denominations still exists and is still a menace to the spirit of our country, which is against all connection between Church and State."

Well, the earliest possible moment in which the Government can stop this thing is the present; but it will not stop; and yet the Register says it must. Why then does not the Government do at once that which it must do at the earliest possible moment? It does not do it simply because Congress, a part of the Government, won't let it; and Congress won't let it because so many members of that body know that if they offend Rome they will have to retire from politics; in short, they could not "come back" to Washington again; and that this threat is potent with the average congressman was amply demonstrated in the matter of the World's Fair legislation. Congressmen confessed it openly. And now the nation is well nigh helpless in the grasp of Rome because of the recreancy of so-called Protestants to Protestant and American principles.

If you exempt the property of any church organization, to that extent you impose a tax upon the whole community. —James A. Garfield.

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JULY 4, California militia, called out to clear the depot at Sacramento of a mob of strikers, mutinied, and when the order to charge was given, the soldiers as one man, instead of obeying, removed the cartridges from their guns. They were wildly cheered by the mob. The incident is significant.

PRESIDENT DEBS of the American Railway Union declared July 4: "The first shot fired by the regular soldiers at the mobs here [Chicago] will be the signal for civil war." What will be the immediate outcome of this railroad boycott cannot be told at this writing (July 6), but bloodshed and destruction of property seem to be inevitable in the near future.

WE print on another page a letter from Rome, to the Boston *Pilot*, which should afford food for reflection to those who think that we have nothing to fear from Romish aggressions. The scripture is being fulfilled: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." The only security against Romish domination is to be enrolled among the followers of Jesus Christ, and that not simply in a church book, but in the books of heaven.

ONE of the most significant object lessons of this very eventful year is the boycott and strike of the American Railway Union against the Pullman Company and the railroads handling the company's cars. The right of men to quit work whenever for any cause they see fit to do so cannot be denied without destroying liberty. But the right of men to combine to paralyze the business of the country, as has been done in this boycott, cannot be admitted without inviting anarchy and ruin.

To begin with, this boycott is utterly without justification. The Pullman Company found that, owing to hard times, its business was not paying and so to avoid shutting down and throwing its thousands of employes out of work its managers proposed to continue at reduced wages. This proposition the men refused. The company very naturally closed its shops. The boycott was declared by the American Railway Union to compel the Pullman Company to resume the manufacture of cars for which there is practically no demand, and that at a rate of wages dictated by the employes of the company.

To make this boycott effective the rail-

roads must stop running Pullman cars; but this they refuse to do: hence the extensive strike of railway employes. As we said before, the employes have a right to quit work if they so desire, even for no better reason than because the Pullmans will not manufacture cars at a loss simply to keep a lot of men employed who are not willing to share the losses as well as the profits of the business in which they are employed. But the wickedness of it is in not only stopping work themselves but in insisting that others shall stop also and in inflicting every sort of hardship possible on all who refuse to curse those whom they curse.

IN this boycott thousands of dollars' worth of perishable freight, fruit, ice, etc., have been sidetracked, and left to go to ruin; cars of live stock have been sidetracked and the helpless beasts left to perish for want of water. And worse yet, whole car-loads of men, women, and children, some of them invalids, have by the strikers been denied a supply of water because they happened to be occupying Pullman cars. Such atrocities very properly alienate from the strikers the sympathy that they otherwise might receive from those who recognize the fact that labor has grievances (though not in this case), and that capital is soulless, and generally without sympathy and without remorse.

THE present boycott justifies a remark made in these columns last week, namely, that "capital is not alone responsible for the ills of labor. Thrift and Waste, Economy and Extravagance, must not be left out of the calculation. Nor is the assumption warranted that men with money and men without money differ essentially in their nature. The inhumanity of capital to labor is not greater than is the inhumanity of labor toward labor. Trades-unionism is quite as intolerant as capital. The inevitable conclusion is that the evils complained of are due primarily, not to any social or economic system, but to fallen human nature—wrong systems being themselves a result, rather than a cause." The truth of this has been amply demonstrated already in the great railroad boycott, and the end is not yet.

BUT the suffering entailed upon thousands by this boycott is not the whole of the evil, nor is it the greatest evil connected with this boycott. Local authorities have found themselves powerless to cope with this conspiracy against life and property, and the strong arm of Federal power has been invoked. This, though in a sense justified by the circumstances, is an evil to be sincerely regretted by every lover of liberty. "The domain that government invades it dominates; the jurisdiction it takes it keeps." Too late, misguided workingmen may find that instead of meeting citizen soldiers taken

simply for the occasion from among the people, and so more or less in sympathy with labor, they will henceforth be called to look into the muzzles of guns in the hands of men whose trade is war, and who are so far removed from the people as to have practically no sympathy with them. But it only hastens that end of which what we see is the beginning.

W. B. CAPPS, the Weakley County, Tennessee, Adventist, whose case was recently decided by the Supreme Court of that State, is now in jail, where he will have to remain, it is stated, eight months for the crime of doing ordinary farm labor on Sunday. A great many other people in Tennessee work on Sunday, railroads do business as usual, livery stables reap a harvest on that day, the judge who sentenced Mr. Capps and the attorney who prosecuted him both travel by rail on Sunday when it suits their convenience so to do, thus becoming *particeps criminus* with the railroads in their violation of the law, but only the Adventists are really prosecuted, for the reason that while they are prosecuted ostensibly for Sunday work they are really persecuted for Sabbath-keeping; their real offense is not in working on Sunday, but in resting on the Sabbath.

IN Butte, Mont., July 4, two saloon-keepers adorned their saloons with the letters, "A. P. A." formed with bunting. A mob attacked one of the buildings with the avowed purpose of tearing it down. Shooting resulted, in which one man was killed and two were wounded. The United Press dispatch describes the trouble as "An A. P. A. Riot." Suppose it had been the other way about and members of the A. P. A. had been the aggressors, would it then have been a Roman Catholic riot?

THE *Christian Statesman* says that "the Presbyterian Presbytery of Washington City, at its late meeting unanimously adopted a resolution disapproving of any legislation by Congress having for its object the opening of public buildings on the Sabbath." "Dr. Byron Sunderland preached a powerful sermon against the bill on June 10," continues the *Statesman*, and adds, "other pastors are ready to do so if there is any danger of the bill becoming a law."

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