

"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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No greater mistake could be made than to suppose that to habitually treat Sunday in all respects as an ordinary day is not a matter of conscience with Seventh-day Adventists. The Christian's rule of life is: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God;" and the Adventist following his plow on Sunday is as truly serving God as when going to church on the previous day.

BUT the State has no right to inquire whether an act is done conscientiously or not. If any act does not infringe the equal rights of others, the State has no right to forbid it, whether conscientiously done or not. The Sunday-keeper is no more entitled to undisturbed rest on the first day of the week than the Sabbath-keeper is to undisturbed rest on the seventh day; and since the Sabbath-keeper can rest and worship while the Sunday-keeper is at work, so can the Sunday-keeper rest and worship equally as well while the Sabbath-keeper works. The question of conscience cannot be considered by the State further than this: If any law affects the conscience and not the equal rights of men; that fact alone proves that it is outside the domain of proper civil legislation.

EVERY clause in every Sunday law in the world that exempts those who "conscientiously" believe in and observe another day is a confession that such legislation is improper. Every such provision is a confession that the keeping of a Sabbath is a question directly affecting the conscience and not affecting natural rights. No statute against murder, or assault, or robbery, or slander, or arson, ever contained a clause exempting from its penalties persons who might violate it conscientiously. And why?—Simply because such things are not matters of conscience but are matters of right, natural, human

rights; and no man has any right to take another's life or property, or to burn his house, or blacken his reputation under any circumstances. No amount of conscientious conviction can, by any possibility, confer any such right. Rights exist independently of conscience; they are not created by conscience, but exist in the nature of things according to the divine order, and one man's conscience cannot of right trench on another's rights. But that is just what is done when the conscience of the majority is incorporated into statutes for the government of the minority, however small that majority may be.

Christ or Peter—Which?

IN our consideration of the claim of papal "infallibility" last week, we found that Christ and not Peter is the rock upon which the Church is built. But let us have the word of the Lord by Peter himself on this point. Thus it is written by the hand of Peter: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious: to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is also contained in the Scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you, therefore, that believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." 1 Peter 2:2-7. That the "stone" here referred to is none other than Jesus Christ himself, and not Peter in any sense, is clear from the words spoken by Peter in another place, thus, speaking of "Jesus Christ of Nazareth," whom the Jews had crucified, he says. "This is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:10, 11.

In the first of these passages from the words of Peter, he says that this "is contained in the scripture," and then quotes

a portion of this "scripture." Let us turn to that scripture to which Peter here refers, and which he says means "Jesus Christ of Nazareth," and see what it does say in full. Here it is: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. Peter himself says that *this stone* which is laid "for a foundation" is "Jesus Christ of Nazareth," and that "*this stone*"—this "Jesus Christ of Nazareth"—"is the head." And Peter says that it is to *this "living stone"* that men must come in order to be of the building of Christ—in order to be of this "spiritual house," which is the Church of the living God.

Now, to every one who cares for the truth only, the testimony of Peter *himself* is better than the testimony of the Catholic Church *about* Peter. And to every such one the inspired testimony of Peter himself as to who is the foundation and head of the Church, is far better than is the uninspired and self-interested testimony of the Catholic Church and her popes *about* Peter. The inspired testimony of Peter himself is that "Jesus Christ of Nazareth" is "the stone," the "living stone," which is the "sure foundation" and "the head" of the building of God, this "spiritual house," which is the Church of Jesus Christ, the Son of the living God. This is also the inspired testimony of the apostle Paul. In other words, this is the testimony of Jesus Christ himself, that *he and he alone* is the foundation and head of the apostles and prophets and of the whole Church of Christ, and that "other foundation can no man lay than that is laid, *which is Jesus Christ.*"

And this word demonstrates that the claim of the papacy that Peter is the foundation and head of the Church of Christ is as false, fleeting, baseless, and intangible, as is "the stuff that dreams are made of." It therefore and of necessity follows that the "infallibility of the pope," as derived from "the divine assistance promised to him *in blessed Peter,*" is also as false, fleeting, baseless, and intangible, as is "the stuff that dreams are made of." Thus, again, we are brought to the fact

that "the infallibility of the pope" springs altogether from the law that, out of nothing something comes!

There is another statement in the foregoing quotation from Cardinal Gibbons that is worth noticing in this connection. It is that in which he makes Jesus say to Peter, "Thou, O Peter, shalt be the foundation of this church. It shall never fall, because *thou shalt never be shaken.*" In noticing the words of Christ to Peter that he had prayed for him, that when he should be sifted as wheat, his faith fail not, the cardinal further says: "Therefore the faith of Peter will always be firm" (page 152); that, consequently, the faith of Peter's "successors" would always be firm, and therefore these "successors" would always be infallible in the faith.

This argument, like all their other ones in favor of the infallibility of the pope, is utterly groundless, from the divinely recorded fact that Peter was shaken and that his faith did fail more than once. For it was after these words were spoken by the Lord that Peter denied him *three times* and declared that he did not know him. It will not do to say that this was not a point "regarding faith or morals," and that therefore infallibility was not involved. It was entirely a question of faith and morals.

It was a question of *faith*, for the knowing of the Lord Jesus is nothing else than a matter of faith; and to deny him is nothing else than to deny the faith by which alone he is known.

It was a question of *morals*, too, because to make his denial as emphatic as possible, Peter then and there "began to curse and to swear, saying, I know not this man of whom ye speak." Mark 14: 71. And it is certain that to curse and to swear involves a question of morals.

Therefore it is certain, by the divine record, that Peter did fail and did decide wrongly on a question of faith and morals. And this divinely recorded fact annihilates the claim of the infallibility of the pope, as derived in succession from Peter, "when he speaks *ex cathedra*, that is, "from the chair" of St. Peter," or from anywhere else, "regarding a question of faith or morals," or anything else.

If this fact and the logic of it would be dodged by the plea that this all occurred before the day of Pentecost, and therefore before Peter was endowed with the Holy Ghost; this plea will fail also because of the divinely recorded fact that *after Pentecost* Peter failed again, and this, too, upon the very pivotal point of the faith. Here is the word of the Lord as to that:—

But when Peter was come to Antioch, I withstood him to the face, *because* he was to be blamed. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them that were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Gal. 2: 11-16.

Here is the divine record that Peter "was to be blamed" in this matter, and this "because he walked not uprightly according to the truth of the gospel."

And the particular point of the truth of the gospel that was involved in this transaction of Peter's, was the all-important question of *how are men to be justified?* Is it by faith? or is it by works? Is it by the faith of Christ? or is it by works of the law? Is it by faith without works—a faith *which works?* or is it by "faith and works," with all the trust in the works? Is it by Christ alone? or is it by Christ *and something else?* This was the question that was involved in the course of Peter there. It was nothing less than the supreme question of faith and morals. And on this supreme question of faith and morals *Peter there decided wrongly.* He decided this great question *not* according to the truth of the gospel. This is the truth by the word of God, and it therefore annihilates all the claim of the infallibility of the pope as derived from "blessed Peter" when he speaks "from the chair of St. Peter" or from anywhere else, "regarding a question of faith or morals" or anything else.

Cardinal Gibbons seems to see the danger to "the infallibility of the pope" from this fact, and he therefore says of it that—

St. Paul criticised his [Peter's] conduct on a point not affecting doctrine, but discipline.—*Id.*, p. 123.

But this will never do, even for him; because this question that was then up between Paul and those Jews who professed the faith, and who constantly followed up Paul and opposed the gospel, and by whom Peter, and even Barnabas, was carried away from the truth of the gospel—that question we say that was then up between Paul and those Jews was the very question that was up between the Reformers and the papacy *in the Reformation.* And the Council of Trent, which was called especially to consider the questions raised by the Reformation, treated this question altogether as a question of *doctrine*, and not of discipline at all. So, for the cardinal to say that Paul criticised Peter's conduct "on a point not affecting doctrine," while it was the very point that the Council of Trent treated as altogether affecting doctrine—this will not do even for him: this fact destroys his argument and annihilates even this plea by which he would save "infallibility" to Peter and to the pope "in blessed Peter."

So, then, the conclusion of the whole matter is simply this: As the claim of "the infallibility of the pope" is solely that it is "promised to him in blessed Peter," it follows plainly enough that if it was not in Peter, then even, according to their own dogma, the pope does not have it, and no bishop of Rome ever did have it. And by the divine record it is certain that Peter at least *twice* decided wrongly "regarding faith and morals."

Therefore by the divine record it is made perfectly certain that the infallibility of the pope or of any other man or set of men, derived from "the divine assistance promised to him in blessed Peter," or in anybody else, when he speaks "*ex cathedra*," or any other way, on a question "regarding faith or morals," or anything else, is utterly without any shadow of foundation in any right conception imaginable.

Every argument adduced in its favor is sheer fallacy; and analysis of every claim upon which it is based only develops the *finale* that, out of nothing something comes. Yet, as the thought that

out of nothing something comes, involves either creation or absurdity, and as this claim of infallibility is seriously asserted by and in behalf of the papacy, this is but the development of the assertion of creative power as the prerogative of the papacy. It is the usurpation by the papacy, of the essential prerogative of the Creator. It was therefore perfectly fitting to the subject and to the occasion, that, when the decree of the infallibility of the pope was passed in the Vatican Council, Pius IX. should pervert to this blasphemous service the dying words of our Creator and Redeemer, and rapturously exclaim, "It is finished."

But as any claim on the part of a man in any place, of the prerogative of creation, is but absurdity and nothingness; so this claim of the papacy, which, by every analysis, develops only the *finale* that out of nothing something comes, is only supreme absurdity and absolute nothingness. It is the most unconscionable piece of imposture that was ever proposed to be imposed upon mankind. It is the greatest humbug in the most gigantic system of humbuggery that ever there was in the world. It is the culmination of the blasphemous claim of this "the mystery of iniquity," beyond which it is impossible even for it to go.

The Release of Mr. Capps.

LAST week we promised our readers additional facts in connection with the release of Mr. Capps, the Seventh-day Adventist, who was imprisoned in the county jail of Dresden, Weakley Co., Tenn., for doing farm labor on Sunday. On investigation we learned that under date of August 10, the *American Hebrew*, of this city, appealed for donations in the interests of Mr. Capps, in a strong editorial entitled, "A Sacrifice for Principle." Following the narration of the facts in connection with the prosecution, the editorial says:—

This is inhumanity and injustice. It is the most barefaced religious persecution. It is outrageous that a judge should so construe the law as to inflict such punishment for such an alleged offense. It is abominable that any legislative body should allow its statutes to remain so that they can be so construed.

But, with all our indignation and protestation, there is a more sacred duty, and that is to provide for the destitute family of this martyr. A committee has been organized to collect funds for this purpose, and we trust that our co-religionists will be generous in adding their share. We will gladly receive all sums for this object, and will transmit them to the committee, after acknowledging the receipt thereof in our columns.

To this appeal the following persons responded: Mr. Waldheim, \$3.; J. C. Levy, 140 Nassau St., New York, \$2; Sabbath Observer, 50 cents; A. J. Bloomberg, 50 E. Sixty-fifth St., \$1; Moses A. Dropsie, Philadelphia, \$50; D. M. Piza, \$5; making a total of \$61.50.

Accompanying his remittance Mr. J. C. Levy made the following comments:—

Capps is a martyr to the cause of religious liberty in the bigoted State of Tennessee. He is punished for obeying the law of God, which the law of Tennessee says shall not be obeyed in its jurisdiction.

We may talk as we please about religious liberty and the separation of Church and State in this country, but it does not wholly exist. The religious majority in our *free* land, when it can safely do so, oppresses the minority.

All honor to Capps! Let him work out in jail the punishment which the State of Tennessee exacts for believing that religious liberty exists within its borders, but meanwhile let his poor family be provided for.

Later the *American Hebrew* decided to

apply the amount contributed to the payment of the fine, which was done. The balance was donated to Mr. Capps.

The issue of the *American Hebrew* of October 5 contained the following editorial note:—

In the Land of Religious Liberty.

Some weeks ago we appealed in these columns for aid for a party in Tennessee, who was imprisoned and fined for working on his farm on Sunday. He belongs to a Christian sect that observes Saturday as the Sabbath. The response to our appeal brought in \$61.50. Although a collection was being made in behalf of the cause by persons in the West, we deemed it advisable to consult Chas. E. Buell, of Plainfield, New Jersey, as to the manner in which the money should be applied, since that gentleman had brought the matter to our attention. It was concluded that the wisest plan would be to pay the fine and have Mr. Capps released, the surplus to be given him after that, to enable him to start afresh, as his imprisonment had well nigh ruined him. We therefore forwarded \$34.87 to J. J. Thomason, Clerk of the Circuit Court of Weakley Co., in Dresden, Tenn.

Mr. Capps wrote gratefully acknowledging the kind act of the *American Hebrew* and its friends.

All lovers of liberty will feel kindly toward the *American Hebrew* for interesting itself in this case of a persecuted fellow-citizen; and the contributors have manifested the spirit of an "Israelite indeed."

While Mr. Capps and his brethren are conscientiously opposed to paying fines assessed under these oppressive Sunday laws, yet when others, unsolicited, pay the fines and release them from custody, they can but joyfully return to their families, with gratitude to those whose liberality has secured their freedom.

May "the God of Abraham, Isaac and Jacob" bless our Hebrew friends!

The Government Again Honors Sunday.

CHICAGO has recently been greatly agitated over a proposed Sunday inspection of the letter carriers of that city.

The postal regulations require that all carriers get new uniforms twice a year, namely, in the spring and in the fall, and that the postmaster inspect them to see that the suits are of the proper cut and fit.

Last March Mr. Hesing, the postmaster at Chicago, held the inspection required by law on Sunday, and there was no protest. Recently he issued orders for another Sunday inspection, to partake somewhat of the nature of a dress parade. This provoked vigorous protest from the Sunday church element, with the result that the authorities at Washington interfered and sent Mr. Hesing a peremptory order, the pertinent part of which reads as follows:—

You will rescind your order for an inspection on the lake front and at a convenient hour on Sunday afternoon, in the corridors of the post-office and stations, if this is possible, and, if not, on the sidewalks or streets in front of the post-office and stations, you will have all the carriers in line and inspect them promptly.

Very respectfully,
F. H. JONES,
First Assistant Postmaster General.

The Chicago *Herald* of October 3 says:—

Mr. Jones did not come to his determination unaided. It is understood that Mr. Machen, of the free delivery department, who has charge of the whole carrier system, urged him to stop the parade. Mr. Machen witnessed the Sunday parade of last March, and the glare of the bands, and the military and political flavor of the thing shocked his sense of Sabbath propriety. Mr. Machen thinks the semi-annual inspection of new suits need not demand bands, auxiliaries, alignments or street marching. He thinks the inspection is in a measure perfunctory, and can just as well be carried on in private. Inspector Stuart, of Chicago, is also on record by telegram as saying "Nonsense." If Mr. Bissell were here he would have probably given Mr. Hesing's idea a sharper veto.

There was a franked message to-day in Mr. Jones' hands which was carefully guarded for an hour. When Mr. Jones had read it and shown it to all the chiefs he announced his decision. There is little doubt this was a message from Mr. Bissell indorsing his action. Mr. Jones was likewise influenced by the receipt of this dispatch from Rev. Mr. Frothingham, stated clerk of the Christian Union:—

"The presbytery of Chicago, consisting of over two hundred ministers and churches, have unanimously protested against the proposed parade of postal employes next Sunday in Chicago for the inspection of new uniforms. A street parade is unnecessary; it is an infringement on the rights of men, and is an offense against the best sentiment of the city, which is trying to preserve Sunday to the working people. The community of Chicago is much aroused over the matter."

"That settles it," said Mr. Jones, "there will be no parade."

The same paper further says in the same issue:—

The proposed parade of the letter carriers assumed national importance on Monday when Mr. Meloy, on behalf of the churches and acting under advice of Lawyer Gault, attorney for the Sunday Rest League, began flooding the department at Washington with telegraphic protests against what was considered an unseemly desecration of the Sabbath. Besides the protests filed Monday, Mr. Meloy yesterday forwarded the following:—

"The proposed parade of letter carriers on the Sabbath, ordered by authority of the Government in your department, is a violation of Christian sentiment, of the rights of labor and of the quiet and good order of our city. We petition you to forbid it.

"W. C. Gray, Editor of the *Interior*.

"Edward Goodman, Editor of the *Standard*.

"J. S. Cantwell, Editor of the *Universalist*.

"Arthur Edwards, Editor of the *Christian Advocate*.

"J. E. Berry, Editor of the *Epworth Herald*.

"Simeon Gilbert, Editor of the *Advocate*.

"James W. Wilson, of the *Farm, Field and Fireside*.

"General C. H. Howard, of the *Western Rural*.

"E. B. Graham, Editor of the *Midland*.

"J. A. Collins, Editor of the *Christian Instructor*."

This probably had its influence also in deciding the matter in the minds of the Washington authorities, and in securing the order for a simple inspection instead of a dress parade. But though the parade was declared off, Mr. Meloy was not fully satisfied. As related by the *Herald*, he said:—

I should have preferred that the inspection be on some other day than Sunday. Still, this is a great concession. While this action of the administration is most gratifying, I have no feeling of triumph as if it were a victory over Mr. Hesing. No, there is no feeling of that kind.

It is a fortunate thing for the postmaster that the people at Washington have taken such action. I told Mr. Hesing that if there was a Sunday parade there would be a political *post mortem* in his office as a result.

The most objectionable features of the affair have been removed and the religious sentiment of the country will be better satisfied. There has been no politics in this matter. In politics I am a Republican, but not a partisan. In this matter the action taken at Washington shows how strong this Democratic administration is—I will say that.

The *Herald* suggests that "perhaps the postmaster and the dominies can compromise by the former agreeing to omit the band next Sunday in the coat-and-trouser exhibition of the letter carriers, and by the latter agreeing to give their congregations a sermon now and then on a scriptural instead of a political text."

The whole thing shows the arrogance of the "religious element." That element has learned that it "holds the United States Government in its hands," and it is not slow to use its power.

Of course, it was claimed that the order for Sunday inspection infringed upon the rights of the carriers to Sunday rest, but Mr. Hesing had given public notice that any one who so desired would be excused from attending the inspection, thus leaving every man free in the matter. But not one objected or asked to be excused. And again it is demonstrated that the anxiety of the Sunday preachers is to protect and honor Sunday, not to secure human rights.

Alexander Campbell Against the National Reform Association and the American Sabbath Union.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Discipline Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

"WASHINGTON REPORTER, Washington, Pa.

"Sir: I saw in your paper the 22nd ult. a statement signed 'the committee,' which in consequence of the vulgarity and blackguardism of its style; the hardihood, shamelessness, and falsity of its assertions, the well-known acrimony and superciliousness of its author and its total want of reason, argument, and proof; I cannot condescend to notice. It affects me, as the barking of a cur affects a gallant horse, it will cause me to quicken my pace, and with more spirit to prosecute my undertaking. At the same time I would have you know that when a gentleman appears to dispute the subject, I shall pay due respect to everything he has to say. I remember the proverb of a king which I once learned, 'Answer not a fool according to his folly lest thou be like him.' This, sir, I wish ever to regard.

"In my last, I proposed the method I wish to pursue in handling the subject. I commenced the first part of my argument, by observing, that the moral societies were antichristian—I shall now for the sake of argument suppose that the members of them were all Christians; and that they were associated for the express purpose of suppressing vice and immorality, by civil pains. I shall further suppose that they are about to inflict civil pains on some men of the world who are convicted of the crimes of drunkenness, Sabbath-breaking, and profane swearing—in this case then I say they are positively prohibited both by the letter and spirit of Christianity from exercising judgment and inflicting punishment upon them. The apostle in the fifth chapter of his first epistle to the Corinthians when he forbids Christians to associate with, or to retain, immoral professors in the church (some of which he specifies as fornicators, drunkards, railers, etc.); in regard of such characters *out of* the church he peremptorily and by the strongest figure of speech prohibits any interference—in the words, v. 12, 13: 'What have I [as a Christian or an apostle] to do to judge them also that are *without*? Do not ye judge them that are within? But them that are *without* God judgeth.' No precept was ever more definite, more authoritative, or more perspicuous than this.

"It is, however, no more than following the example of the Founder of Christianity, who, when solicited to divide an in-

heritance, or to use his authority between two brothers who acknowledged him a Master in settling a quarrel about an inheritance, replied, 'Man, who made me a judge, or a divider over you?' He confessed before a Roman governor that 'his kingdom was not of this world.' Consequently his servants, *as such*, have no right to interfere with men of the world in anything pertaining to God and conscience. Let the men of the world alone, let them stand by their own master and judge—'follow peace with all men,' and take heed to yourselves and those who profess to be under your guardian care; and then your mild, peaceable, upright example will do more to reform the world than fines and imprisonment—walk wisely towards them that *are without*, such is the spirit and tendency of Christianity. What a contrast! Constables, fines, imprisonment to make men wiser and better! But I shall place the above supposition in another point of view. I shall suppose a society of Christians assemble for the above purposes, and that they have before them a number of professed Christians convicted of the aforementioned crimes—what then is the course to be pursued in relation to them? Does Christianity allow, or authorize them to call in the civil law or civil power to punish them? Yes, says the Romanist; but the Protestant says, No. The Protestant asks what are the means commanded to be used towards offenders in the Christian Church; the Catholic replies excommunication, bulls, racks, gibbets, fire, and every species of cruelty, so they said in former times: perhaps they are wiser since the re-establishment of the courts and Constitution. But the Protestant replies,—admonition, and exclusion, or excommunication. The heretic and immoral professors are treated alike—hear Paul—'A man that is an heretic after the first and second admonition reject.' With respect to *the immoral* his words are equally plain and conclusive, 'Put away from among yourselves that wicked person.' After the heretic and the immoral are excluded from the church, they are, to Christians, ecclesiastically dead. They have no power or jurisdiction over them. The words of their Master are, 'If he will not hear the church, let him be to thee as an heathen man and a publican.' But, says the moralists, let us fleece him after he is ecclesiastically dead, let us send after him, devour his substance! Let us raise him from the ecclesiastical grave, and plunder his sepulchre. And who knows but he may be brought to life again! If their proceedings have any meaning, if they are not deliberate robbery, such is the meaning of them.

"I hope, sir, there are many members of these associations who are led in un-awares, but their leaders are crafty and designing men.

"No people more richly deserve the ordeal of criticism, the keenness of reproof, and the fullness of exposure of these *would be heads of the Inquisition*.

"Of these things which I have spoken, this is the substance: If the moral societies are heterogeneous, if they claim jurisdiction over things civil, moral, and religious they are antichristian—if they are all Christians they are prohibited from the exercise of any power over them that are not members of the churches by the express law of Christ. And if they were even a Christian church, and the offenders professed Christians, it is antiscritural

for them to punish them by any civil pains. In a word, I affirm that the Bible will justify them equally in burning a man or stoning him to death, as it will in exacting money off him for his sins. Yea, I will go further and say that it is more scriptural to stone a man to death for sinning against God than it is to take four dollars or four cents from him on the same account. The former has been done in Old Testament times; but the latter was never done in the days of the Bible. But in New Testament times we read of but one instance of stoning a man to death for the good of his soul; this was the martyr Stephen. And in *it* we read of but one society of covenanters—this society bound itself by a solemn league and oath that they would neither eat nor drink until they had killed Paul. I will finish the first part of my subject in my next."

The Papacy and the Temporal Power.

THE New York *Sun*, of the 9th inst., has an editorial article, in which is discussed the relations of the papacy and the civil power in Italy.

In a speech, noted in these columns two weeks ago, Premier Crispi said that there must be a union of forces against anarchism under a banner inscribed, "For God, our King and our Country."

Crispi's utterance is properly regarded as a bid for the favor of the pope; but judging by the Roman Catholic press of Europe, the pope will accept nothing short of abject surrender of the Italian government and a restoration of the temporal power, at least in the city of Rome.

"Some light," remarks the *Sun*, "is thrown upon this subject by the London *Tablet*, which collects in a recent number the comments of several Italian newspapers that are supposed to represent with more or less fidelity the views of Leo XIII. The purport of their declarations is that a restitution of the temporal sovereignty of the pope cannot be looked for, and that, in the absence thereof, no compromise between the papacy and the civil power in Italy is possible."

If Crispi would make peace with the pope he must follow in the footsteps of Henry the IVth. The *Sun* says:—

It is true enough that the pilgrimage to Canossa involves penance and restitution no less than professions of faith. The German Emperor who made the memorable journey recognized its implied obligations, and Bismarck, when seeking the support of German Catholics in the Reichstag, acknowledged that he must earn it by repealing most of the Falk laws.

The *Voce della Verità* congratulates Crispi on his conversion, but asks for some tangible evidence of it in "the restoration of the Decalogue and the divine law which," it says, "the Italian government has not merely forgotten, but trampled under foot."

The *Unità Cattolica*, suggests that "before talk of reconciliation should come mention of reparation. To Signor Crispi we would put the question, 'Are you ready to undo the work of the revolution in regard to the church; to restore to the pope effective and tangible sovereignty, liberty, and independence within the limits assigned by history and the pontifical rights; in a word, to overturn from top to bottom all that constitutes modern Italy?'"

Other more or less pertinent opinions are quoted, all of the same import, namely, that there can be no reconciliation without restoration. The *Sun*, however, thinks that "these Italian Catholic editors are

inclined to be more papistical than the pope; as if, in other words, they are disposed to ask too much, and above all, too much at once." But Italy is in dire straits, and an abject surrender to the pope need surprise no one.

The temper of the papacy upon this question cannot be mistaken. A writer in the *Tablet*, referring to resolutions passed every year by Catholic congresses, urges that these are useless until public opinion changes in Italy, or until the Catholics of France, Spain, and Austria are ready to do more than pass resolutions; says:—

Not until the Catholics of these three States, or even of one of them, acquire the supremacy over the anti-Christian portion of their fellow-subjects and hold in their hands the destinies of their country, can they invite the two hundred million of Catholics, in the rest of the world, to aid them by furnishing money and volunteers for the undertaking, which should be carried out in the name of the whole Catholic community.

"This is the real spirit of the papacy," says another London paper, "the encyclicals on peace and good-will amongst men notwithstanding."

Papacy in Europe.*

It cannot be denied that there is, at the present time, a revival of Roman Catholicism in this Old World of ours. In Great Britain every one knows that the Romish clergy have of late assumed a boldness, a spirit of propagandism, which becomes a danger to the country. Convents and monasteries are being established on all sides; there are forty of them in the county of Sussex alone. Churches and cathedrals are being erected, and "conversions" are taking place. In the Anglican Church there is an alarming progress toward the popish rites and superstitions, thousands of churches having adopted during the past few years the use of candles, early celebration of the mass, incense, confession, etc. The Romish clergy in one diocese alone (that of Salford) boast of 900 "conversions" during the past year. Who could have expected such things in the land of Cromwell and the Covenanters?

In France the death-fight between the republic and the church, which found its expression seventeen years ago in Gambetta's celebrated utterance: "*Le cléricalisme, voilà l'ennemi!*" ("clericalism is the foe") has come to a sort of truce. The people are not, to any considerable extent, more religious than they used to be; fashion, pleasure and immorality hold the sway in Paris and our large cities more than ever. But there is, at the same time, a curious sense of respect perceptible even in the most worldly newspapers, for the things which pertain to religion, and especially to the *Romish* religion; the pope and the priests are not derided and abused as they were a few years ago; the pope's encyclical letters and speeches are carefully reported and commented upon. Following the lead of the late Cardinal Lavignerie, the bishops have become reconciled to the republican form of government, and the pope has encouraged them in this new departure. The great reform which the Liberals under Napoleon III. were clamoring for, and which the early republican governments held out as imminent—the separation of Church and State—has been shelved by all parties

*By Rev. R. Sailliens, Paris, France, in *Missionary Review of the World*.

except by the socialists, who as yet do not count. The Boulangist agitation revealed the fact that the masses of the people crave for a strong government which must of necessity lean upon the church; and though Boulangier is dead, Boulangism is still alive—*i. e.*, the reactionary tendency which must end in clerical rule.

In Germany, statistics show that the Roman Catholic population increases in the Protestant parts of the country. The *kulturkampf* (war against Rome) has been abandoned long ago, while it was but recently that the young Protestant emperor was seen at the Vatican paying his respects to Leo XIII.

Even in the Slavonic countries, submitted to the Greek Church, Rome is making some progress. For the first time an ambassador of the Vatican is accredited to the court of the czar, who persecutes the Stundists to death. And a party for reunion to Rome is said to exist in the Orthodox Church.

What are the causes of this recrudescence of Romanism?

In Protestant countries we are afraid the main cause is the weakness and loss of power of the Evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic mediæval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able to compete, try as they may, for finery, music, and display. Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the prayer-book as seeds for future apostasy. Wherever a notion of a *visible universal church* is entertained, logic must lead to the Roman Catholic position.

But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that the Bible does not hold in those countries the same place that it did three centuries ago. Then people turned away from the infallibility of a man to the infallible Book; but now the Book is no more deemed infallible; the "higher" criticism has submitted it to an ordeal as severe as that of the Inquisition in times past. The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the gospel, for a moral certainty, for a divine, infallible authority. We know a case of a distinguished woman, the wife of a French pastor, whose faith was shattered by what she overheard of her husband's conversations with his colleagues on the Bible and its so-called inaccuracies. Intensely religious, the poor woman, thus deprived of her faith in the Bible, found at last what she thought to be a blessed certitude in the fold of Rome, and for ten years before her husband's death she was a Romanist without any one knowing it but her husband and her confessor! Lately, however, she returned to the pure gospel, confessing on her dying bed that Rome had not given her the promised peace, and she died trusting in Christ as her Saviour.

In France the reasons for this revival of Catholicism are many. The first is, the shallowness and powerlessness of what is called "free thought," with which, at one time, our leading politicians had foolishly hoped to replace the old superstitions. People will rather eat decayed food than nothing. "Free thought," materialism, positivism, agnosticism, or whatever name modern infidelity assumes, is nothing. It gives no hope for the future, no strength for the present. Under the secular influence of the schools a new generation has grown, utterly ignorant of God, and tremendously materialistic. Learning has not been the panacea which it had been hoped it would be. Crime, drunkenness, lawlessness, have increased in proportion with the number of schools. There have been more divorces in France during the past five years than in England in thirty years. Illegal unions are numerous, infanticide common, and there is a decrease in the population of about twenty thousand souls every year.

No wonder that those who think and who retain some love for virtue are afraid of such a state of things, and, for want of a better one, appeal to the Roman Catholic religion as the only power which can stay this tide of immorality, of which she has been the main factor.

Another cause of the Roman Catholic reaction in France is the marvelous skill of the present pope in adapting himself to modern phraseology and aspirations. History shows us that "Rome never changes," and yet, serpent like, it has a wonderful ability to change its appearance, to insinuate itself in the confidence and love of the peoples by a seeming concession on almost every point of importance to them. The republican form of government, for instance, seems to have rooted itself in the French soil, and to have become a permanent institution in this country; the pope has issued commands to the French bishops that henceforth they should accept the established government, and not identify themselves, as they had done before, with the dead-and-gone monarchies. What is called the "question sociale"—*i. e.*, the questions of capital and labor, of rich and poor—is agitating the minds of our people, as everywhere. The pope has carefully prepared an encyclical letter on the question full of liberal sentiments and evangelical utterances; and a host of Roman Catholic lecturers and journalists, priests and laymen . . . have gone to work among the masses with the aim of forming a Socialist-Catholic party. Thus we may foresee the most stupendous combination that could ever have been dreamed, and which, if really consummated, will be full of danger to the future of the world—the marriage of red democracy with papacy, the beast whose deadly wounds have been healed, at least in appearance, and which seems as strong as it ever has been.

(Conclusion next week.)

If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would

be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can without doubt remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience.—*George Washington.*

Italy and the Pope.

As was anticipated by this journal would be the case, the overtures, if such they can be called, of Signor Crispi to the Vatican have proved to be short lived. A London dispatch put forth with authority states that the doubt which was felt at first regarding the honesty of Premier Crispi's speech at Naples not only continues but is being rapidly confirmed. It is explained that the pope was convinced that the speech was made with the intention of drawing from the Vatican an expression of the views entertained regarding the question of reconciliation, and therefore he issued instructions to all Vatican officials to maintain the strictest reserve on that subject. The Catholic press also was advised to leave the matter untouched. It is further stated on the authority of an official at the Vatican, that the Curia is satisfied that Signor Crispi, finding that a tendency toward a rapprochement existed between France and Germany and the Vatican, feared the isolation of Italy and hence sought a reconciliation with the Vatican. He has, it is stated, "been given to understand that the first condition of such a step will be the restitution of Rome to the pope." Furthermore, "when Signor Crispi found that his overtures had resulted in failure he receded from the position he had taken and resumed his old attitude of hostility toward the Vatican." The church officials are said to consider that the incident constitutes a moral and political victory for the pope, and very naturally so.

Such an abortive result was to be expected. For while the pope would of course be glad to receive the \$800,000 annual pension which the Italian government has appropriated for him regularly since May 13, 1871, but which he has steadfastly refused to accept, the pope will, it may safely be affirmed, continue to decline the pension so long as it is offered as condonement and satisfaction for seizing the pope's dominions, including the eternal city, and for the no less scandalous work, to papal view, of overthrowing the pope's spiritual power as well, by overthrowing the monastic orders, abrogating all chapters of collegiate churches, and abolishing all private benefices. When it is considered too that the capital value of the property which has accrued to the State by the temporal disestablishment of the pope exceeds \$200,000,000 in value, it is easy to understand simply as a matter of finance the unwillingness of the pope to accept two-fifths of one per cent. interest on this amount. But beyond all this, the overthrow of the pope's temporal sway and the suppression of the religious orders are offenses to the Vatican which no monetary consideration can condone.

What, then, is the situation to-day so far as the pope and the Italian government are concerned? Obviously this: the pope is playing a waiting game. War is coming, and that war may result in loss

to Italy, possibly in the downfall of the government. Then the pope's opportunity will have come. Then he will use his great influence with the victorious powers and especially with the Catholic governments to secure, if not a restoration of the old order, at least the giving up of Rome to the papal government with the yielding of the control of the religious orders to the Roman Curia, from whom it was wrested. And it should be recalled that the pope's influence is, and would be great, because his fiat controls millions of voters. Furthermore, political considerations might make it an object on the part of the victorious power to minimize the influence of Italy and eliminating her as a great power from the chessboard of Europe. Meantime the fact should not be lost sight of that under the auspices of the International Catholic Association public opinion is being agitated and influenced in behalf of the restoration of the temporal power of the pope. But unless all signs fail nothing can be accomplished in this direction until the next war is fought to a finish. The results of that great contest are every way so uncertain as to make any prediction of the consequences to Italy and the Vatican valueless.—*Christian Work*.

Deporting Stundists.

SPEAKING of the Stundists reminds me that, a week ago, I heard that almost every member of this body has been cleared out of the extensive province of Volhynia, and compulsorily settled in some other district. A few of these ill-starred brethren still remain near the capital of the province—Itomir, but the villagers have all been removed. I have this from a gentleman who has just returned from prolonged travel there. Five or six years ago there were probably a thousand Stundists in the Volhynian villages. Where are they now? How have they been deported? No one knows. The newspapers are ignorant and silent, and the Russian police tell no tales.

I heard a very good story the other day of the rigidity of the laws regulating printing in Russia. A Jew trader in Kief, who had a considerable stock of parasols and umbrellas on hand, determined to let the public know this, so he had a large card printed and hung in his window bearing the following announcement: "A large stock of umbrellas for sale at prices below cost." As soon as the card appeared a police officer entered the Jew's shop and demanded to see the censor's license authorizing the shopkeeper to print the card. The Jew could show none. He informed the policeman that he did not think so innocent a legend required a special authorization from the censor. The policeman thought otherwise, hauled the unfortunate Hebrew before a magistrate and had him fined heavily.—*Ivan, in New York Observer*.

Cattle Stealing and Sunday Travel.

A MAN, lately confined in a Scotch jail for cattle-stealing, managed, with five others, to break out on Sunday, and, being captured on one of the neighboring hills, he very gravely remarked to the officer: "I might have escaped, but I had conscientious scruples about traveling on Sunday."—*Tit-Bits*.

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

Leo Labors on his Encyclical.

ROME, Oct. 3.—The pope has suspended his regular audience and other routine business and has closeted himself while devoting himself solely to work on his encyclical letter in regard to the policy of the church in the United States. Yesterday evening his holiness received Archbishop Ferrata, apostolic nuncio to Paris, to whom he privately expressed a wish that the Duc d'Orleans will not act as a pretender to the throne of France.—*Washington Post, Oct. 4*.

Canada General Conference.

THE churches of Canada greatly favor the sanctity of the Sabbath. In all our cities there has been much controversy, more or less, on Sabbath observance. In a few, street-cars are not allowed to run. We have no Sunday newspapers. The ministers of all denominations have so combined that funerals are not held on Sabbath days, except in cases of absolute necessity. The conference condemned bicycling for pleasure, and military, and similar parades. John Charlton, M. P., has been very conspicuous in his advocacy of Sabbath observance in public works, because of which his work was highly commended by some in conference; but others, who were probably his political opponents, condemned the introduction of his name into the report.—*Northwestern Christian Advocate, Oct. 3*.

A Minister on Church Unity.

"CHURCH UNITY" was the subject discussed by the Rev. Dr. Charles A. Briggs, of Union Theological Seminary, this city, last Tuesday at the annual meeting of the Connecticut Valley Congregational Club at South Deerfield, Mass. Dr. Briggs, who is a Presbyterian, told his hearers that the Protestant church has been more intolerant than the Catholic Church, and that Catholics were far in advance of Protestants in managing the financial affairs of the church. The doctor also said that the Protestants could well dispense with 50,000 out of their 99,000 clergymen in this country, and \$200,000,000, of the \$549,000,000 invested in churches.

"Nothing," said he, "is nearer my heart than Christian unity. Not only is the present pope earnestly looking forward to the time when Christian unity may come, but we see in the utterances of cardinals, archbishops, and bishops that the unity of Christendom is weighing on their hearts. There is nothing in the New Testament that prevents all of us from coming together. For some years I have agreed with the authorities of the Catholic Church to a certain extent in the interpretation that they place upon the words, 'Upon this rock will I build my church.' Peter was the first Christian to put in place after Christ. Others follow him. Many of the terms in the Testament are really synonymous. They all teach Christian unity."

We desire to remark to Dr. Briggs that the only way Christian unity can be attained is through the Catholic Church.

She is the true, never changing church, and she is always glad to welcome to her fold men from every denomination. Let Dr. Briggs become a Catholic. He will then be showing his followers the way toward Christian unity.—*Catholic News, Oct. 3*.

St. Joe Sunday-Schools.

CENTREVILLE, Aug. 23.—About five thousand people attended the Sunday-school rally here yesterday. A special train from Three Rivers brought one thousand and twelve persons accompanied by the Three Rivers Concert band. About sixty schools numbering two thousand and sixty-eight scholars took part in the parade. Governor Rich delivered an address on the Sunday-school as a factor in the promotion of good citizenship, and Rev. Washington Gardner, Secretary of State, delivered an oration on the Sunday-school and loyalty to the State and nation. Speeches were also delivered by E. A. Hough, of Jackson, and Rev. O. F. Kiefer of this place. The president of the village, M. Sabin, cordially welcomed the assembly in appropriate remarks.—*Kalamazoo, (Mich.) Gazette*.

Sunday-schools of All Denominations in a Rally.

HOWELL, Aug. 23.—Catholic crosses and Protestant banners mingled in the great Sunday-school parade yesterday. Catholic priests and Protestant ministers jostled each other as they marched side by side as friends in a common cause. It was the first time the Catholics had ever taken part, and the best of feeling pervaded the gathering. The procession included two 12-horse teams, one 10-horse, one 8-horse, ten 6-horse, and forty-six 4-horse teams, and the wagons were gaily decorated with bunting. Children of all sects joined in the singing as they marched to the grove. It is believed 10,000 people gathered there. All the stores in town closed in honor of the occasion.—*Kalamazoo (Mich.) Gazette*.

The Two Republics the Hope of Rome.

BISHOP KEANE then went on to talk at length on the position of the pope on the leading questions of the day, and especially as they bore upon America. He believes the Church and the State should march side by side in solving the questions of the day. The questions which absorb the attention of the pope are the social and economic questions of the day. He realizes it is with great questions of this character that the world will have to deal in the near future, and he realizes that the forces that will solve them will not be the monarchical governments of the world, but the democracies; and the democracies will have to be dominated by what Huxley referred to as the ethical force, by moral force, by the power of conscience, and by the power of religion.

It is for this reason, said the bishop, that the pope is turning his face to the United States and France, because he realizes these two leading republics of the world are the principal hopes of the happy solution of the problems of the time.—*The Pilot, Sept. 29*.

Puritans Would Be Happy There.

VALPARAISO, Ind., Oct. 1.—When the new municipal administration came into power here last month the mayor issued an order to close all saloons on Sunday. Next the drug stores were closed. An

order will be issued closing the cigar stores, restaurants, and livery stables, and to stop the sale of the Chicago papers on Sunday. To-day the women here gave notice that Sunday cooking will be dispensed with and a market will be opened next Saturday where cooked meats, bread, pies, and all kinds of eatables can be purchased ready for a Sunday dinner. Mayor Suman has an ordinance drawn, to be presented to the council next Friday night, to prohibit any person under 20 years of age from appearing on the streets after 9 o'clock P. M.—*Daily Inter-Ocean, Oct. 2.*

Equal Rights Denied the Jews.

BUDAPEST, Oct. 8.—The House of Mag-nates in Hungary, has rejected the bill recently introduced providing for the enlarging of the religious rights of the Jews in Hungary.

Court Marshal Szecczen, a notoriously intolerent man, led the reactionist clericals in the attack on the bill.

LONDON, Oct. 8.—The *Standard's* Vienna correspondent predicts that the Hungarian Cabinet will be forced to resign on the religious question before the end of the next two or three weeks.

The crisis, he says, will be serious and Dr. Wekerle's resignation is imminent.—*New York Sun, Oct. 9.*

Some Peculiar Definitions.

FATHER O'NEIL's brave protest against allowing the Junior Order of American Mechanics to turn a public school of Middleboro' into an A. P. A. temple has elicited from the representative of that order the following unique definition of "non-sectarianism," as understood by its members:—

We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teaching. It is the recognized standard of all moral and civil law, we therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time.

The only prototype for this view of strict neutrality is found in the notorious Father Chiniquy's declaration of religious freedom:—

Though I am in favor of liberty of conscience, in its highest sense, I think that the atheist ought to be punished like the murderer and the thief—for his doctrines tend to make a murderer and a thief of every man.

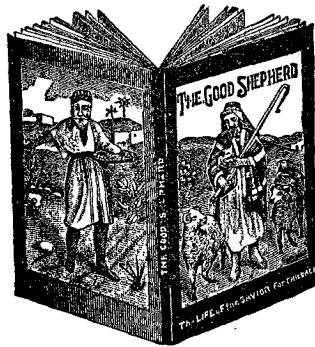
—*The Pilot (Catholic), Boston, Sept. 29.*

THE first fruit of Pope Leo's encyclical on the reunion of Christendom is the visit to the Vatican of a delegation of Anglican clergymen. His holiness spoke of the joy which recent submissions to the Catholic Church had given him, and declared that the English people were the pioneers of truth in their sincere spirit of religious craving.

Cardinal Vaughan, in opening the Catholic conference in Preston, Eng., Sept. 10, spoke concerning the reunion of Christendom. The movement had been so rapid in the Anglican Church within the last fifty years, he said, that it had been difficult to distinguish often the Roman and Anglican churches. The movement was spreading fast in the United Kingdom.—*Northwestern Chronicle, Oct. 5*

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

THE Civil Marriage bill has passed its third reading in the Hungarian House of Magnates.

THE pope has again given American Catholics notice that opposition to Satolli must cease.

THE London *Standard*, of the 10th inst., published a despatch from Rome saying that the pope will shortly address a special appeal to the clergy of the Anglican Church on the subject of church reunion.

WE print this week on our first page the conclusion of the article, "Christ or Peter—Which." Let no one fail to read it; and if any have by any means missed the first part, let such secure it without delay. The time has come when it is not enough to bear the Protestant name; every man must be able to tell why he is a Protestant, to "give a reason for the faith that is in him." If you deny the primacy of Peter and the infallibility of the Roman Catholic Church, you should be able to tell why.

THE Church of England has dedicated a church in Madrid and consecrated a bishop there. This has caused a sensation in Roman Catholic circles, and it is stated that the Primate of Spain is about to issue a pastoral protest against it. He maintains that these acts are an aggression of the rights of the Spanish episcopate and declares that he will agitate the matter before the Cortes. The primate expresses the fear that the existence of the Protestant church will be the cause of religious conflicts. But why cause trouble? It is scarcely possible that the primate expects the Episcopalians to attack the Catholics, so he must fear that his own people will attack the Episcopalians. Why then does he not threaten with excommunication any Roman Catholic who disturbs the peace, and so save all trouble?

WE are informed that the defense in the cases of the Roman Catholic and the Episcopalian arrested in Queen Anne's Co., Md., for fishing on Sunday, will be that while the law forbids all persons to permit servants or children to engage in hunting, fishing, etc., on Sunday, it does not forbid responsible adults themselves from so engaging. The law says:—

SEC. 247. No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday; and no person having children or servants shall command, or wittingly or willingly suffer, any of them to do any manner of work or labor on the

Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section, and being thereof convicted before a justice of the peace, shall forfeit \$5.00, to be applied to the use of the county.

We are sorry that a mere technicality is to be relied on in these cases. We sincerely wish that the law itself might be tested on its merits. The great question is, Has the State of Maryland, in the constitution of which is embedded one of the most comprehensive guarantees of liberty of conscience, a constitutional right to compel Sunday observance by anybody? This is the question that we would like to see brought squarely before the Maryland Court of Appeals in a case in which the defendants were not handicapped by an immense pressure of religious prejudice against them, as are the Adventists.

THE *Catholic News* of October 3, notes the fact that at the recent National Conference of the Unitarian Church at Saratoga, N. Y., "considerable time was devoted to papers by distinguished Catholics."

One of the papers read on this occasion was by Judge William C. Robinson, of the Yale Law School. The subject was "The Mutual Relations of the Catholic and Protestant Churches." It was read by a Unitarian minister.

"Judge Robinson's argument," says the *News*,—

Set forth the dogmas and doctrines of his church, and defended them from Protestant misconstruction. He invited the members of the conference to a calm and patient study of the faith once delivered to the saints and explained by the mother church and her pastors and teachers, declaring that for all individual men outside its pale the church has no condemnation, but prays unceasingly for their enlightenment. Uniting with the See of Peter is to be of the Church of Christ. Not to acknowledge the See of Peter is to form and constitute a human organization. In its unchanging doctrine and policy the Catholic Church can recognize no division or parting of the church, but to some extent the church can cooperate with Protestant bodies as with any other human corporation, in matters of humanitarian concern. Among these he mentioned the public schools, the hospitals and asylums, in the diffusion of charities and the maintenance of the Sabbath observance and public morals, and stemming the tide of drunkenness, anarchy, and social impurity. In the latter field much in common can be done by Catholics and Protestants to hasten the time when there shall be one faith, as there is now one Lord and one baptism.

Just what is meant by "one faith" may be understood from this editorial paragraph in the same paper:—

The only way to Christian unity is through the Catholic Church. She is the true, never-changing church, and she is always glad to welcome to her fold men from every denomination.

In closing its account of the Unitarian Conference, the *News* says:—

We hope other denominations will follow the example of the Unitarians, and that distinguished Catholics will often have a chance to talk about their church in Protestant assemblies. Prejudice will thus be dispelled, and a long step toward the reunion of Christendom will be taken.

No doubt the example will be followed,

if not in kind at least in effect and spirit, for the trend of the times is Romeward; not that so-called Protestantism is going bodily into the Roman Catholic Church, but that "Protestantism" has ceased to protest, and now apologizes for popish dogmas and has already largely adopted popish principles.

POPE LEO XIII., in an encyclical letter dated November 1, 1885, addressed especially to the Roman Catholics of the United States, said, among other things:—

We exhort all Catholics, who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to favor the principles of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits of God's fixed laws. [The laws of the Roman Catholic Church.] All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled in the principles of the true church.

No command of the pope is more faithfully obeyed by American Catholics than this one; and in no American city have Catholics succeeded so well in their effort "to take active part in all municipal affairs and elections" and to "make themselves felt as active elements in daily political life," and to "penetrate everywhere in the administration of civil affairs" as they have in New York City. As a result this city is ruled, or, rather, misruled, by Tammany Hall—an organization controlled by Roman Catholics, and so rotten, as shown by recent investigations, that the very name "Tammany Hall" has become the synonym for corruption. And now that the people of New York have risen in revolt against this fruit of Roman Catholic activity "in all municipal affairs and elections," and are uncovering the shameful spectacle to the gaze of a horrified world, the church now comes pleadingly forward and says in substance, "Please don't let such little irregularities prejudice you against the holy mother church." Yet, in the face of all this, in the face of the examples of Spain, Italy, Mexico and New York City, professed Protestants are courting Rome and saying, "God bless the Roman Catholic Church of to-day." Be not deceived; by their fruits ye shall know them.

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