



"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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WHY is it that now in the last half of the last decade of the nineteenth century the papacy is triumphing over Protestantism in the very countries where in the first half of the sixteenth century the Reformation triumphed so gloriously? Why is it?

It is not because there are fewer professed Protestants now than then. There are a thousand now to one when the protest of the princes was announced. It is not because Bibles are scarcer now than then. There are a thousand Bibles in Germany now where there was one then. It is not because it is more dangerous to read the Bible and practice its precepts now than it was then. Then why is it?

THE answer is easy. The German Reformation began in the heart of Martin Luther and so wrought upon his affections that he was willing to sacrifice his position, his honor and his life in order to profess and promulgate its principles.

SINCE the Reformation was born and promulgated at the cost of such devotion to principle, it follows that if it is to be kept alive and vigorous it will be at the cost of similar devotion to principle.

WHAT were the principles underlying the Reformation? Let the historian of the Reformation answer:—

"The reformers and the apostles set up the Word of God as the only light, as they exalt the sacrifice of Christ as the only righteousness. By mingling any authority of man with this absolute authority of God, or any human righteousness with this perfect righteousness of Christ, we vitiate both the foundations of Christianity."

And now we maintain that these principles which were the life of the Reformation have been in effect abandoned by

popular Protestantism. On this point we quote and indorse the words of Rev. R. Sailliens, Paris, France, in the *Missionary Review of the World*, for October, 1894. After pointing out the reaction toward Rome in France, Germany, Russia and England, the writer says:—

"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.

"As I am writing these lines, our daily papers are publishing an encyclical letter of the pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed

to the Greek and Anglican churches. 'Speaking to those nations which have for the last three centuries been separated from the church, the pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by *denying the divinity of Christ and the inspiration of the Scriptures.*'

"Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death; that system which has established tradition above *the Bible*, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants! And yet, it is, alas! but too true that *Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success.*"

After so clearly giving the cause of Roman Catholic triumph in Protestant countries, he points out the one and only remedy, as follows:—

"But how shall we oppose her growing power?

"I am fully convinced by my experience as a missionary for twenty years among my own people, that *it will not be by clumsy imitations of her gorgeous display, but rather by a return to the primitive simplicity of worship manifested in the upper room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.*

"I have also a deep conviction that it is only through *the Bible*—as the Reformers did—that we shall withstand popery. *Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible book, works on behalf of Rome. I have no time to dilate on this point, but I beg the readers to*

¹ D'Aubigne's History of the Reformation, Book 9, Chap. 5.

reflect on it. It is to me the vital question, and I do not see any other alternative but this: *the Bible or the pope.*

"Finally, let us preach Christ, his free forgiveness, his atoning blood. Ethical, political, or social preaching—"sermons for the times," as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvelously to man's natural cowardice and depravation. But if we are faithful to *the Bible* and to the *Crucified*, we need not fear defeat; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it."

This is the remedy which the SENTINEL has prescribed and will prescribe for the universal Romanizing malady. But the remedy will not be accepted and applied, and therefore the drift Romeward will continue until Rome shall once more, but for the moment only, sit as queen over the conquered nations of earth.

No political opposition will stay the progress of Rome when the *vital life* of the Reformation has disappeared from the minds and hearts of men. The "Iron Chancellor," Bismarck, may bid political defiance to the pope, and refuse to go to Canossa, but he will eventually go, and a Roman Catholic chancellor will take his place, as is now the case in aforesaid Protestant Germany: Oh, that popular Protestantism would return to its first love, take up again its discarded weapon, "the sword of the Spirit, which is the Word of God!" "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

Rome's "Religio-Political Affairs."

THE Protestant Episcopal Church is planning to centralize its power in the United States by erecting a cathedral in Washington, D. C.

On this project the *Catholic Review*, of January 19, furnishes the following information:—

Our Episcopal friends are thinking of building a grand cathedral in Washington, D. C. Rev. Dr. Geo. W. Douglas, one of the trustees, says of it: "We know it's a great scheme, but we feel the need for it in our national capital, and we are willing to put our shoulders to the wheel and try to make it a reality. The site given for it is near the centre of the city and not far from the Capitol. The former owners of the property have told me that it was the site first desired by the Roman Catholics for their university. The merits of a cathedral, as we look at it, are three in number. They are: (1) An association in labor and a division of labor. (2) Centralization. (3) Education. This is an age of centralization. The Romanists appreciate it and are ready for it. I respect them for it, for their strong organization, their power of devotion, their concentrative energy. And I do not believe that the American Church should propose to rely upon the old idea of parochialism in the face of the Romish Church, its perspicacity, its steadfast devotion and its energy. In the face of organized Romanism we ought to show that Protestantism can be organized."

Upon this utterance of Dr. Douglas, "The *Catholic Review*, a Weekly Journal for Catholic Families, Commended by His

Holiness, Leo XIII., the Archbishop of New York," etc., makes this plaintive and significant comment:—

The Catholic Church does not desire to be placed unnecessarily and offensively in face of organized Protestantism at a time when the Kingdom of Christ in the Republic is in face of organized Caesarism, of organized anti-Christian secret society movements, of organized plans for the exile of God from the national life of the country by the complete secularization of all its institutions. If Protestantism does care for the Lord and does not desire to be used as an ally of Lucifer in the war of devilish forces against Christian principles, it will not take pains to organize itself in face of "the Romish Church," but will direct its energies against radical atheistic tendencies and influences now operative in the nation. It can do much to antagonize and to hamper the Catholic Church in politico-religious affairs, but if it does so, it will play the part of Samson, and will find out, when too late, that it has irretrievably involved itself in the general ruin.

The *Catholic Review* here candidly acknowledges that the Catholic Church has schemes to work out in America, termed "politico-religious affairs," which she entreats Protestants not to "antagonize" or "hamper." This religio-political scheme is further explained to be an effort to prevent "the exile of God from the national life of the country by the complete secularization of all its institutions." What the *Review* means by the exile of God from the national life of the country is the exile of the hand of the Roman Catholic Church from the national treasury and the rescue of the public school and the nation itself from Romanish control.

The nation can bear much of this kind of "exile" and "secularization" both as regards Roman Catholic and popish-Protestant control, without playing the part of Samson. Protestantism will not, by consistently opposing Romanism in our Government, involve itself in the general ruin. It is when it attempts to control the Government in the interests of *itself*, and thereby unites *itself* to the State, that it pulls down the pillars of the national edifice and involves itself, Samson-like, in the general ruin.

Priest Elliott's Propaganda.

PRIEST ELLIOTT is still engaged in his "Mission to non-Catholics," and gives in the *Catholic World* for January a glowing account of his meetings at Marvin and Ely, Ohio.

One feature of these "missions" is good singing. In this the priest is copying the popular revivalist. Good music has great drawing power.

At Marvin, the Opera House, seating twelve hundred persons, was much too small for the audiences which greeted the priest, and "many Protestants were unable to get in at all after the opening." "If we had had three thousand sittings," says Mr. Elliott, "we could have filled them some evenings."

Mr. Elliott mentions that a regular attendant at his meetings was "the president of a bank" and "one of the leading men of the city." This man, it is related, stopped the resident priest in the street one day and assured him that the "lectures were timely, and were beneficial to the people."

One lady, "a sort of a preacher," living some miles out of Ely, "attended every evening, sitting in front and paying strictest attention." Of her, Mr. Elliott says: "She has been gradually working and thinking and praying and preaching herself towards the church, and will, doubtless, soon place herself under instruction—

at least, so we judge from her conversation."

Priest Elliott concludes his account of his "mission" at the latter place by saying: "We had many requests from non-Catholics to return and give another course, and we hope to do so. In that case it might be well to choose a different line of topics; expounding, for example, the fundamental moral principles: or, perhaps, treating of the higher spiritual and mystical life of the soul."

Now all this is significant. It shows a settled purpose on the part of Roman Catholics to make proselytes. The church of Rome is no longer on the defensive in the United States, but has assumed the offensive, and is "pressing the battle to the gate." Protestantism was never less able to resist this onslaught than at the present moment. Having lost the real spirit of Protestantism and degenerated into a dead formalism, tens of thousands are in just the condition to be captivated by the elaborate ritual of Roman Catholic worship. Having lost faith by which alone man can live "as seeing the invisible," they are ready to listen favorably to the claims of a church which caters to this demand of the natural heart for the visible, and which gives not one but many tangible objects of worship.

Moreover, the Paulist lecturer, conducting "missions" for non-Catholics, does not represent Romanism as it really is, but in a way to make it attractive. "The Faith of Our Fathers," by Cardinal Gibbons, is a fair illustration of the Romish manner of presenting popish doctrines to credulous Protestants. In that book the Inquisition is explained away, so far as Rome is concerned; the massacre of St. Bartholomew is denied as having any religious significance, and the real position of the Catholic Church in regard to liberty of conscience is concealed under a skillful and deceitful use of words. Religious liberty is defined as "the free right to worship God according to the dictates of a right conscience." And only the critical reader will discern that the church reserves the right to say what is a "right conscience." This is, however, the fact. Rome always has been, and is at this moment, opposed to the exercise of private judgment.

It is a sad thing that the Protestants of to-day have forgotten the history of the past and are so ready to listen to the siren song of the "mother of harlots and abominations of the earth."

War Between the Beast and the Makers of His Image.

THE following question and answer appeared in the *Christian Statesman* of Jan. 12:—

Question 23. F. L., Utica, N. Y. "I am greatly pleased with the *Christian Statesman*. It is preëminently the reform paper of our country. But does it not antagonize Roman Catholics too much? Would it not be better to secure their coöperation as far as possible in the great cause of Christian government as against infidel and atheistic secularism?"

Answer. This paper does not oppose any friend of Christian government, be he a member of any church, or of no church. It does oppose every principle or system that denies the right and duty of the nation to take the law of Christ as its supreme rule of conduct. This right and duty require the nation to take the Word of God as its authoritative law book, and to interpret and apply it for itself. Romanism antagonizes this right and duty of the nation. It puts the interpretation of moral law by the "infallible" head of the Romish system in the place of Christ's own

immediate authority over the civil power. This system is one of the gravest dangers threatening our land to-day. Fidelity to the cause of Christian civil government demands that this dangerous enemy of our civil and religious liberties shall be vigilantly opposed.

Under another head attention has been called to the change of attitude on the part of the *Christian Statesman* cohorts from the position of fawning supplicants for fraternal coöperation with Rome, to that of open and avowed enemies of the system. In this article we call attention to the similarity of the contending systems. For years the system inaugurated by the *Christian Statesman* begged the Roman Catholic Church in the United States to aid it in securing from Congress some legislative action which would commit the Government of the United States to religious legislation, and thereby break down the American idea of complete separation of Church and State, which the National Government had maintained for more than a hundred years, but which the *Christian Statesman* system assailed as "political atheism." Seeing their opportunity to accomplish a long-cherished object similar to that of their Protestant petitioners, the leading prelates of the Roman Catholic Church in the United States joined forces with what we will call apostate Protestantism, and influenced Congress to do that which it had persistently refused to do (enact a Sunday law), and which the Senate in refusing to do in 1829 said:—

Should Congress in legislative capacity adopt the sentiment it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.¹

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for the usurpation of the divine prerogative in this country, which has been the desolating scourge of the fairest portions of the Old World.²

Now that these combined forces have accomplished that fatal thing; now that Congress has presumed "to determine what are the laws of God" at the dictation of this combine; now that it has performed "an act which involves a religious controversy;" now that it has "passed its legitimate bounds;" now that the precedent is "established and the foundation laid for that usurpation of the divine prerogative in this country, which has been the desolating scourge of the fairest portions of the Old World," the rogues which accomplished the ruin have fallen out. But why fall out? Are not their objects the same? "Aye, there's the rub." Their objects are the same; both want to be pope, and infallible interpreter of the "Word of God" "in the place of Christ's own immediate authority over the civil power,"—over our captive Republic. And now, to show that this is the case with the system voiced by the *Christian Statesman's* answer previously quoted, we will proceed to dissect it.

It says that it is "the right of the nation to take the law of Christ as its supreme rule of conduct. This right and duty require the nation to take the Word of God as an authoritative law book, and to interpret and apply it for itself." But

¹ Report of the Senate Committee on Post Offices and Post Roads, communicated to the Senate, and adopted by resolution, Jan. 19, 1829. See American State Papers, class vii, page 285.

² *Id.*

who make up the nation?—The people. Are the people all agreed on the same interpretation of the "law of Christ,"—the "Word of God"?—No; their interpretations are legion. Does not the *Christian Statesman* element know this?—Yes. How, then, does it propose that the nation shall interpret and apply the law of Christ for itself?—It does not propose that it shall. This was strikingly illustrated in the recent political struggle in Pennsylvania. Mr. Lyon was candidate for the office of lieutenant-governor, and his interpretation of the "law of Christ" regarding Sabbath observance, did not agree with the interpretation held by the popular Protestant churches as voiced by the *Christian Statesman*. What did this *Christian Statesman* element do?—It interpreted the law of Christ regarding the Sabbath, and told Mr. Lyon that if he did not accept the infallible interpretation of this apostate Protestant pope, they would knife him at the polls. He refused, and this new pope proclaimed a political church boycott against Mr. Lyon; and although he was elected, he ran considerably behind his ticket. What this element tried to do in Pennsylvania in 1894, it succeeded in doing in 1892 when it bulldozed Congress into legislating its interpretation of the "Word of God" upon all the people of the nation, and later boasted of it in this fashion:—

What did Congress do last summer on the Sabbath question?—It did just what the Christian people asked it to do. . . . Representatives in Congress are anxious to do what the people [these popish preachers] want done. They are waiting for instruction; they ask for it. . . . Who is to give this instruction?—Only those who have it can give it [meaning themselves]. Have not Representatives been chosen without much reference to what moral light or character they had in themselves?³

Thus it is evident that this apostate Protestant element, a small minority but well organized, arrogates to itself the right to act as pope, to interpret the "Word of God" for the "nation," and then instruct representatives of the nation in this interpretation, and in case these statesmen desire to follow their own interpretation, it is the duty of this new pope to compel submission under penalty of political ruin.

And now, to show the similarity between the Roman Catholic pope and this apostate Protestant pope, we print their claims in parallel columns:—

The Roman Catholic pope claims:—	The apostate Protestant pope claims:—
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That it is the right and duty of the nation to take the "law of Christ" as its supreme rule of conduct.	That it is the right and duty of the nation to take the "law of Christ" as its supreme rule of conduct.
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That the individual should not be permitted to interpret that law for himself.	That the individual should not be permitted to interpret that law for himself.
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That he is divinely authorized to interpret the "law of Christ" for the individual and for the nation; and to enforce that interpretation by civil pains and penalties.	That he is divinely authorized to interpret the "law of Christ" for the individual and for the nation; and to enforce that interpretation by civil pains and penalties.
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Is there a single statement in the above conclusion that can be successfully controverted? If not we then ask, is there not a complete likeness between the Roman Catholic pope and the apostate Protestant pope? And is there any wonder that two infallible popes, both contending for the control of the American Republic, should quarrel? Is there any wonder that

³ *Christian Statesman*, Nov. 25, 1893.

the apostate Protestant pope should turn "white with fear and wrath" on beholding the Roman Catholic pope in possession of the prey, the captive Republic, which it petitioned that pope to help it capture?

"Priest and Parson Act Together."

THE *Detroit Daily News* of January 16, contains the following account of a confederacy between Protestant ministers and Roman Catholic priests, which we reprint, including the *News'* significant headlines:—

MEET IN LOVE.

PRIEST AND PARSON ACT TOGETHER.

A MOST REMARKABLE MOVEMENT IN BAY CITY,

That Joins Catholic and Protestant Together.

All Said to Be Members of the Same "Mystical Body."

BAY CITY, MICH., Jan. 16.—The Bay City ministers will not carry on a social crusade in the Saginaw or Little Parkhurst style, but on the contrary announce that they do not sympathize with the methods employed in a majority of these movements. They have, however, organized a movement that will be farther reaching in its effects.

The avowed objects of this association are to promote "Christian unity" and arouse a feeling that all Christian churches are engaged in one great object. Prejudice and intolerance are especially denounced and are to be opposed by the association.

The matter has been brewing since Thanksgiving day, when Rev. C. T. Patchell preached a strong sermon on the subject. Monday, a meeting was held at the rectory of St. James' Catholic Church, at which nearly all of the Catholic priests and a number of the leading Protestant ministers were present. Christian unity was the object of the gathering, but church unity was not thought of. After thorough discussion the following was adopted as embodying the sentiment of those present:—

"The aim of this meeting is to instill into every Christian heart the necessity of mutual love and respect among the members of the mystical body of Christ. It is unnatural that members of the same body should tear one another to pieces. They should protect and assist each other.

"The means to attain this end are of two kinds: (a) fraternal meetings of the ministers of the different churches, with a view to becoming better acquainted, and for devising means whereby to carry on *our mutual work*; (b) public lectures on 'Christian unity,' 'Christian tolerance,' 'Christian charity,' and kindred subjects, said lectures to be delivered alternately by priest and minister.

"It must be well understood that the presence of a minister or a priest at one of our meetings does not in the least affect his distinctive religious principles. Each remains what he is, prejudice and its consequences excepted."

The memorial is signed by the following pastors: Rev. Wm. H. Clark, First Presbyterian Church; Rev. H. Schneider, Zion Reformed Church; Rev. T. W. McLean, Trinity Episcopal Church; Rev. M. Matkowski, St. Stanislaus Kostka Catholic Church; Rev. T. C. Johnson, Second Baptist Church; Rev. J. G. Sanson and Rev. Jos. Schrembs, St. Mary's Catholic Church, West Bay City; N. Rutenik, German Reformed Church, West Bay City; Rev. M. C. Hawks, Madison Avenue M. E. Church; Rev. Thomas Rafter, St. James Catholic Church; Rev. C. T. Patchell, First Congregational Church; Rev. John G. Wyss, St. Boniface Catholic Church; Rev. Jacob Braun, German Methodist Church.

What a confederation! Presbyterian, Reformed, Episcopalian, Baptist, German Reformed, Methodist, Congregational and German Methodist ministers uniting with

Roman Catholic priests, as members of the "mystical body of Christ," "in mutual love and respect," "to carry on" "our mutual work"! Shades of Protestantism, of Wycliffe, Martin Luther, John Knox and John Wesley! The founders of every one of the Protestant churches here represented, boldly and scripturally declared that the Roman Catholic Church is the anti-Christ of Scripture. The Roman Catholic Church, a part of the "mystic body of Christ"! Where then is anti-Christ? Catholic and Protestant ministers uniting to "protect and assist each other" in "our mutual work"! Has it come to this, that Protestant churches have become so blinded by a false charity that they can unite to protect each other in a "mutual work" with the "infallible" papal church—"drunk with the blood of the saints"? There is no "mutual work" between true Protestantism and the papacy. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?" 2 Cor. 6:14, 15.

Philip Melancthon, at the Diet of Augsburg, undertook to unite the Reformation with the Roman Church "in mutual love and respect," with the view to carrying on a "mutual work;" but the God of saints and martyrs used Martin Luther to prevent the fatal compromise, and Luther wrote to Melancthon:—

There can be no concord between Christ and Belial. As far as regards me, I will not yield a hair's breadth. Sooner than yield, I should prefer suffering everything, even the most terrible evils.¹

Writing again, he said:—

I learn that you have begun a marvelous work, namely, to reconcile Luther and the pope; but the pope will not be reconciled, and Luther begs to be excused. And if, in despite of them you succeed in this affair, then after your example I will bring together Christ and Belial.²

But popular Protestantism has lost the spirit of the Reformation, and the uncompromising attitude of the leading Reformers so much praised in denominational books of fifty years ago, is now repudiated and their noble work discounted, if not by direct declaration, by an attitude of compromise, with the enemy of the Reformation.

And it is just this kind of a confederation of papists and apostate Protestants which the SENTINEL has looked for. We have never expected that there would be an organic union of either the popular Protestant sects, or these sects with the papacy; but we have looked for a confederation of papists and so-called Protestants to accomplish certain "mutual work," prominent among which is the enforcement of the Roman Catholic Sunday. Already we have seen Cardinal Gibbons and Archbishop Ireland indorsing petitions for Sunday legislation prepared and circulated by the popular Protestant churches. Why is it that Rome refuses to compromise on the dogmas of the church, and yet eagerly joins with these churches in exalting Sunday?—It is because when Sunday is exalted, the papacy which instituted the Sunday Sabbath, is exalted. When Cardinal Gibbons added his name to the petition for a national Sunday law, he had penned the following

words, found on page 111 of his book, "Faith of Our Fathers:—

Is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

And now we venture to predict that one of the first acts of "mutual work" performed by this confederacy of the papists and compromising Protestants will be the enforcement of the Sunday institution,—the badge of the papal beast of prophecy.

Courageous Words.

UNDER the heading, "That Grand Jury," the *Dayton Leader*, of Dayton, Tenn., speaks thus of the indictment of Seventh-day Adventists by the Grand Jury of Rhea County:—

A more or less esteemed critic asserts that it is because of its sympathy for the Seventh-day Adventists that the *Leader* protests against the indictment mania with which the November grand jury was afflicted. Our more or less esteemed critic is partially correct, but he does not go far enough.

The *Leader* has the utmost sympathy for any men who are persecuted by the courts because of their religion, or to gratify private spite. The Seventh-day Adventists are as sincere in their religious faith as those who differ from them are in their creeds; they are industrious, useful citizens who enjoy the esteem and friendship of their neighbors of other doctrines, and there is no other class of people in Tennessee who evince a more law-abiding spirit in precept and practice outside of this Sunday non-observance feature of their religion. In this free country, where religious liberty is a fundamental principle of our Government, it is too late in the day to commence persecuting people because of their religious faith.

But that pure and immaculate Sunday champion, Wright Rains, and the grand jury who gratified his private spite, allege that the indictments against the Seventh-day Adventists were found because of their violation of the Sunday law, and not on account of their religion. It is unfortunate that the facts do not sustain this view of the subject. If the grand jury was actuated with only zealous regard for the violated Sabbath law, why did they go all the way to Graysville, five miles away, to find about twenty indictments against Seventh-day Adventists, when they could have found over five hundred men right here in Dayton who labor every Sunday as hard as they do any other day in the week. These five hundred employes of the Dayton Coal and Iron Co., who are not Seventh-day Adventists, were not molested because of their Sunday lawlessness, while the Adventists down at Graysville must answer to a score of indictments for Sabbath-breaking. And the grand jury cannot excuse itself on the plea that its man, Wright Rains, did not act as guardian angel of the Dayton Sabbath, because every man on the grand jury knew that the company's men work every Sunday, and the jury could have summoned witnesses to testify on that point. It would have been an easy matter to secure proof to find a cord of indictments against Mr. Jamme and his employes. Now, why did the grand jury evince such partiality? There can be but one answer. The Seventh-day Adventists were persecuted—or, indicted, if you please—simply because of their religion; and it furnishes the most disgraceful exhibition of grand jury partiality and religious intolerance ever displayed in Rhea County.

Why, the *Leader* will bet Henry Clay Evans' chances of being governor of Tennessee against the halo of glory that glows around the Sabbath-defending head of Wright Rains, that every last mother's son of those thirteen grand jurymen violate the Sunday-observance law, either in spirit or letter, fifty-two times in the year, at least. This blue law business can be carried too far. The *Leader* believes that when the Saviour roasted the Wright Rainses of ancient Palestine and proclaimed that "the Sabbath was made for man, and not man for the Sabbath," he knew what he was talking about. But, if our November grand jury had lived in Judea at that time, doubtless they would have indicted the Saviour and his disciples for plucking those ears of corn on Sunday,¹ just to gratify the malice of some Pharisaical Wright Rains.

But, aside from the Seventh-day Adventists who

were made the victims of grand jury religious intolerance, the *Leader* has the utmost sympathy for the large number of others who were indicted on the most frivolous pretexts to gratify personal malice. In these hard times it is both cruel and inhuman to put poor people to unnecessary expense in defending themselves from malicious and uncalled-for private spite indictments, found on the most flimsy grounds, and it is nothing short of an infamous outrage to make our county and our courts parties to such monstrous injustice.

Here is another evidence of what the SENTINEL has repeatedly stated, *i. e.*, that the persecution of seventh-day observers in Tennessee is condemned by many influential citizens of the State.

Ignorant or Traitorous, Which?

THE *Christian Statesman*, the spokesman of the National Reform Association,—that organization which gave birth to, and faithfully fostered that un-American combination of popular Protestantism, which forced from the Congress of the United States, in 1892, the first distinctive religious legislation ever enacted by our National Legislature,—has something to say in its issue of January 12, on the Roman Catholic question, that will interest our readers.

In order that we may get the point in question quickly and sharply before the reader, we will print in parallel columns several utterances of the *Statesman*, together with the one referred to:—

1884.

This common interest [interest of religious people in the legal enforcement of Sunday observance] ought to strengthen both our determination to work and our readiness to cooperate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is not yet come when the Roman Church will strike hands with other churches, as such; but the time has come to make repeated advances and gladly accept cooperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.—*Christian Statesman*, Aug. 31, 1884.

Whenever they [Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them.—*Christian Statesman*, Dec. 11, 1884.

Question: Were the leaders of the "National Reform" element ignorant, in 1884, of the character and aims of the Roman Catholic system? It cannot be that they were, for they are D. D.'s and LL. D.'s, and are men with gray hairs. More than that, they are Covenanters, and who, if not a Covenanter, ought to know what that system has done to crush liberty? That they did know is apparent from the expression, "It is one of the necessities of the situation." We are therefore impelled to the conclusion that, the managers of the movement to secure the control of the National Government in the interests of enforced Sunday ob-

1894 & 1895.

It becomes us, Americans, to look at once into the secret plottings of this political church [Roman Catholic]. They are striving with mighty energy to gain control of the whole Government of America, National and State, as well as municipal. The assertion is ventured without much fear of mistake, that they have already succeeded to an extent that if it were known to the people, would turn our faces white with fear and wrath.—*Christian Statesman*, Sept. 1, 1894.

This system [Roman Catholic] is one of the gravest dangers threatening our land to-day. Fidelity to the cause of Christian civil government demands that this enemy of our civil and religious liberties shall be vigilantly opposed. Our readers would do well to obtain a book, to which we call attention in another column—"Romanism Analyzed." This gives a comprehensive view of the system which has been of necessity a curse to every land where it has prevailed.—*Christian Statesman*, Jan. 12, 1895.

¹ D'Aubigne's History of the Reformation, book xiv, chap. 8.

² *Id.*, chap. 11.

¹ The *Leader* does not here mean to carry the idea that Jesus was persecuted for plucking the corn on Sunday, the first day of the week, but uses the term Sunday in the careless modern sense as synonymous with the word Sabbath.—Ed.

servance and kindred objects, were hobnobbing with the Roman Catholic system, and suffering rebuffs to secure its coöperation; and were courting a system which they knew to be "a curse to every land where it has prevailed," and "the greatest danger threatening our land to-day,"—a system that was "plotting to gain control of the whole Government of America, National and State, as well as municipal." It therefore follows that since these men were not ignorant of the most patent facts of history, they must have been treacherously and traitorously joining forces with that system which is the "enemy of our civil and religious liberties," "a curse to every land where it has prevailed."

A Warning to Protestants.

OUR Saviour said to the Scribes and Pharisees, who were once the favored people of God:—

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Now, I want to show why that generation—the Scribes and Pharisees, who fasted twice a week, paid tithes of all they possessed, even of the mint and anise and all herbs—were guilty of the blood of the innocent souls who suffered martyrdom from righteous Abel down to Zacharias, whom they slew between the temple and the altar.

In Matt. 23:30, we read that they acknowledged themselves to be the children of those who slew the prophets. Don't forget this, for we will have occasion to refer to it again. Let us first learn a lesson from the unbelief of these very people who said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." While uttering these words, they had murder in their hearts; and although they appeared very pious outwardly, yet they were full of hypocrisy and of all uncleanness.

Please to read the whole of this chapter, Matt. 23, and note the power of unbelief upon those who are overcome by it, and refuse to walk in the light. "Fill ye up," says Jesus, "the measure of your fathers." You confess that you are the children of those who murdered the prophets. They measured out to the true prophets nothing but hatred, torture, and death; and now it is left for them to fill up that measure. Unbelief had blinded their minds to that extent that they thought they were doing God's will while killing his faithful servants.

Now, let me appeal to those who profess to be Protestants. How did you come by that name? Do you answer, We received it from our forefathers. Yes, so you did. But why were they called Protestants? You answer, Because they protested against the false doctrines and wicked acts of the Roman Catholic Church. Well, did Protestants in those days have any fellowship with the Roman Catholic Church? Oh no, you say, they could not, because they believed Rome to be anti-christ, and because of her spirit of malice, hatred, and murder that she had toward all who protested against her.

Now, I want all to think seriously before answering the following questions.

Has the Roman Catholic Church ever come forward and confessed her errors and her sins committed against the innocent people of God who passed through untold sufferings in past ages? Does she not yet claim infallibility? Does she not say, The Roman Catholic Church never has erred, and never can err? Has not her record for a thousand years been written in the blood of the saints? Does she not still claim she is not bound to keep faith with heretics?

No true Protestant will hesitate to answer all these questions in the affirmative. Now then, if that be so, and if God called Martin Luther and other Reformers to expose the false doctrines and unchristian acts of that apostate church,—I say if God was in the Reformation, what shall we say about the Protestants of our own days who are reaching out to clasp the hand of the Roman Catholic Church, and even going so far as to call her mother, and invite her priests to preach to Protestant theological students! In doing this, do they not just as surely become partakers of her sins, and are they not filling up the golden cup that is in the hand of the woman of Rev. 17:4? And when the apostate daughters heed the call of their mother to come back to her arms, and when this world-wide confederacy is made (see Isa. 8:12; Rev. 16:13), then will not the cup of Rome be full, and will not her sins have reached unto heaven?

Protestants then, in uniting with that power, virtually acknowledge themselves to be the children of those who have killed God's people in the past, because, by approving Rome now, they set the seal of their approval upon all her past history, which she does not repudiate, but defends.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And if you know not where to find the true people of God, as a body, turn and read carefully and prayerfully, the description of their character, found in Rev. 12:17, also Rev. 14:12, and go and do thou likewise, that you may finally be among those who will have a right to the tree of life, and enter in through the gates into the city. Rev. 22:14.

W. H. WILD.

False Zeal.

"THERE is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. Many a man has walked in a way that seemed to him right, but he has found or will finally find that the end of that way is destruction. The Apostle Paul was very zealous in the persecution of the Church of God, and that seemed right to him. Satan blinded him with zeal, and made him believe it was right to destroy those who walked contrary to his views. Paul thought he was doing God service, but there came a time in his experience when he found he was walking in the wrong path—the path that leads to everlasting destruction.

When the Jews persecuted the divine Son of God, they thought they were doing right; that way seemed right to them. But Jesus did not do as some zealots are doing to-day, that is, employ governmental force to turn their hearts to God.

When hanging on the cross he prayed to his Father for them in the words: "Father, forgive them, for they know not what they do." This is Christ's Spirit, and he has promised to give his Spirit to all who accept him. That Spirit will lead us to acts of benevolence, acts of love,—praying for all those who offend and grieve us by their evil ways.

Now, is it right to persecute those who, to our minds, are walking contrary to the Word of God? If so, did the Jews do right when they put the Son of God to death? Did Paul do right when he persecuted the Church in his day? Or did the Catholic Church do right in persecuting the Church of God in the Dark Ages? Of course there is not a Protestant who will say that any of these did right. The Catholics will say that they did right to persecute "heretics," because it seems right to them. And will Protestants, who are persecuting seventh-day observers to-day, in the face of this, say that they are doing God service by their action? They emphatically declare that the Catholics had no right to persecute Protestants in the past. Have Protestants any more right to persecute others than the Catholics had to persecute them? Satan has blinded them as he did Saul of Tarsus, and as he has every one and every system that persecuted the followers of God.

In the face of this persecution, the Protestant churches are calling for Christian unity. Can there possibly be true Christian unity among all professed Christians, while some are persecuting others? The child of God does not persecute his fellowmen; he follows the Golden Rule, leaving every man free to serve God as he chooses. This is the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his."

ALFRED MALLET.

But One Remedy.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. When our first parents came forth from the hand of their Maker, they were in harmony with correct principles and perfect in every particular. They were instructed in the ways of righteousness and informed as to the result of disobedience (Gen. 2:16, 17), then left perfectly free to choose for themselves a course of action.

Instead of free moral agents God might have made them mere machines without accountability, incapable of sinning, in which case progress and development of character would have been an impossibility; or, adopting the methods of the Sunday-law champions, he might have forced them into obedience to his will. But this never has been, and never will be, the divine plan, for the service of love is alone acceptable to God, therefore "the allegiance of his creatures must rest upon a conviction of his justice and benevolence."

When Adam and Eve withdrew their faith from their Creator and placed it in the serpent, they transgressed the divine law and their natures became evil and in perfect harmony with Satan. And as natural law decreed that the herb and tree should bring forth "after his kind," and the cattle and every creeping thing "after his kind," so man, in his fallen condition, could bring forth offspring only "after

his kind." "Wherefore as by one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned."

The natural condition of the whole human race is plainly set forth in Rom. 3: 10-19, and fallen men are described by the prophet Isaiah in these words: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Our works are in Scripture, termed, "works of the flesh," and are enumerated in Gal. 5: 19-21, some of which are, adultery, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, envyings, murders, drunkenness, revellings, etc., and the text adds, "They which do such things shall not inherit the kingdom of God." Man is therefore a curse to himself as well as to others when left to himself. Not only is this the natural state of man, but he is also unable to liberate himself from this sad condition; for "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Thus unaided man's case was hopeless, and had not God interfered in man's behalf, Satan and man would have formed an alliance against heaven; "But God, who is rich in mercy, for his great love wherewith he loved us," declares to Satan, "I will put enmity between thee and the woman." This enmity is not natural to us. It is only the result of the Spirit of Christ striving with us. This Spirit works with every soul seeking to draw it back to God; and every good trait manifested and every good act performed even by men who leave God out of their reckoning, are due wholly to its influence. No other agency can change our nature. Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Again, "Without me ye can do nothing."

Our every effort to reform without Christ will be futile. This is why he is called "Saviour." We may observe with rigorous exactness every form and ceremony, and outwardly comply with every religious dogma as did the Jews, with hearts of stone, and omit "the weightier matters of the law, judgment, mercy, and faith." Our work is to seek the Lord by faith, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The foregoing truths are taught throughout the Bible so plainly that "wayfaring men, though fools," need not err therein. Yet to-day large numbers, led by so-called "reverend" gentlemen and "doctors of divinity" who are themselves sons of the fallen Adam; who are themselves sinners; whose own salvation depends wholly upon the grace of God through faith in Christ; who, while professing reverence for the Word which says: "The servant of the Lord *must not strive*; but be gentle unto all men, apt to teach, patient, *in meekness* instructing those that oppose themselves" (2 Tim. 2: 24, 25), are binding themselves into the bundles referred to in Matt. 13: 30, forming confederacies under such titles as "The National Reform Association," "The American Sabbath Union," "The Pennsylvania Sabbath Association," etc., for the sole purpose of forcing an outward mock observance of religious dogmas by those who have no faith in them. But the disease being one of the heart, their

external applications, fines and imprisonment, cannot reach it. These remedies, like the nauseous nostrums of the quack, are administered only to the symptoms, and the disease is aggravated.

The whole movement is comprehended and condemned in Isa. 8: 9-13, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

Surely the condition brought to view in Isa. 60: 2, "Darkness shall cover the earth; and gross darkness the people," is now developed. And so dense is this darkness that these deluded creatures are attempting to force the observance of the first day of the week—the papal Sabbath—upon the people, when the Bible plainly says, "The seventh day is the Sabbath of the Lord thy God."

The Lord's command to his servants at this time is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isa. 58: 1. And this is the solemn and important work in which the SENTINEL is now engaged.

GEO. M. POWELL.

Niles, Mich.

The Presbyterian Moral Standard.

THE New York Presbytery has passed resolutions commending and applauding the course and methods of Dr. Parkhurst, with the single opposing vote of the Rev. Dr. Mullally. It has thus decided and proclaimed that detective proceedings are within the province and consistent with the function of a Christian minister, in which character and capacity alone the Presbytery can properly regard him.

Of course, the settlement of such a question is the Presbytery's own affair. It is free to decide for itself the range of the duties incumbent on a Presbyterian minister, as such, and it has decided, with the emphasis of almost complete unanimity, that among them is the visiting of houses of ill-fame in the disguise of a detective. As the Westminster Confession restricts it to the consideration of ecclesiastical matters purely, this decision makes such a performance rightfully appertain to the office of a Christian minister; and therefore it establishes a new standard of proper, becoming, and obligatory ministerial conduct.

That such was the sentiment and the intention of the Presbytery in passing resolutions laudatory of Dr. Parkhurst's visits to houses of ill-fame in the disguise of an old reprobate from the West, was indicated by the loud applause with which that serious body received the declaration of the Rev. Dr. Field that "Dr. Parkhurst never fulfilled his duties so well" as when he made such visits under the cover of darkness and that deceitful disguise. The decision was made, too, after the subject had been under special consideration by the members of the Presbytery for a month, and after the objection to it as the establishment of a dangerous precedent, which was presented by Dr. Mullally, had been carefully weighed and fully discussed. It expresses, therefore, the matured judgment of these ministers and elders.

The decision as expressed in the resolutions passed, with the single dissenting voice of Dr. Mullally, is, particularly,

that in disguising himself and visiting houses of ill-fame the Rev. Dr. Parkhurst proceeded in strict accordance with the spirit and teaching of "the Gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved." It is that by such methods "the moral teachings of Christ must be applied to every sphere of life," and that consequently "the Church should," by justifying and applauding them, "bear her testimony for righteousness and purity in all human affairs." Parkhurst's example, moreover, is especially commended to "the Christian young men of the city," as tending to arouse them to "a realizing sense of their moral and religious duties as citizens," "binding them together in efforts for the purification of our civil and social life." Incidentally, therefore, the course of the minister in taking along with him in his nocturnal prowls a pink-faced young man of his church to witness "circuses" got up at his provocation and expense, and to carouse and dance with naked harlots, is held up for youthful admiration as "noble," "faithful," and "heroic." The members of the Presbytery "rejoice" in it, express "gratitude" to Dr. Parkhurst because of it, and contemplate the proceeding with "pride."

It is very desirable that the public should know exactly the moral standard of the Presbyterian Church, so that everybody may be able to determine whether it suits him and whether he wishes his children brought up according to it. The religious belief of the New York Presbytery is not definable in this radical variation from the Westminster Confession, and hence whoever likes its moral standard, now so precisely established, is eligible for admittance to its churches without regard to his doctrinal opinions. The existence of a large number of disreputable houses in town indicates that this Presbyterian moral standard will not fail for support, and many people may be attracted to a church which makes deceit a virtue and moral uncleanness beautiful and spotless purity, so long as they are practiced in a truly religious spirit. All people who think differently and who feel it incumbent on them to live and to teach their children by precept and example to live decently, honorably, and in obedience to principle never compromising with evil under the false pretence that the end justifies the use of vicious means, are of course out of place in a church which formally and officially, by its representative Presbytery, holds up for them as their exemplar a minister who went about in disguise and in company with a young man of his flock, visiting and inciting and paying for exhibitions of naked harlots, "for the purification of our civil and social life."—*N. Y. Sun, Jan. 16, 1895.*

The Latest Issues of the Bible Students' Library.

Christ Our Advocate—His Ministry in the Tabernacle—By Elder M. H. Brown. *Bible Students' Library* No. 128. This pamphlet is a brief, comprehensive treatise of the work of Christ in the sanctuary in heaven. It describes the sanctuary built by Moses and its furniture, and traces the priesthood, service, and history of the tabernacle and the temple until the destruction of the latter, in A. D. 70. It

shows the connection between the worldly and the heavenly sanctuary, and the service in each, proceeding from type to anti-type, from the shadow to the substance. This little work gives a brief yet complete consideration of the entire subject. It is treated in a simple yet thorough manner, and so clearly and forcibly brought out that those not of our faith, and unfamiliar with the subject, can read and understand.

The sanctuary question is one of the most important in the Bible, and a clear and correct idea of the work of Christ as Advocate, the blotting out of sins, the judgment, and kindred topics, is most important. It is a subject, too, which will not arouse prejudice, and yet when understood, forms, in a measure a key to the chain of truths which we hold.

The importance of the subject ought to be a sufficient inducement to encourage all in giving this pamphlet a very wide circulation. Price, 10 cents. Now ready.

Sabbath-school Lessons on the Sanctuary of the Bible.—Bible Students' Library No. 129. A topical study of this important subject, covering the first quarter of 1895. Price, 5 cents. Now ready.

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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.]

Why Is It?

YOU take the secular newspapers of our country, and nine out of every ten denounce this religious persecution, or committing Seventh-day Adventists to jail for working on Sunday; but not so with the religious papers; they are almost a unit in defending these persecutors. Why is it so? Have professed Christians lost the love of the Master? Is it not because they have no Scripture to sustain their institutions, and they must be sustained if they have to appeal to the civil law. Are they the willing instruments of Satan to make war on the remnant of the Church? Rev. 12:18.—*The Standard, Toronto, S. D., Dec. 27, 1894.*

Afraid of the Kingdom of Christ.

A YOUNG ARMENIAN IN DISGRACE THROUGH A SCRIPTURAL PASSAGE.

WASHINGTON, Dec. 20.—The Rev. Z. T. Sweeney, of Columbus, Ind., who was Consul-General to the Ottoman Empire during President Harrison's administration, came here to-day bearing a petition representing 300,000 Christian women and the Christian Women's Board of Missions, praying the Sultan for the release of Sahag Mahdissian, an Armenian life exile at Moorzouk, in the Oasis of Fezzan, in the Desert of the Sahara. Mr. Sweeney presented the petition yesterday to the Secretary of State.

Seven years ago Mr. Sweeney translated a passage from the Scriptures about the Kingdom of Christ for Sahag. The Turkish officials concluded it meant the over-

throw of the Ottoman Empire. The young man was convicted of conspiracy and sentenced to life exile in Africa.—*Morning Advertiser, Dec. 20, 1894.*

In Favor of Exempting Seventh-Day Observers.

H. L. WAYLAND presented (in the Philadelphia Ministers' Union) the following:—

Resolved, That we request the Pennsylvania legislature to enact such a law as shall prevent the violation of religious liberty in the person of citizens who, having conscientiously observed Saturday as a day of rest and worship, engage on the first day of the week in quiet labor not interfering with the worship of their fellow-citizens.

The resolution was adopted, after a discussion, in which the mover, Drs. Walker, Chase, Spratt, Rev. Messrs. McDanel, Minney and Vedder took part.—*Examiner (Baptist), Jan. 24, 1895.*

The Pope as Arbitrator.

CAIRO, Jan. 14, 1895.—The native journal *Al Mokattam* publishes the following: "The sultan recently asked the pope to arbitrate the Armenian question, and his holiness sent to Constantinople a delegate, who proposed that the powers intervene, and intimated it would be necessary to get practical guarantees that the desired governmental reforms be carried out. The pope purposes to make representations to Europe that the troubles in Armenia arose not from religious animosity but from bad government."—*New York Herald, Jan. 16, 1895.*

Fined the Pastor \$50.

OYSTER BAY, January 16.—The Rev. Charles S. Wightman, pastor of the Baptist Church, was fined \$50 this afternoon for holding a prayer-meeting at his church last Friday and evening services last Sunday in defiance of an order of the Board of Health of this town. He was warned twice by the Board of Health not to hold services in his church while scarlet fever was epidemic in the town. He paid no attention to the notification.

When he appeared before the Board of Health this afternoon the charge was read to him. Mr. Wightman replied by denying the authority of the Board to discipline him for holding religious services, and said the Constitution of the United States protected him in the right of holding free services.

The Rev. J. J. Crowley, pastor of the Roman Catholic Church, who also held services last Sunday in spite of the order, has been summoned to appear before the Board at Hicksville, on Saturday afternoon, to answer to a similar charge. He pleads ignorance of the order of the Board.—*N. Y. Sun, Jan. 17, 1895.*

SIBERIA AND THE NIHILISTS.—Why

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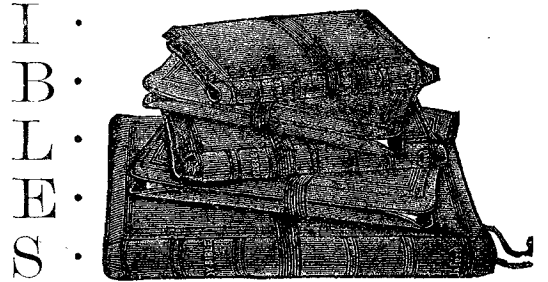
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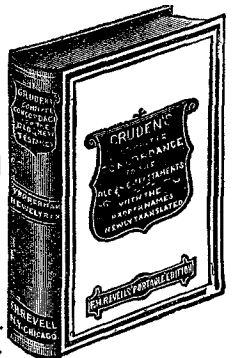
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NEW YORK, JANUARY 31, 1895.

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 reform Mayor of New York has declared in favor of repealing or modifying the law closing saloons on Sunday. The New York Legislature has been asked to pass a bill embodying these views. A large majority of the ministers of the city and State are scandalized by this proposition and the cry is, "on to Albany." We shall now be able to test the strength of the Sunday-closing sentiment in New York.

In a communication just received from A. N. Brown, editor of the *Dayton Leader*, of Tennessee, and author of the editorial which appears in another column under the title, "Courageous Words," the editor expresses these manly sentiments:—

My position on this question has cost me the support of a few ardent Sabbatarians [compulsory Sunday observance advocates], but in all matters I consult my own conscience and my sense of duty to my fellow-men and my country, and let the results take care of themselves.

These sentiments are so much in contrast with the truckling, time-serving policy that actuates so many to-day, that we print them and call upon the people to say, Amen.

H. P. HOLSER, a Seventh-day Adventist minister and manager of the denominational publishing house at Basel, Switzerland, who was recently imprisoned for permitting work to be done in the publishing house on Sunday, called at our office last week on his way to attend the international conference of the denomination at Battle Creek, Mich. He informs us that similar prosecutions have been begun against the Seventh-day Adventist publishing house in Christiana, Norway; and that their London house is also threatened. We have expected that these persecutions would become world-wide, and are not surprised; but we are deeply impressed with their bearing on the fulfillment of the "sure word of prophecy."

THE *Catholic Review* of January 19 publishes a call for the organization of an association in the United States whose object shall be to create sentiment for the restoration of the pope to temporal power. Similar associations are organizing in the leading countries of the world, and the organization in the United States is a part of an international movement.

How this association is to work in America for the restoration of Rome and the papal states to the control of the pope, is explained in a work first published in England but afterward published by Catholic houses in New York, Boston and Montreal.

In explaining why citizens of a foreign country should work to make the pope the civil governor of Rome, the author says:—

Suppose it be said, "I acknowledge the spiritual authority of the Holy Father; but why am I, an Englishman [or American, we may add], to come forward in a political way, to use all my exertions to protect the temporal rights of a foreign prince?" My answer at once is plain. *The pope is not a foreign prince to any Christian, to any human being.*¹

And now let Americans understand that this new organization proposes "in a political way" to use all its exertions to make Pope Leo XIII. political ruler of Rome, the United States and the world.

THE following significant paragraph appeared in the *Catholic Review* of Jan. 26:—

Six more bishops in Italy have been granted the royal *exequatur* that entitles them to receive their official income—the bishops of Carpi, Pozzuoli, Penafro, Lucera, Anglona, and Nusco. The government does not fear religion now; it seeks the strength of the church against revolution. It cannot conquer the turbulence it bred.

This means that the government of Italy has given these bishops the right to tax the people in their districts for the support of the Catholic Church. And the last two sentences explain how the church won the victory, and it is the great international scheme of the papacy to secure universal dominion. First, teach her people that the government that refuses to acknowledge the pope is unstable and must sooner or later end in "turbulence" and "revolution;" and when this teaching bears fruit, then she offers to conquer the turbulence in exchange for political support.

It is a doctrine of the Roman Catholic Church that priests are not properly subject to the civil authorities like other men, but that no matter what crime a priest may commit he is amenable only to "the church," unless "the church" sees fit to degrade him, strip him of his vestments, recall his ordination so that he is no longer a priest, and then turn him over to civil power for condign punishment. "Father" Phelan, editor of the *Western Watchman*, had the temerity to challenge this dogma some months ago, and to maintain that a priest was properly subject to civil law just as other men. The bishop of his diocese demanded that he retract the offensive statement upon pain of having his paper placed under the ban of "the church." The doughty priest at first refused obedience, but finally yielded and made a meek submission to the bishop. From a Roman Catholic standpoint,—the end justifies the means,—this was not strange; but how "Father" Phelan can maintain his self-respect and say what he does in the *Western Watchman* of Dec. 27, 1894, is more than we can imagine. He says:—

We have been in the business of editing and publishing a newspaper for thirty years. We have built up a large newspaper property. During those thirty

¹ "His Holiness Pope Pius IX. and the Temporal Rights of the Holy See, as involving Religious, Social, and Political Interests of the Whole World, by M. I. Rhodes," D. and I. Sadler & Co., New York, p. 48.

years we never heard it stated, nor was it ever intimated to us by any ecclesiastical authority, that we could not give free expression to our opinions, provided the language was respectful and the convictions honest.

It is thus cheerfully that the minions of Rome write themselves down knaves at the behest of "the church." And this is what Rome would do for the press of the entire country.

OUR illustrated issue of January 17th, is approaching the one hundred thousand mark, and the end is not yet. As a sample of the support we are receiving from nearly every state in the Union, we quote from a letter sent out by the Secretary of the Illinois Tract Society, to local societies in Illinois:—

You can do effective work with this paper for a month or more to come; but do not wait. Order at once a good supply and work the country and towns far and near with the paper. Let us take hold in such a way, that for once, the publishers will be completely bewildered to fill our orders. Let us show them that our ideas of circulation are larger than their ideas of publication. Shall it be 25,000 copies for Illinois?

It is hardly necessary to say that the SENTINEL appreciates the loyal and faithful support it is receiving. However, we have taken warning from the zeal of our friends and will promise to furnish all the SENTINELS of January 17 that they will order, but let them order at once.

A GREAT many people seem to really believe that Sunday laws have a substantial basis; that they are not enacted as religious measures, but for good and sufficient civil reasons. Indeed, in some instances, courts of justice have given color to this view of Sunday statutes, though they have signally failed to define the so-called civil basis of such legislation.

But the question is being simplified very much by the attitude of those who are foremost in demanding the enactment and enforcement of Sunday laws. The basis of the American Sabbath Union is the fourth commandment of the Decalogue, and that organization is clamoring more and more for Sunday laws, upon religious grounds. Reduced to its lowest terms, their demand is for the legal recognition and enforcement of Sunday as the Sabbath of the Lord, upon the basis of the fourth commandment. Their published utterances show that this is so.

This thought was made very prominent in the late National Reform Convention at New Castle, Pa. In a speech in the convention referred to, Rev. R. C. Wylie, for years a leader in National Reform thought and work, said: "Formerly, the demand for Sabbath laws was based largely on humanitarian grounds. It was said that we should have such laws because men needed to rest one day in seven. But some of us said that will never do; that is not the correct basis for such legislation. And now Christian people have come to the conclusion that we must have a Sabbath law because God has one."

Such expressions as this do much to open the eyes of the people to the true nature of Sunday legislation.

AMERICAN SENTINEL.

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