

February, 1863, there was begun an organized movement by a religious combination, composed of the "evangelical" churches of the country, to get the government of the United States committed by direct legislation to a recognition of "the Christian religion," and a national adoption and enforcement of Sunday as "the Christian Sabbath," or Lord's day. They proposed first to accomplish their purpose by an amendment to the national Constitution, declaring this to be a "Christian nation," and "so placing all Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land." {1893 ATJ, CAR 3.1}

February 24, 1893, the General Conference of Seventh-day Adventists adopted certain resolutions appealing to the government and people of the United States from the decision of the Supreme Court declaring this to be a Christian nation, and from the action of Congress in legislating upon the subject of religion, and remonstrating against the principle and all the consequences of the same. In March, 1893, the International Religious Liberty Association printed these resolutions in a tract entitled, Appeal and Remonstrance. On receipt of one of these, the editor of the Catholic Mirror of Baltimore, Maryland, published a series of four editorials, which appeared in that paper September 2, 9, 16, and 23, 1893. The Catholic Mirror is the official organ of Cardinal Gibbons and the Papacy in the United States. These articles, therefore, although not written by the Cardinal's own hand, appear under his official sanction, and are the expression of the Papacy on this subject, are the open challenge of the Papacy to Protestantism, and the demand of the Papacy that Protestants shall render to the Papacy an account of why they keep Sunday, and also of how they keep it. {1893, RCPKS 2.22} Publishers {1893, RCPKS 2.23}

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, published by the International Religious Liberty Association, entitled, "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists (Feb. 24, 1893). The resolutions criticize and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday. {1893, RCPKS 2.24}

The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church, in keeping "holy," not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over 300 years, must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other [recourse] left than the admission that they have been teaching and practicing what is Scripturally false for over three centuries, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: "Remember the Sabbath day, to keep it holy." {1893, RCPKS 7.1}

No Protestant living today has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, teaches no other doctrine, should the Israelites and the Seventh-day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and, whereas a false position on this all-important question involves terrible penalties, threatened by God Himself, against the transgressor of this "perpetual covenant," we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions easy of solution: {1893, RCPKS 7.2}

1st. Which day of the week does the Bible enjoin to be kept holy? {1893, RCPKS 8.1}

2nd. Has the New Testament modified by precept or practice the original command? {1893, RCPKS 8.2}

3rd. Have Protestants, since the sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible? and if not, why not? {1893, RCPKS 8.3}

To the above three questions we pledge ourselves to furnish as many answers, which cannot fail to vindicate the truth and uphold the deformity of error. {1893, RCPKS 8.4}

September 9

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher, save the "infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly, and with unreserved confidence, to the voice of his church, so, too, the Protestant recognized no teacher but the Bible. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and his practice. The language of Chillingworth, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multifariously convertible into other forms, such as "the Book of God," "the Charter of Our Salvation," "the Oracle of Our Christian Faith," "God's Text-Book to the race of Mankind," etc., etc. It is, then, an incontrovertible fact that the Bible alone is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue. {1893, RCPKS 8.5}

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday school and pulpit, than that of keeping "holy" the Sabbath day. {1893, RCPKS 10.2}

In one instance the Redeemer refers to Himself as "the Lord of the Sabbath," as mentioned by Matthew, Luke, 1 but during the whole record of His life, whilst invariably keeping and utilizing the

day (Saturday), He never once hinted at a desire to change it. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it after His death, and, whilst His body was yet in the tomb, Luke (23:56) informs us: "And they returned and prepared spices and ointments, and rested on the Sabbath day according to the commandment." ... {1893, RCPKS 12.2}

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday. More anon. {1893, RCPKS 13.2}

We again beg leave to call the special attention of our readers to the twentieth of "the thirty-nine articles of religion" of the Book of Common Prayer: "It is not lawful for the church to ordain anything that is contrary to God's written word." {1893, RCPKS 23.2}

The Bible and the Sabbath constitute the watch word of Protestantism; but we have demonstrated that it is the Bible against their Sabbath. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives. {1893, RCPKS 24.3}

The Israelites and Seventh-day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly, and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining Saturday to be kept, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God? {1893, RCPKS 25.1}

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. {1893, RCPKS 25.2}

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called Himself the "Lord of the Sabbath," endowed her with His own power to teach, "he that heareth you, heareth Me;" commanded all who believe in Him to hear her, under penalty of being placed with the "heathen and publican;" and promised to be with her to the end of the world. She hold her charter as teacher from Him-charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world. {1893, RCPKS 26.3}

Thus, it was the inconsistency of the Protestant practice with the Protestant profession that gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambition rebellion against church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency, was in the rejection of the Sabbath of the Lord, the seventh day,

enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church. {1893, RCPKS 30.1}

And this is today the position of the respective parties to this controversy. Today, as this document shows, this is the vital issue upon which the Catholic Church arraigns Protestantism, and upon which she condemns the course of popular Protestantism as being "indefensible, self-contradictory, and suicidal." What will these Protestants, what will this Protestantism, do?-E D .] {1893, RCPKS 30.2}

(Back to A.T. Jones)

It may be asked, Why did not Rome come out as boldly as this before? Why did she wait so long? It was not for her interest to do so before. When she should move, she desired to move with power, and power as yet she did not have. But in their strenuous efforts for the national, governmental recognition and establishment of Sunday, the Protestants of the United States were doing more for her than she could possibly do for herself in the way of getting governmental power into her hands. This she well knew, and therefore only waited. And now that the Protestants, in alliance with her, have accomplished this awful thing, she at once rises up in all here native arrogance and old-time spirit, and calls upon the Protestants to answer to her for their observance of Sunday. This, too, she does because she is secure in the power which the Protestants have so blindly placed in her hands. In other words, the power which the Protestants have thus put into her hands she will now use to their destruction. Is any other evidence needed to show that the Catholic Mirror (which means the Cardinal and the Catholic Church in America) has been waiting for this, than that furnished on page 21 of this leaflet? Please turn back and look at that page, and see that quotation clipped from the New York Herald in 1874, and which is now brought forth thus. Does not this show plainly that the statements of the Methodist bishops, the Mirror, all these nineteen years, has been keeping for just such a time as this? And more than this, the Protestants will find more such things have been so laid up, and which will yet be used in a way that will both surprise and confound them. {1893, RCPKS 32.1}