

"Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political."

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THE Christian doctrine of justification is, that it is by faith alone, with the faith itself the gift of God, so that it is wholly of the Lord in a free gift to man.

"WHATSOEVER is *not* of faith is *sin*." Rom. 14:23. Conversely, whatsoever is of faith is *righteousness*. Consequently righteousness is of faith only. And the faith being the gift of God the righteousness of faith is inevitably the righteousness of God. See Rom. 3:22; Phil. 3:9

It is not by faith *and* works; it is by faith *which* works. The faith, being the gift of God, is a divine thing, bearing in it the divine virtue which conveys to every sinner who will receive it, the righteousness of God for remission of sins that are past; and in it also the divine power to keep the justified one in the way of righteousness.

FOR in the gospel of Christ "is the righteousness of God revealed from faith to faith; as it is written, The *just shall live by faith*." Rom. 1:17. And "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith *which* worketh by love." Gal. 5:6. "Abraham believed God and *it* [the faith] was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but *believeth* on him that *justifieth* the ungodly, his *faith* is counted for righteousness." Rom. 4:3-5.

THE true Protestant doctrine of justification is just this Christian doctrine of justification, neither more nor less; while the Catholic doctrine of justification is directly the opposite of this.

THAT it may be seen how certainly this is so, we give here the Catholic statement of the case. In telling what was done in

this respect, at the time of the "so-called" Reformation, the statement is as follows:—

To make up for this rejection [of the Catholic sacraments], and enable each individual to prescribe for himself, and procure for himself the pardon of sins, and divine grace, independently of the priests and of the sacraments, they invented an *exclusive means*, never known in the Church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean the new dogma of *justification by faith alone, or by faith only*.

By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as *means of apprehending* justification, or as conditions to obtain it.—*Catholic Belief*, p. 366.

He [Luther] invented a thing which he called justifying faith, to be a sufficient substitute for all the above painful religious works; an invention which took off every responsibility from our shoulders, and laid all on the shoulders of Jesus Christ.\*—*Doctrinal Catechism*, p. 37.

To do these acts with a view of being justified, is, they [Protestants] say, like giving a penny to the Queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through *faith alone* in his promise, they assert, you can and should accept Christ's merits, seize Christ's redemption and his justice [righteousness]; appropriate Christ to yourself, believe that Jesus it with you, is yours, that he pardons your sins—and all this without any preparation and without any doing on your part; in fact that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that he will forgive your sins and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation.—*Catholic Belief*, p. 367. And the Italics are all in the book.

Bear in mind that this is the Catholic Church's statement of the Protestant doctrine of justification. And bear in mind that the Catholic Church thus plainly declares that this doctrine was "never known to the Church of God," is "not to be found in any of the creeds, or in the canons of any general council," and that it "is still so regarded by Roman Catholics throughout the world."

VERY good. That is correct. No true

\*"The Lord hath laid upon Him the iniquity of us all," Isa. 53:6.

Protestant could ask for any better statement of the case. And this Protestant doctrine of justification, which is here so emphatically repudiated and opposed by Catholicism—this doctrine is the *Christian* doctrine of justification, as every one knows who has ever read the Bible for himself. Consequently no better evidence is needed to show that the Catholic doctrine of justification is certainly *anti-christian*.

It is true that that church holds what it calls faith; but instead of its being the gift of God and therefore divine, it is only the invention of men and is therefore wholly human. And being human it has neither virtue nor power of any kind or degree whatever in it for good. Here is the evidence: After citing some passages of scripture which speak of believing in Jesus, it is said:—

These texts, all of which refer to saving faith, prove beyond doubt that not *trust* in Christ for personal salvation, but the *faith of the creed* . . . is the faith availing for justification.

Thus "the church's" idea of faith is only "the faith of the creed," and *man made the creed*. Therefore as the "faith" held by the Catholic Church is only "the faith of the creed," and as only man made the creed, it follows conclusively that what she calls faith and holds as faith, is only an invention of men, and is therefore wholly human. And being only human it is utterly impotent to bring to men any shadow of virtue or power for good, and so men are left to supply the lack by penances inflicted in punishments upon themselves, by themselves to save themselves from themselves. The "faith" which the Catholic Church holds, having in it neither virtue nor power, it is impossible for her to depend upon faith alone for justification. She must depend upon "faith" *and something else*. And this something else, is works and penances paid in punishments which not only pay for past sins but serve "as a check to prevent us from again falling into sin." This, for those who voluntarily go or are caused to go, in that way of salvation. And for the rest she has recourse to the help of the law and State authority to secure conformity to her way and furnish the due measure of punishment to

pay for their past sins and to prevent their again falling into sin.

Now, in the matter of Sunday legislation, and other too, have the professed Protestant churches of the United States remained loyal to the true Protestant, and Christian, doctrine of justification? or have they gone over bodily to the way and doctrine of the Catholic Church? Have they remained loyal to the true Protestant and Christian doctrine of justification *by the faith of Christ alone?* or have they gone in the way, and to the doctrine, of the Catholic Church of justification by "the faith of the creed," with "recourse to the help of the law and State authority" to provide the necessary "fear of temporal punishment to act as a check to prevent" the American people from "falling again into sin"? Which of these have they done? Everybody knows, from these evidences, that they have forsaken the true Protestant and Christian way, and have gone in the Catholic and antichristian way.

AND that all may more fully see how complete is this their apostasy, we insert here Mr. Bryce's scathing arraignment of false Protestantism everywhere, and which is as applicable to this as to all before it:—

The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. A church which does not claim to be infallible, is bound to allow that some part of the truth may possibly be with its adversaries: a church which permits or encourages human reason to apply itself to revelation, has no right first to argue with people and then to punish them if they are not convinced.

But whether it was that men only half saw what they had done, or that finding it hard enough to unrivet priestly fetters, they welcomed all the aid a temporal prince could give. The result was that religion, or rather, religious creed, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom, wars of religion raged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed, associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large: churches, that is to say, each of which was to be co-extensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants. It was not altogether easy to find a set of theoretical principles on which such churches might be made to rest. For they could not, like the old church, point to the historical transmission of their doctrines; they could not claim to have in any one man or body of men an infallible organ of divine truth; they could not even fall back upon general councils, or the argument, whatever it may be worth, "*Securus indicat orbis terrarum.*"

But in practice these difficulties were soon got over, for the dominant party in each State, if it was not infallible, was at any rate quite sure that it was right, and could attribute the resistance of other sects to nothing but moral obliquity. The will of the sovereign, as in England, or the will of the majority, as in Holland, Scandinavia, and Scotland, imposed upon each country a peculiar form of worship, and kept up the practices of medieval intolerance without their justification.

Persecution, which might at least be excused in an infallible Catholic and Apostolic Church, was peculiarly odious when practised by those who were not Catholic, who were no more apostolic than their neighbors, and who had just revolted from the most ancient and venerable authority, in the name of rights which they now denied to

others. If union with the visible church by participation in a material sacrament be necessary to eternal life, persecution may be held a duty, a kindness to perishing souls. But if the kingdom of heaven be in every sense a kingdom of the spirit, if saving faith be possible out of one visible body and under a diversity of external forms, persecution becomes at once a crime and a folly.

Therefore the intolerance of Protestants, if the forms it took were less cruel than those practiced by the Roman Catholic, was far less defensible; for it had seldom anything better to allege on its behalf than motives of political expediency, or more often the mere headstrong passion of a ruler or a faction, to silence the expressions of any opinions but their own. . . . And hence it is not too much to say that the ideas . . . regarding the duty of the magistrate to compel uniformity in doctrine and worship by the civil arm, may all be traced to the relation which that theory established between the Roman Church and the Roman Empire; to the conception, in fact, of an Empire Church itself.—*Holy Roman Empire, Chap. XVIII, par. 8.*

THUS certain and thus complete by every count and in every sense, is the apostasy of the professed Protestant denominations of the United States, as such. By the persistent action of their ecclesiastical leaders, these denominations, as such, have been carried clear over into the antichristian way. They have thus become the harlot daughters of "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." And now the voice from heaven calls, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

A. T. J.

#### Two Sides to the Shield.

PROFESSOR HUXLEY, at the opening of Johns Hopkins University, parodying the words of one greater than he, observed: "It is undoubtedly true that man shall not live by bread alone, but by ideas."

Unfortunately, pending the final perfection of "telepathy," or the direct communication from one mind to another by mere "cerebration," we can convey ideas only by words. This method is and must always remain imperfect. After the preliminary formulation of one's idea, comes the labor of clothing it in articulate language. Every thinker has experienced a frequent difficulty in performing this work to his own satisfaction—that is, in so selecting and adjusting his words that his own mind will recognize in them the precise embodiment of his thought, and neither more nor less. How much harder is it to make sure that the phraseology, in general and particular, shall convey to all who read, the writer's meaning and nothing else.

This uncertainty of language, in the most expert hands, has brought infinite trouble on mankind. Ill-will incalculable has been excited, and oceans of blood have been spilt as the outcome of controversies which might have been avoided if either side had understood what the other side meant, or, indeed, in many cases, if it had been quite clear to either what it meant itself by the propositions for which it contended.

There is an application of these remarks to the language of President Andrews, of Brown University, quoted in the SENTINEL of the 3d ult., "The artificial separation between what is known as religious and what is known as secular," the learned president pronounces, "if carried to the extreme to be prejudicial to society," and the rightfulness of such a separation to

him is "untrue from a religious point of view and deleterious from a civil and social point of view." Never was the case of the two knights who killed each other to settle the question whether the shield suspended over their heads was of gold or of silver, it being in fact golden on the side turned towards one of them, and silver on the side facing the other, more forcibly recalled to the writer's mind than when he read this passage. Never did the advice of a great philosopher seem more pertinent: "When a man asks you 'Do you think so and so,' on some abstract question, reply by asking him, 'What do you mean by 'so and so?'" In the majority of cases, you will find that he himself attaches no definite idea to the formula which some one has taught him, and which he repeats Poll-parrot-wise." When this learned president speaks of the separation of things secular from things religious, it is in order to ask him what he means by that. It is expedient to tell him that his shield has two sides, that there is a sense in which this separation is not merely "false" in theory, and "deleterious" in practice, but is absolutely impossible; and another sense, in which it is not merely right and proper but absolutely essential to the preservation of liberty and the welfare of humanity.

From the individual side of the shield this separation can never be made. "Religion's chief concern," says Mr. Matthew Arnold, rightly, "is conduct; and conduct is three-fourths of human life." It is the Christian doctrine that there can be no true religion in any man without its expression in conduct—that is to say, its daily and hourly application by the man himself to all his secular relations. Under the Mosaic dispensation, there was an external, visible identification of Church and State—that is to say, men were kept in order by physical penalties, inflicted in the name of Deity. In every Christian's heart this identification is equally complete—only he is constrained to right doing not by fear, but love. "Thus saith the Lord," is with him the standard of conduct. Applying this standard to his relations with his fellow-man, he finds things secular a part of things religious, and needs no civil penalties or police to keep him straight in the narrow path.

But it is plain enough that with such a man as this and such a standard of conduct as this, the State, the government, whatever name we chose to give to the machinery, whereby the force of society is applied to the individual, can have nothing whatever to do. No occasion for the application of such force to true Christians can possibly arise in these days. Moreover, it is impossible, from the Christian point of view, that religion should be aided in any way by the civil power. Conduct may, indeed, be compelled, but no act or course of conduct resulting from compulsion can be in any degree whatever religious according to Christianity. Again, government has no means whatever of ascertaining what conduct is or is not required by religion. The only government that ever had the means of finding this out was that established by Moses. While the revelation of the divine will, under any given circumstances, may still come to any individual heart that is ready to receive it, no modern legislature has authority to begin an enactment with the phrase, "Thus saith the Lord."

Two sides, then, to the shield of "sep-

aration between things religious and things secular"—their identification by the individual, in the internal union of Church and State, so that he is honest and clean, and good for his religion's sake, their total disconnection in civil administration, so that the State shall engage neither in the impossible task of settling what religious duties are, nor in the blasphemous folly of attempting to enforce them, *as such*.

It is only by observing this distinction that we can understand what is meant by "religious liberty"—the absolute equality of all religions and of no-religion, not as between themselves, but before the law. The professional thief and a bishop contending for a piece of real estate stand on a plane of equality in the civil court. In deciding between them, the law neither approves nor disapproves the principles or practices of either. So, in keeping all religions on a level, it does not undertake to decide, but declines to consider, as beyond its ken, their comparative merits. This is the doctrine of Roger Williams, and the doctrine of those who are fighting the hard fight for religious equality to-day.

JAS. T. RINGGOLD.

Sunday Legislation in Cape Colony.

THE Sunday question is no less a living issue here in this Colony than in the United States. The subject of the present agitation is similar to that of closing the World's Fair. Strict Sunday laws already exist, but are considered insufficient to meet the growing demands of the Sunday Diana. The true Sabbath—the seventh day—was instituted by the Lord, who spoke but once, "added no more," but this once established it forever. But, Sunday, having for its foundation human laws, issued by thrones of iniquity, must have new ones continually enacted for its support.

Parliament is now in session here, and is composed principally of preachers. It seemed for a while that the Sunday question would be untouched at this session, as it is near election time and the members felt timid about taking hold of the matter lest they be found on the unpopular side and hence not "come back again."

But it's up, nevertheless, in the form of a bill to "prevent any future exhibitions held under the Exhibition Act from being open on Sunday." Last year an exhibition was held at Kimberley, which was open by vote seven days in the week, and though as orderly on Sunday as on other days, it was considered a desecration of the day, and it is the purpose of the present bill to prevent such a thing being done again.

The bill was introduced into the Assembly by Mr. De Villiers, on July 7, and passed to a second reading. Its introduction produced a lively discussion. The following, from the Cape Town *Argus*, of July 8, 1893, will be of interest in showing the spirit of the wicked thing:—

MR. THERON, in moving the second reading of this bill, said this was a very short, but at the same time an important measure. It was highly necessary that the sanctity of the Sabbath should be upheld, and it was with this object he had introduced the bill (hear, hear). If this measure had been in existence when the Kimberley Exhibition was in existence, there would have been no opening of the grounds or any other place on Sundays.

MR. VENTER seconded the motion. MR. P. J. DU TOIT and MR. IMMELMAN strongly supported the motion.

MR. O'REILLY remarked that he was as jealous of the sanctity of the Sabbath as any one, but if the resolution were passed they would be going a too far in the direction of making Sunday an

absolutely dull day, on which it would be illegal to do anything. There were thousands of people who had no opportunity for recreation except on Sundays, and to his mind the bill was frivolous and unnecessary. He moved that the bill be read a second time that day six months.

CAPTAIN BRABANT seconded.

MR. VINCENT said that personally he saw no harm in having the grounds open on Sundays under proper regulations, but there was a strong feeling against the course adopted last session, and he should support the bill. He, however, hoped that the supporters of the bill would carry its principle further and strenuously prevent the granting of greater liberty for the sale of spirituous liquors on Sundays (hear, hear).

MR. HUTTON intimated that he should support the bill, and the more so as he had witnessed some of the consequences of the act of last session at the recent Exhibition at Kimberley. He was there only one day, it was true, but he had been assured that very much the same amusements went on during the Exhibition on Sundays as on week-days. No sacred music was provided, as had been promised, and he considered that in this case there had been a very palpable desecration of the Sabbath (cries of "Oh!").

MR. DOUGLASS said that he had been in Kimberley for many weeks during the Exhibition, and he saw the reverse of what had been stated by the last speaker. The crowds on Sundays were orderly, and the music though not sacred in some people's opinion was at any rate calculated to lift one above the thoughts of this miserable world—(hear, hear, and laughter)—to something higher, and the people returned to their beds with much kindlier feelings towards their fellow-men.

MESSRS. WEEBER, DE VOS, and VAN WYK spoke in favor of the second reading of the bill.

MR. LANGE said he should be entirely against the supporters of the bill, and he maintained that the bill of last year was carried without a division. The Kimberley Exhibition was by no means a loss, because the honorable member for Richmond and his friends did not visit it (laughter). It was never intended that money should be made by opening the Exhibition on Sundays, and, personally, he and other honorable members had very much enjoyed the Sunday concerts at the Exhibition after they had come out of church (laughter and "Shame"). The aged member for Fort Beaufort—(laughter)—not having been at the Exhibition on Sundays, was incompetent to speak upon the subject, and if no one else called for a division, he (the speaker) should do so (cheers).

MR. VAN DER WALT said that he intended to vote for the second reading. He had himself been at Kimberley during the Exhibition, and had witnessed the desecration of the Sabbath there.

MR. VAN DER VYVER also expressed himself in favor of the bill.

MR. WARREN said that the object of this bill appeared to be to stop the making of money on Sunday, and, if that was so, the proper course to adopt would be to bring in a Sabbath observance bill. Why should they shut up exhibitions and not stop everything else on Sunday? The bill was ridiculous; and he could see no reason why they should deprive people of an innocent means of enjoyment. His views on religion were broad, and he did not wish to force his religious feelings on other people, and so should vote against the bill (hear, hear).

MR. INNES said the question of Sunday observance was a burning one, but in discussing it they should clear their minds of cant. When the exhibition bill was before the house last year, it was passed, providing that the Kimberley Exhibition grounds alone should be open, and he maintained that he would rather sit in the grounds to hear the music and see the flowers than sit in his hotel and, perhaps, have a brandy and soda (laughter and hear, hear). Then it must be remembered that there was no exhibition on at present, though the general election was pending (laughter)—but altogether he could see no necessity for the bill, and should vote against it (hear, hear).

MR. MERRIMAN admitted that this was a burning question, but thought that anything in favor of the better observance of the Sabbath was a step in the right direction. The people who were voting for the bill felt very strongly, but the people who were against the bill did not feel very strongly in the matter (loud cries of "Oh!"). They had some sort of feeling of what was called liberty (Oh!). Now, his honorable friend (Mr. Innes) had used the term hypocrite. But the honorable member, he believed, had voted for the restriction of the sale of liquor to large numbers of people [Mr. Innes: Hear, hear] and yet he did not think that he altogether shunned the cheerful glass (laughter). And this was exactly the same argument. He (Mr. Merriman) should support the bill.

MR. FULLER thought the honorable member for Namaqualand was inconsistent in that he would shut up the Exhibition grounds and yet let the

trains run (laughter). Why, would the honorable member shut up the fields and footpaths? Now, what was the usual Sunday occupation of most persons, even of godly persons, like the honorable member for Namaqualand? (laughter). He probably went for a stroll up the mountain with his dog, which, as a fact, he (Mr. Fuller) had seen him doing and been quite pleased that he had been enjoying himself (renewed laughter). Really it appeared as if the cocoa nuts were growing on the other side of the House (laughter). The bill was bad statesmanship and politics and worse theology, and its principle had not a scintilla of support in the Scripture.

MR. KRIGE said he would vote for the second reading, as six days were quite enough for work and recreation. Surely people could spare one day out of seven. The bill was to prevent the making of money on Sundays.

CAPTAIN BRABANT had listened with a considerable amount of surprise to the speech of the honorable member for Namaqualand, when he remembered the strong stand he took up in regard to Sunday trains (hear, hear, and laughter). He for one did not think that the best way to heaven was to make a hell of the earth, and he was not opposed to people enjoying reasonable recreation on Sundays. He should vote against the bill.

MR. RHODES said last year he voted for the opening of the grounds of the Kimberley Exhibition, but the principle of this bill was different. The opening of exhibitions was practically abolished in the British Empire, and it would not be wise to follow the example of France. Last year the grounds were thrown open at Kimberley because of the number of workmen who could not attend on week-days. He would vote for the second reading, but hoped that some honorable member would move that the words "or the grounds" be struck out. He hoped he would not be placed in the category of hypocrites, but if he was he would be in the excellent company of the honorable member for Namaqualand.

COLONEL SCHERMBRUCKER inquired if the honorable member (Mr. Theron) would accept an amendment when the bill was in committee to the effect that—

MR. THERON:—We are not in committee.

COLONEL SCHERMBRUCKER: Oh, well then, if that is the case, we had better settle the question at once by not going into committee (hear, hear). He himself had been at Kimberley during the Exhibition, and had seen no desecration of the Sabbath; he should vote against the second reading.

MR. HAY said he should vote against the second reading in order to see whether the whole of the exhibition bill could not be done away with. He understood last year that when Mr. Logan entered into the contract to supply the liquor it was found he had not got a license. A clause was introduced to give him a license, and then several clauses were tacked on in order to give the bill a respectable appearance.

The Sunday question is one the world over. All sorts of arguments (?) are used to justify laws in its favor, but after all is said, the real and indeed the only reason for Sunday legislation is the supposed sacred character of the day.

GEO. B. THOMPSON.

Cape Town, July 10.

The Latest "Christian Government."

THE following trivial occurrence goes to show that the representatives of the United States Government are doing what they can to bring to the notice of the world the "American Sabbath," and to show that their Government is indeed religious.

On Sunday the U. S. cruiser *Chicago* entered Cowes without saluting, although the Queen of England, the Emperor of Germany, and other royalty were in the harbor. This breach of national etiquette was criticised by the press, and in answer Captain Mahan said:—

We never salute on Sunday unless not to do so would be to give offense. We do not salute on Sunday at home, and the reason we did not do so here was that we considered England a Sabbatarian country.

Thus the kings of the earth have to bow to the majesty of the "American Sabbath."

FRANCIS HOPE.

Belfast.

## Growth, Transformation, and Decay.

"WHEN the control of reason is once removed, the catastrophe is no longer distant, and then nations, like all organized creations, all forms of life, from the meanest flower to the highest human institution, pass through the inevitably recurring stages of growth, transformation, and decay."—*Froude*.

To the truthfulness of this statement the mind of the careful student of history will at once assent. Reason, that grand gift of the Creator to man, that mighty weapon placed for the defense of truth, that substructure of all laws set for the protection of the God-given liberties and rights of the creatures of the Infinite, that powerful upholder of human institutions, the ground of our judgment, is the controller of all that secures to man the enjoyment of society and the exercise of the rights ordained of God to be specifically his own as a member of society. Take away the control of this, and the catastrophe is no longer distant; the stays are broken and the structure crumbles.

In the nation, reason gives birth to growth, and in the growing time that which sustains life is but the continual exercise of the powers of reason. As long as legislators are actuated by reason unalloyed, and not by any selfish or prejudiced motives, evidences of prosperity are seen on every hand. Institutions for the advancement of both the nation and the individual spring into being almost spontaneously, and multiply upon themselves many fold. The truth of the assertion that the powers that be are ordained of God, materializes before the eyes of men. Fruits are borne and results are obtained to the honor of the nation and of God. Visible signs portend a bountiful and glorious harvest, the first fruits of which are already beginning to be realized. Men begin to reap the benefits of the God-bestowed faculty of reason, conferred for the good of man and the glory of God.

But let reason be dethroned, and alas for the feebleness of the race, omens of blight appear, the sad feature of which is that men mistake them for premonitions of the ripening harvest, and precursors of the approaching reaper. Unawares to all except to the assiduously and indefatigably vigilant, a silent transformation is taking place, hastening on toward rapid decay. Men are lamentably indifferent. Either seized by a stupor, they relapse into apathy, or prompted by a zeal commendable in the defenders of truth, they rush blindly on, persisting in that which will inevitably lead to their own destruction, and yet, sad to say, do not, or will not, take warning. What only can be their fate? The conclusion is foregone.

Here and there unmistakable indications of decay are already beginning to be detected by the wary. They point out the danger so surely ahead. Men seem to be either confident of their own position, or having started on the wrong road, are determined to see what is at the end, from which they will find, to their chagrin, when reached, there is no turning back, and will curse their existence.

Reader, this is no fanciful sketch or imaginative dream. Look about you and see if you cannot detect the real, from the picture. Consider if this has not been, and is, the history of our once Queen of Nations. Her auspicious birth and remarkably swift growth and development, you will not question. Look carefully for

the presence of the blight, Study diligently whether the last stages of the transformation are not now being passed through. Examine critically the course legislators are pursuing. Inspect closely the relations being assumed between the civil and the ecclesiastical. Search with anxious thought for the indications of decay. When discovered, point them out with all earnestness to your fellow-men. Will you let ruin come without raising a protesting voice? Will you let your garments be stained with the blood of destruction in the fearful precipitation of your Nation to irretrievable ruin? Will you yield in silence to the preposterous demands of religious bigotry and diabolism? Or are you willing to face death rather than surrender your God-given liberty? And will you study and point out to others the symptoms of that deadly contagion now spreading not only over our own fair land, but over the face of the whole earth—the cowering of civil sovereignty to ecclesiasticism? Which?

W. E. HOWELL

## Catholics and Protestants to Elevate the American Sunday.

In the year 1884 the National Reformers made a bid for support from the Roman Catholic Church, as they could see a common interest between the Protestants and the Catholics. Here is the bid as it appeared in the *Christian Statesman* for August of that year. The Rev. Mr. Scovel is the writer. He says: "This common interest 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 Catholic Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it." At that time the exact "form" in which they might be "willing to cooperate," was not so clear to them; but they were willing to accept it in "any form," in which it might make an appearance.

In a December number of the *Statesman*, of the same year, the editor said: "Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them." But what do they account as "political atheism"? Because the National Constitution does not recognize the Deity and acknowledge "Christ as King of the Nation," and is not so framed as to "place all Christian usages . . . in the fundamental law of the land," they are pleased to call that instrument "an embodiment of political atheism." Thus it is clear that the *Statesman* would join hands with its Roman Catholic brethren in resisting the Constitution which guarantees our rights, and the Government of the United States builded upon these rights. This is proven by the fact that in the *Statesman* of July 22, 1893, Mr. Foster, a leading National Reformer, in speaking of the decision of the directors to open the gates of the World's Fair on Sunday, said that this "emphasizes the duty of Christian citizens to separate themselves from organized political evil, by refusing to swear to support the United States Constitution, so long as it remains a compact of political atheism." And so it is a clear case, that

so long as the Constitution remains as it is, they are its sworn enemies.

Although it was not at first so very clear to them as to how they could "coöperate" with the Catholics "in resisting political atheism;" yet, three years later, at the congress of Catholic laymen, at Baltimore, Md., Nov. 10-12, 1889, the matter was made clear in the following words, as found in the platform, which was adopted with enthusiasm: "There are many Christian issues in which Catholics could come together with non-Catholics and shape legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance." Thus was struck a chord that has met with a most hearty response. And, although there has been a difference of opinion as between a Puritan and a Catholic Sunday, in all the efforts of Protestants and Catholics in regard to Sunday, they have been working to the one common end—"proper Sunday observance." And when the gates of the World's Fair were closed they were perfectly agreed; and met on common ground, as is proven by the following, from one of the editors of the *Christian Statesman*, of July 22, 1893; the other from Archbishop Ireland's paper, the *Northwestern Chronicle*, with only this difference; the *Statesman* was the more enthusiastic of the two.

The *Statesman* says: "Hallelujah! The Lord God Omnipotent reigneth! . . . Our readers will agree with us that this is a triumph for righteousness such as the world has seldom witnessed. . . . A more conspicuous subversion of evil designs and triumph of righteousness it is not possible to conceive. Let God have all the glory." Now, there is not a particle of glory in the whole thing; but from the padded petitions, and threats of divine vengeance upon Congress in case of a refusal to close the gates of the World's Fair on Sunday, down to the disgraceful and most unchristian method of the threatened boycott of the Fair and possible endless litigation coming on as a result, it is a shame and a disgrace to the Nation, and forebodes nothing but evil. And it is nothing short of blasphemy to ascribe glory to God, for there is no "triumph of righteousness" in it.

But Bishop Ireland's paper also saw a "victory" in it, for it said: "The victory is more important than it may appear to be at first glance. . . . The result of it all is to insure the permanence of the Sunday, and the rest, the religion, the emancipated manhood of the poor man who toils from dawn to dusk six days of the week."

And this is not all. One of the dailies of St. Paul, Minn., says:—

Starting with the victory achieved at Chicago, a movement should be made all along the line in this country for the more effectual consecration and setting aside of the first day of the week as a day of rest and of innocent recreation or worship, as individuals may be inclined.

And so it is, that Protestants, Catholics, and the secular press agree that it was a victory for Sunday; and the result will be the elevation of Constantine's Sunday—the "wild solar holiday of all pagan times,"—and the Sunday of the Papacy; and for which everybody knows there is not a particle of proof in all the Bible.

It is a pleasure to note, however, that all are not so biased toward the Sunday as not to be able to see facts as they exist. Another one of the great dailies of St.

Paul, *The Pioneer Press*, in its issue of Sunday, July 23, said:—

Those mistake who credit the failure of Sunday opening at the World's Fair to the indisposition of the people to attend on that day. It was no great ethical issue and no feeling with regard to Sabbath observance that settled the state of the Fair, but a simple and plain business proposition. . . . It was this practical consideration, and not any moral argument, that prevailed against the Sunday Fair. The average American will get his money's worth or know the reason why.

This is the common sense view of the case, and none but those who are blinded by religious fanaticism or by a desire that it might be so, could see in this "a triumph for righteousness," or a "victory" for Sunday. While this agitation surely will have a tendency to elevate Sunday before the people and the world, it will also most surely hasten on the work of intolerance and enforcement by law of the institutions of the Church, and the final overthrow of that monument of freedom for which our fathers fought, bled and died.

H. F. PHELPS.

### Religious Equality and Sunday Laws.

On Monday evening, July 31, Mr. Jas. T. Ringgold, of Baltimore, delivered an able address in Chicago, on the subject of "Religious Equality and Sunday Laws." Mr. Ringgold began his lecture with a definition of religious equality. He distinguished between religious equality and toleration, saying, that toleration implied inequality or the position of a superior towards an inferior. Between toleration and persecution, he said, there was no distinction whatever, in principle; toleration, indeed, implies the right to persecute, and forbearance only at the superior's sweet will. He also said that there was some danger even in the use of the phrase, "religious liberty," because, insensibly, people are apt to connect what they call their "liberties," with the form of government under which they happen to live, and the civil institutions around them; whereas, religious liberty, when it is the equivalent of religious equality, refers to a gift of the Deity to man, which is not based upon any particular constitution, or statutory system, and which cannot be affected by human devices or human laws.

The lecturer said that wherever religious inequality existed, there was to that extent, a union of Church and State and an established church, though there might be no establishment under the forms of law. He then traced the idea of the union of Church and State, and of the belief in the absolute necessity of this union to the preservation of social order, back to the beginning of society, when the king and the priest conspired together to impose a permanent yoke upon the people; the compact between them being that the priests should frighten the people into obeying the king and the king should compel the people to pay their tithes regularly to the priests. He said that all government was originally based from the very nature of things, upon the consent of the governed, and that the idea of divine right, or of a government existing "by the grace of God," began when the union of Church and State was thus established and hereditary right, or "the right divine to govern wrong," was then inaugurated. This pagan practice—he quoted from numerous pagan writers to prove—was regarded by the pagans as absolutely essential to the preservation of social order. He then quoted from Mac-

chiavelli, Coleridge, Bismarck, Gladstone, and others, to show that this pagan idea has thoroughly permeated the minds of Christian philosophers and statesmen. After alluding to the imitation of the pagan systems in this regard by the Christian nations of Europe and to the advocacy of its adoption by Catholics and Protestants alike, Mr. Ringgold proceeded to show that religious inequality was established by law in every one of the colonies which afterwards made up the American Union, and that it still exists in every American State. He called attention to the assurance recently given to the Canadians, by a prominent New York City paper, that they could join the United States without compromising in any way their present system of united Church and State. He said that this was an alarming statement, and all the more alarming because it was true, there being, as the journal in question said, nothing to prevent many American States from setting up an established church at any time in the Federal Constitution—only two States having an express provision against such an arrangement in their own constitutions.

Among the traces of religious inequality, and therefore of an established church, existing in what he called the "inorganic law" of American States, Mr. Ringgold cited the judicial oath, the exemption of Church property from taxation, and the Sunday laws. The first, he said, was based upon the idea strongly held by pagans, but utterly inconsistent with the Christian conception of the workings of Deity, that somehow or other the individual could, by his own act, place himself more completely under the jurisdiction of divine power than he was in the ordinary conditions of his life. The exemption of Church property from taxation, was objectionable on civil and moral and religious grounds—on civil grounds, because it threw upon the rest of the community the burden of paying for the benefits of civil order, etc., which the exempted Church enjoyed free of cost to itself—on moral grounds, because the Church in its relations with the State is merely a corporation or citizen, and the first duty of good citizenship in time of peace, is the prompt payment of taxes, and the evil example set by the churches in this regard does more of harm than many sermons can do of good, it being in fact followed by other corporations, such as hospitals, charitable associations, secret orders, and the like, so that the total exemptions enjoyed in every State are the real causes of the burden of taxation under which everywhere the people are groaning. Mr. Ringgold objected to the exemption of Church property on religious grounds because it was in connection with this very question of taxation that the command was given by the Founder of Christianity, "Render unto Cæsar the things which are Cæsar's."

In dealing with the Sunday laws, he viewed them in two aspects—as religious ordinances and as civil regulations. In the first aspect, he claimed that they could not be sustained on account of any benefit which might be derived from them by the unwilling Sunday idler, because it is a fundamental principle of Christianity that no man is righteous in conduct to which he is compelled. Furthermore, he claimed that the pretense that Sunday laws were necessary for the proper discharge of religious devotions, by those

who would observe the day in the absence of any law, was as false in fact as it was insulting to all pious Sunday observers, inasmuch as all such persons performed their duties of devotion on many other days than Sunday without being in the slightest degree disturbed by the regular routine of life around them—instancing Saturday among the Jews, the Seventh-day Adventists, etc.; the saints' days of the Catholic Church; Christmas, Good Friday, etc., of the Episcopalians; the prayer meetings of Mondays and Wednesdays, etc., among the Presbyterians and Methodists, and the great revival meetings held by the latter; in connection with not one of these occasions, he said, has it ever been pretended that any disturbance was caused by the pursuit of their regular occupations by the persons who did not choose to participate in the devotions.

The civil side of Sunday, Mr. Ringgold said, it was difficult to deal with patiently because those who urged what is called "the holiday theory" of Sunday laws, are guilty of intellectual dishonesty, one of the greatest of crimes. Every Sunday law advocate knows perfectly well that he cares nothing whatever for this aspect of the case. All Sunday laws combine the prohibition of play with a prohibition of work, which sufficiently proves that they are not intended to establish holidays, and it may safely be said that if the advocates of these laws were given their choice, they would sooner dispense with the prohibition of work than with the prohibition of play.

In closing, the lecturer appealed to his hearers to sustain the International Religious Liberty Association, the first organized body in the world, he said, to enter the fight for religious equality in the name of the Founder of the Christian religion, whose teaching upon this subject was original with Himself, assigning as it did a new domain to religion, the heart and mind of man, one into which the civil power could never penetrate; and the lecturer declared that it had been too long left to the indifferent and the skeptic to echo back across the centuries the voice which proclaimed in the garden, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

### Struggling to Rebuild Sunday on the Sand.

THE zeal of the Sunday reformers is commendable. Their repeated efforts to rebuild what is already fallen, without seeking new foundations, show a lack of wisdom which no eager zeal can atone for. Repeated failure is assured until new foundations are laid. Mr. Crafts, speaking in Massachusetts, lately said:—

What shall we do about it?

1. Organize to repeal the lawless law at the next legislature. This horrible disemboweling of the law could never have occurred if there had been an efficient society with an active salaried secretary ever on guard. Massachusetts would have prevented the State from rebelling against the Decalogue, as Pennsylvania has just done, if there had been as good a State organization as Pennsylvania has. The way out is the way in. Make the Massachusetts Sunday Protective League so efficient that it can unmake this legislative crime.

2. Organize also to teach the people by lectures and literature, that the Massachusetts legislature has not made wrong right by legalizing it. God's law is the standard.

In the calm light of facts Mr. Crafts' appeal is like the "Pope's Bull against the Comet." "An efficient society with

an active salaried secretary on guard" is nothing when conscience is dead.

"This horrible disemboweling" of the laws of Massachusetts has come because the majority of the people have ceased to have conscientious regard for Sunday. Religious teachers who have taught the destruction of the "Jewish Sabbath" and the fourth commandment in order to fortify Sunday against the claims of God's Sabbath, must now see that instead of fortifying Sunday, they have undermined all Sabbathism; and yet they delay returning to the bed rock of Sinai, and propose by organized societies and "paid secretaries" set to guard the ruins, to rebuild, by relaying the rubbish of false assumptions on the sand which their inconsistencies have so effectually created. There is no blindness greater than that which comes to good men, who persist in clinging to error because it is gray-haired, and no cowardice greater than that which overtakes those who hesitate to leave the sinking sand which sifts under their uneasy feet, because a threatening surf breaks around the base of the rock on which God calls them to build. Nay, brethren; strike out and swim, if need be, for solid Sinai and the true Sabbath of Jehovah.

According to the *Congregationalist* the appeals made to the railroad commissioners of Massachusetts in behalf of Sunday observance have not met with encouraging results. The answer of these commissioners indicates that "public opinion" in Massachusetts holds the balance of power against Sunday. The *Congregationalist* says:—

The commissioners replied that the only authorized Sunday trains were those of the Boston & Maine winter schedule. They said that the railroads seemed to ignore the commission, believing that no effort would be made to enforce the law. The commissioners expressed doubt whether public sentiment would sustain any restrictions of Sunday travel.

The friends of Sunday have slumbered, or, knowing how little ground they have in the Bible for Sunday observance, have delayed protest until the tide has set seaward, toward no Sabbathism, with unchecked sweep.—*Evangel and Sabbath Outlook.*

### Chicago Correspondence.

#### The Religious Congresses Begin.

THE Parliament of Religions, which is to occupy in its sessions the greater portion of the month of September, at the Art Institute, is to be prefaced by several denominational congresses, the first of which has already been had in the Jewish Denominational Congress. The sessions of this congress have not been largely attended, but have shown from the beginning a well balanced earnestness and substantial ability superior to most of the different congresses which have yet been held this summer. In making the address of welcome, C. C. Bonney, President of the Auxiliary, said:—

The providence of the God of Abraham, Isaac, and Jacob, who created man in his own image, and gave him from Sinai's glory-crowned summit the law of a righteous life, has so ordered the arrangements for the Religious Congresses to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, and without any plan to that end, that this congress of the Jewish Church is the first of the series. Thus the mother church, from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the Religious Congresses of 1893. The highest liberty is the freedom to worship God ac-

ording to the dictates of conscience, and this is the right of all men. I desire respect for my religious convictions, and must give the same to you as Jews. Our differences are between ourselves and God, the Judge and Father of us all. The supreme significance of this congress and all the others is that they herald the death of persecution throughout the world, and proclaim the coming reign of civil and religious liberty.

This is a remarkable expression to come from Mr. Bonney, who is president of the International Law and Order League, the purpose of which is, in the main, to enforce religious laws, and under the legal lash of whose society, already, many have suffered for their failure to religiously observe the first day of the week; the day to which no conscientious Israelite could properly give reverence.

It is not the creed of the Law and Order Society, of which Mr. Bonney is president, that "our differences are between ourselves and God." It is both the creed and the practice,—indeed it is the life and reason for the existence of that society,—that differences of this kind are not between ourselves and God, but between the Law and Order Society and dissenters. That Mr. Bonney and the society desire respect for their religious convictions, is certain, but that they are not desirous of giving the same respect to others, is just as certain. Mr. Bonney must either reconsider his opinions as expressed here and adapt his thoughts and expression to the intent and purpose of his society, or he should resign the presidency of such an organization. Those to whom he spoke, and the citizens of this country at large, will learn that the supreme significance of this series of congresses and the Parliament of Religions, which is its crowning gathering, is not to herald the death of persecution throughout the world, or to proclaim the coming reign of civil and religious liberty; but, to herald the growing progress of persecution for conscience' sake in this country; and proclaim the end, under this Government, of the reign of civil and religious liberty.

That the Jewish people of this country in general do not realize the insincerity of such expressions as these, or the shallow basis upon which they now stand, or the evidence of the times as shown in the rapid progress of the union of Church and State in late legal and judicial decisions, and legislative action, as well as the systematic persecution in different parts of the country of those who observe the Sabbath of the commandment as do the Jews themselves, is clear. This was also shown by the unstinted adulation showered upon this country and Government by the different speakers, who eulogized its civil and religious liberty without, apparently, the least realization of the fact that there exists already, organized and ready for use, as complete a system of possible persecution as any hierarchy has any need of, for the enforcement of a State religion, and a most efficient discrimination against those who may dissent. A pitiful evidence of the insufficiency of Judaism in its failure to comprehend the plan of salvation and the gospel, was shown over and over again, but more especially in the opening remarks of Rabbi Silverman, of New York, who said:—

We are constantly groping in the dark. Every doctrine which to-day is a fact, becomes merely a theory to-morrow; the next day, a myth. All is mystery. There is scarcely any truth save the false, any right save the wrong. Knowledge is only opinion about facts, and most opinions are errors or will be to-morrow.

It is indeed suggestive that the Congress

of Religions should have been opened in this manner and by this people; but although in the opening session the God of Israel has been preached, the congresses before they have ended, will travel far from him and his Word, and come no nearer the teachings of his Son than do they who deny him. W. H. M.

THAT men are still willing to go to prison for their faith has been recently demonstrated in our own land, in the cases of Seventh-day Adventists in Tennessee and Maryland; and that death itself has no terrors to the true Christian is evidenced by the following, from a recent number of the *Independent*:—

News has just reached us from Persia of the death of Mirza Ibrahim, imprisoned for more than a year in Tabriz, for abandoning Mohammedanism, and accepting Christ as his Saviour. During this period, jailer and guards have heaped upon him shameful indignities and brutal outrages. How he has survived so long is a matter of wonder. He has borne it all with the utmost patience, and in unflinching loyalty to Christ. Boldly and yet tenderly has he preached Jesus to his cruel jailer and his fellow-prisoners, some of whom have been won by him to better ways. But he died at last from the violence of the baser prisoners, who, throttling him again and again, demanded, "Is it Esâ [Jesus] or Ali," and every time the answer came back, "It is Esâ." His throat was so injured that he died shortly after, as much a martyr to the faith of Jesus as any on the record of the Christian Church. The whole story has great significance for the future of the gospel in Persia.

Religious bigotry and intolerance is as cruel as the grave wherever it exists. The spirit that simply imprisons men in this country and works them in the chain-gang for practical dissent from the popular faith, is the same that persecuted to the death in Persia.

THE Minister of Railways, Telegraphs and Posts of Belgium, is an extremely religious man, and wishing to secure the suspension of Sunday mails, he has adopted a Sunday or non-Sunday stamp, with a tag separated from the main part of the stamp by the usual perforations, and announcing in two languages—in French and in Dutch—the fact that the letter is not to be delivered on Sunday. The inscription in French reads: "Ne pas livrer le Dimanche;" in Dutch: "Niet bestellen op Zondag." If the persons using these stamps have no religious scruples against their letters being delivered on Sunday, all they have to do is to tear off the tag containing the order and place the upper portion of the stamp upon the envelope. It will be observed that all stamps have the non-Sunday tag, and that those who have no scruples are required to tear the tag off or else be counted as desiring the suspension of Sunday mails. The careless, the indifferent and the ignorant will, in this way, all be reckoned as opposed to Sunday mails. The scheme is quite worthy of the Sunday cause.

A NEW YORK clergyman makes the following statement: "Our duty is to be American even before we are Christians." This is absurd. The United States interferes with no man's creed or belief, and at the present time no church shows any signs of making any demands upon its members calculated to put them in a position of antagonism to the laws of administration of the country. There is no possibility in a constitutional way of religious conduct and civil conduct being brought into antagonism.—*Evening Sun.*

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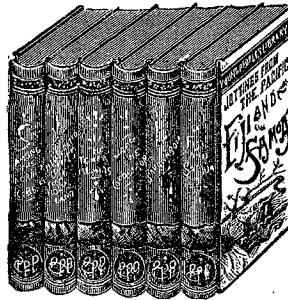
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THE *Christian Statesman* does Seventh-day Adventists the justice to say that they "specifically deny having any part in the Stein injunction."

THE Philadelphia authorities recently arrested several persons for manufacturing clothing on Sunday. The accused were all found guilty, and fined under the law of 1794.

THE *Christian Statesman* complains that "the Government examiner continues his examination of the Commercial Bank of New York through the Sabbath, keeping half a dozen persons at Sunday work."

THE *Advent Review and Sabbath Herald* of the 29th ult. states that several Seventh-day Adventists have been banished to Siberia, by the Russian authorities, for their faith. In this country they are only imprisoned and worked in the chain-gang, but the principle is the same.

THE Stein injunction still lives to trouble both the Sunday closers and the Sunday openers. The Sunday Fair does not pay, but open gates are none the less offensive to the friends of the so-called "American Sabbath." Mr. Crafts says that "this farce has ceased to be funny, and has become tiresome."

THE *Christian Statesman* accounts for the increased attendance at the World's Fair by saying: "It is evident that most of the Christian people who refused to attend during authorized Sunday opening do not consider the nominal re-opening under the Stein injunction anything more than a technicality, closing having been practically achieved."

MARKED papers have been sent to us containing statements very damaging to the reputation of the author of one of the Sunday bills recently before Congress. The facts are that the gentleman is charged with seduction and breach of promise by a young lady, who says that he agreed to marry her in the event of his wife's death. His wife did die, and he subsequently married another lady; hence the suit. The case has not yet been tried, and we are not warranted in assuming the guilt of the defendant and defaming him before the world. But even if guilty that fact could in no way affect the merits of the Sunday bill which he introduced. If a

worthy measure, it could be none the less so because of the bad character of its author; while on the other hand, improper legislation does not become proper because of the good character of those who advocate it. The SENTINEL deals with principles not with men.

AUGUST 26, Toronto, Canada, voted on the proposition to allow the running of Sunday street cars. The proposition was defeated and people who are not able to keep a carriage or at least to hire a hack must stay at home on Sunday or else walk.

THAT clerical mountebank, "Father" McGlynn, has at last been permitted to "say" low mass, at which his Protestant (?) admirers are highly elated, forgetting that the sacrifice of the mass is abominable idolatry. McGlynn is and always has been a Romanist, and some of his utterances show him to be a very silly one at that.

THE *Union Signal* says of the meeting of the World's Woman's Christian Temperance Union to take place in Chicago in October, "May we come up to this city of seven thousand saloons on the 16th of October, trusting as of old in the God of Jacob!" All good people will certainly wish that it might be even so, but the events of the past five years have not been such as to inspire confidence that such will be the case. The trust of the Woman's Christian Temperance Union has for some years been not in the God of Jacob, but in human governments.

THOSE Protestants who have been indulging a hope that Roman Catholics in the United States were about to become hopelessly divided over the school question, and the Corrigan-Satolli imbroglio would better learn to depend on correct principles rather than on factional disputes among their enemies. The monsignor and archbishop have settled their differences, and the worm that was to have eaten the Romish gourd in the United States is dead. Rome is fast sapping the bulwarks of American liberty, and thousands of so-called Protestants, "degenerate sons of noble fathers," are giving her active aid and sympathy.

THE Ministerial Alliance of Denver recently prepared a memorial to be sent to the President asking that he fix a day for national prayer and fasting. The address refers to the existing financial distress and the great legalized sins of the Nation, and petitions the President to set aside a day when the people shall gather in their accustomed places of worship and pray that the Nation may be rightly guided in its present sore distress. Commenting upon this fact the *Catholic Review* says:—

That is always the way with the ministers—looking to the State to do the work of the Church. Let them appoint a day themselves for ecclesiastical

observance and request all other congregations to do the same. The President has enough to do to fulfill the duties of his secular office without meddling in the religious matters of prayer and fasting by the people.

What the *Review* says is true enough, but it comes with poor grace from such a source.

FELIX R. BRUNOT, President of the National Reform Association, has issued a call for "a national gathering of the friends of the Christian Sabbath and all other Christian features of our national life, with a view to secure for them abiding and authoritative expression in fundamental law," to be held in the First United Presbyterian Church, Union Ave., in the City of Allegheny, Pa., November 14, 15 and 16, 1893. The first meeting will be at 7:30 o'clock, P. M., November 14. Mr. Brunot says:—

The whole country has been stirred by the struggle for the Sabbath. And now that the victory has been won, let the fruits be secured. Let the Christian Sabbath sentiment of the United States be crystallized in some appropriate and permanent national and legal form.

It is thus evident that the success of the National Reformers in securing congressional recognition of Sunday only encourages them to demand still greater things. The conflict has only begun.

SPEAKING of the World's Congress of Religions to be held in Chicago, September 11-27, the *New York Observer* says: "The discussions will be friendly, not controversial." But to the Catholics has been assigned the first place. The address of welcome will be delivered by Most Rev. P. A. Feehan, D.D., Archbishop of Chicago, and to this there will be a response by Right Rev. Mgr. Gadd, Vicar General, Manchester, England, and His Eminence Cardinal Moran, Archbishop of Sydney, Australia. These men will laud "the church" to the skies, and as there is to be no controversy, the speakers who come after them must either give silent consent or else lay themselves open to the charge of making an unseemly attack on "brethren." Rome is certain to get more out of this monstrous humbug parliament than all other denominations combined.

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