



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

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It is too early to forecast the influence of the Parliament of Religions. Indeed, there is no certainty that any immediate evident result will be apparent. But it is a good time to ask what the Parliament was,—what by its necessary limitations it could not be,—and therefore what it could only be, and achieve.

A FULL and unprejudiced presentation of the Word of Jehovah, and his gospel, through his Son, it could not be. The assumption involved in the very title assumed precluded that. A "parliament" presupposes the equality of its participants. In an assembly organized and guided under such a presumption, "Thou shalt have no other gods before me," could not be preached.

Evidently, God, whose command it is that no other gods should be acknowledged in his presence, could not be honored by a gathering which did acknowledge other gods, and one of the express purposes of which has proved to be the modification of the idea of God so that he may be identified with all gods, and they all be assimilated into one composite idea of divinity.

THE Word of the living God is uncompromising on this point,—it admits of no mistake,—there is in it no uncertainty as to its requirement in thought and word and act. It requires the full and complete service of the one God, and him and no other. This is Christianity, and although the mere word, in a technical sense, may be referred to the body of teachings of the Son of God, presented at his first advent upon earth, yet, in reality, Christianity upon earth is as old as the first teachings of the Creator to his creature in Eden, when he walked with Adam in the garden. Indeed, Christ was the active agent in creation and the sentient being whom he created, in the image of himself

and the Father, he made a Christian. That man has ever been anything else is because he has fallen from the high estate in which he was created.

THE Bible is not two books,—the epitome of two religions,—gathered within one binding. It is one book, and one Word, and one story, from beginning to end, of one God and his creation of the world and of man, and of his dealings with that world and his creatures through his Son, and of his gospel, the promise of salvation given when man fell. At that moment Christianity existed even technically as the term is understood now, and he who depended upon the Christ that was to be a propitiation for his sins was then a Christian as is he now who looks for his salvation to the Christ that has come, and is to come a second time.

It is not the New Testament alone which teaches Christianity, the Old Testament is equally its exponent. The gospel of Christ, his message of salvation to a sin-stricken world, is not found only in the New Testament. The presentation of that message to man is the purpose of all Holy Writ. From God alone, through the sacrifice of the Son, flows the possibility of atonement and of the resumption of that eternal life which was lost at the fall. The story of this is continuous from Genesis to Revelation. The religion of the Old Testament is not Judaism, in contradistinction to the religion of Christ, and that of the New Testament, Christianity. It is all the Word of one God, and an exposition of the religion of himself and his Christ.

NOWHERE in all this divine exposition of the Christian religion is there to be found one word of compromise with any false religion, and if the Christian religion is the true religion all others must be false. Truth, wherever found, must necessarily be single, unique, complete. There can be, strictly, no such thing as a half truth. That a counterfeit coin is half pure metal makes it no less counterfeit. The base alloy, however slight, debases the whole coin. Thus true religion can receive no foreign admixture. It is not possible to serve God and mam-

mon. The evil leaven of the service of mammon will leaven the whole life, for "Thou shalt have no other gods," will have been disobeyed.

The true religion—the sufficient gospel—must necessarily be free to all men, to every individual without exception; but as this must be as an evidence of its truth and sufficiency, just so surely also is its truth and sufficiency shown by its acknowledging no equal, no continuing competitor,—no feared antagonist. The moment such an admission should be made that moment an insufficiency for the accomplishment of its purpose would be admitted and the existence of a discord in the heavenly harmonies granted. The logic of religion requires that there should be one religion, and only one. The logic of religion reaches inevitably the conclusion, that, where there are many religions one only can be true,—all the others must be false.

That is the unconscious conclusion of this very parliament, else why the desire for unity? If it were otherwise there would be no pressing need felt for the establishment of a consensus of views and the fixing of a common basis of religious thought and belief.

From all this it follows that true religion has had no real place in this parliament,—that it could not, strictly, from its necessary and natural limitations, have entered into it at all. If then it is, as it would be, a contradiction in terms to call this a parliament of true religion, and it has not been an expression of the one only God-given system of religious truth,—what then has it been? It is evident that it must have been a parliament of religious error, of man made religious theories. Whatever, then, its achievement might be it could be nothing more than a monumental example of the fallacy of human hope that man holds within himself the ability to build an intellectual tower of Babel by which he may reach the heavens.

Man cannot win eternal life for himself through his own works. There is but one dependence in the last resort. This name—Jesus Christ the Saviour of the world—the brilliant chairman rang forth as a clarion note for the last word of the parliament. But the teaching of the parlia-

ment as a whole was not that Christ is the Saviour of the world and the Son of the living God,—only a human being, a great prophet—as Buddha, and Confucius, and Mohammed.

However noble, and beautiful, and sweet, and kindly, and humane, the utterances of this parliament may have been, still, then, they have not been the expression of true religion.

It is true that from a purely human standpoint this has been the noblest assembly ever brought together by man; but from the standpoint of the Word of God, it can be but another, and perhaps the highest and last, example, of the utter futility of all mere human wisdom.

W. H. M.

Chicago Correspondence.

Episodes of the Parliament of Religions.

THE progress of the Parliament of Religions is no less striking than its opening. It has been full of dramatic episodes,—both in scenic effects, brilliant rhetoric, and plain and unpalatable truths told gracefully and effectively.

In this parliament the representatives of popular Christianity have listened with courtesy, and sometimes even with approbation, to deserved criticisms from the Jew, the Hindoo, the Japanese, and the negro, such as would never at any time heretofore have been heard with patience, or even without violence, either threatened or actual. This means something; it is indeed significant of much. It would seem to indicate that the so-called Christian world has come to the dividing point between two ways, and here,—standing for a moment undecided,—must choose which shall be followed. From out of all this theory, and sentiment, and poetry of human religion,—deification of humanity,—there is likely to arise, sooner or later, in a more or less pronounced and palpable form, a philosophy of religion. This philosophy, although at first professing the common brotherhood of mankind and universal tolerance, would eventually espouse the gospel of force as it exists in the history, the life, and the prophetic future, of its ever present and never changing religious representative.

From out of this great assemblage, gathered at the dividing of the ways, some will emerge with an appreciation of the futility to mankind of any attempted self-regeneration, and with a realization of man's entire dependence upon divine power. But so strait and narrow is the intellectual gate through which these must walk that few will find it and fewer still pass through it. The popular religious road is broad and crowded and leads, very properly, through a "Palace of Art." But time is fleeting, and human art, the creations of men's hands and men's minds, will not be for long. What shall be said in the judgment day? The noblest philosophy will then be no better dependence than the reed swayed in the wind. Yet it will be no wonder that under the stinging rebuke of the clear-minded Oriental who so incisively and mercilessly lays bare the rotten core of false Christianity,—and the pathetic story of the wrongs of the negro which he has suffered and is still suffering at the hands of a professed Christian Church and "Christian people" and "Christian Nation,"—it will indeed be no wonder if, listening to the recital of all these and knowing the truth of it all, many, unable to see the true, so hidden

is it by the false, will turn to the human philosophy in the belief that here at least, and at last, they will find a humane spirit and sense of common brotherhood.

As noticeable and remarkable a thing as any of all the remarkable incidents of this parliament have been the terrible lessons read to the assembled religious aristocracy of this western world by those whose skins bore, either by inheritance or birth, the tint of the suns of other and warmer lands. A marked example was the address of Mrs. Fannie B. Williams, who spoke for her race with a calm, clear-voiced, gentle courtesy, but with an unreserved truthfulness which was pathetic in its kindly tenderness, and that made the bitterest facts seem to be told in the spirit of the words, "Father, forgive them, for they know not what they do":—

The strength and weakness of the Christian religion as believed, preached and practised in the United States, is aptly illustrated in its influence as a civilizing and educational force among the colored people of this country. The negro was brought to this country by Christians, for the use of Christians, and he has ever since been treated, estimated and gauged by what are called Christian ideas of right and wrong.

The negro has been in America so long and has been so completely isolated from everything that is foreign to American notions as to what is incompatible with Christianity that he may be fittingly said to be entirely the product of Christian influences. The vices and virtues of the American negro are the same in kind and degree as those of the men and women from whom he has been learning, by precept and example, all that he knows of God and humanity. The fetiches and crudities of the dark Continent have long since ceased to be a part of his life and character. He is by every mark, impulse and aspiration an American Christian, and to the American Church belongs the credit and responsibility of all that he is and is to be as a man and citizen of this Republic.

Religion, like every other force in America, was first used as an instrument and servant of slavery. All attempts to Christianize the negro were limited by the important fact that he was property of a valuable and peculiar sort, and that the property value must not be disturbed, even if his soul were lost. If Christianity could make the negro docile, domestic and less an independent and fighting savage, let it be preached to that extent and no further. Do not open the Bible too wide.

Such was the false, pernicious and demoralizing gospel preached to the American slave for two hundred years. But bad as this teaching was it was scarcely so demoralizing as the Christian ideals held up for the negro's emulation. When mothers saw their babes sold by Christians on the auction block in order to raise money to send missionaries to foreign lands; when black Christians saw white Christians openly do everything forbidden in the Decalogue; when, indeed, they saw, as no one else could see, hypocrisy in all things triumphant everywhere, is it not remarkable if such people have any religious sense of the purities of Christianity?

Will not the verdict upon such an arraignment as this be an affirmative reply to the speaker's oft-repeated query, "Do we not need a different Christianity from this?"

Will it be a wonder, if, when both the foreign guest, and the alien blood domesticated within our gates, rise up and call our religion accursed, the people will say: The day of religions is past, we will create a philosophy of our own. But upon no man made philosophy can dependence be placed, either for time or eternity. What will be the outcome of the Parliament of Religions?

W. H. M.

Chicago.

Close of the Parliament of Religions.

THE Parliament of Religions closed with a grand display. It has been spectacular, dramatic, and effective in the popular presentation of its matter from beginning to end, and at last went out in a blaze of glory.

Great skill and ability has been shown in the direction and management of the

parliament. No opportunity has been lost to make a striking point, and the interest has not been allowed to flag.

Long before the hour set for the beginning of the closing service, the large hall in which the sessions have been held was full, and the overflow filled another hall equally as large. The exercises, with the exception of the music, were then conducted simultaneously in the different halls,—the speakers hurrying quickly from one to the other. A large number of speakers, each occupying from three to ten minutes, were heard in rapid succession. Each glorified the Parliament of Religions and counted it as marking an epoch in the world's history,—as the beginning of a new era, the dawning of a new day. And so it is, no doubt; but it will not usher in that new day in which all are both to preach and to practice the principles of the brotherhood of mankind, according to the teaching of the great Elder Brother—"Whatsoever ye would that others should do to you, do ye even so to them."

From the closing address of Mr. Bonney, the President of the World's Congress Auxiliary, it appears that what the SENTINEL has, from time to time said, as to the plan and intent of this series of congresses held at the Art Institute throughout the entire summer, during the progress of the World's Fair, is true. Mr. Bonney said that the unification of religion had been a cherished thought with him for many years, and that this series of congresses had been conceived as a setting for the gem which the World's Parliament of Religions had proved to be.

Among other things said by Mr. Bonney was the following:—

This congress of the world's religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy,

Behold! I make all things new.

But great as this World's Parliament of Religions is in itself, its importance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress' work. Besides this august World's Parliament of Religions, there are forty other congresses in this department, besides a number of special conferences on important subjects. In the preceding departments 141 congresses have held 926 sessions. In the succeeding departments more than fifteen congresses will be held. Thus the divine influences of religion are brought in contact with woman's progress, the public press, medicine and surgery, temperance, moral and social reform, commerce and finance, music, literature, education, engineering, art, government, science and philosophy, labor, social and economic science, Sunday rest, public health, agriculture, and other important subjects embraced in a general department.

The importance of the denominational congresses of the various churches should be emphasized, for they conserve the forces which have made the parliament such a wonderful success.

The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The congress of religions has always been in anticipation what it is now, in fact, the culmination of the World's Congress scheme. This hour, therefore, seems to me to be the most appropriate to announce that upon the conclusion of the World's Congress series as now arranged a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged.

The honey of the parliament was followed immediately, quite in the natural order, by the sting of the Sunday rest congress. Mr. Bonney also opened this with words of the highest commendation, personally identifying himself with the

purposes of the congress and the movement it represented. There was to Mr. Bonney no sense of the inconsistency of his position in the parliament as contrasted with that in the Sunday rest congress. It is no injustice then to him to assume that what he said in opening the Sunday rest sessions was true, and that he really considered this, as he said, a continuation of, and of no less importance than, the parliament itself. His unity of religion is then a great combination for the furtherance of religious dogma, and the establishment of a brotherhood pledged to the enforcement of those dogmas by law.

Chicago.

W. H. M.

President Cleveland's Letter to the Pope.

[By SCOTT F. HERSHEY, Ph. D., Washington, D. C., in *Rocky Mountain American*, of September 8.]

Editor *Rocky Mountain American*:

The readers of your paper are familiar with the letter of President Cleveland to the Pope of Rome, congratulating him on the occasion of the fiftieth anniversary of his elevation to the episcopacy of Rome. That letter does not express the sentiments of at least fifty millions of our people, and is certainly offensive to most of us. If it be true that a president is to express in his public acts what he fairly thinks represents the views held by a majority of the people, then our President has certainly misunderstood us this time; or if he is to publicly act for what he believes is for the present and future good of the country,—then to cultivate intimate relations with the papal throne is simply stupid.

The American people do not unite with the President in extending to the Pope any congratulations bearing upon his official elevation. We are averse to any man being congratulated for being elevated to distinguished rank in any form of organized evil which means peril to free nations.

Why did not the President of the United States, at the time of the elevation of Phillips Brooks to the bishopric of the Episcopal Church in our own country, extend his congratulations to that noble and well-beloved and remarkable man? The spirit and sentiment of such an act would have found an echo in the hearts of millions of the people of this country, though the political wisdom of a president doing such a thing, upon a purely religious occasion, might well have been questioned.

There is a question to be asked which has a fine stiletto point to it. Did Grover Cleveland send this letter to the Pope solely upon the grounds of religious sentiment? Certainly not! Such a course would be without a precedent in American diplomacy. Nor would he, on such pretext, insult the religious sentiments of fully fifty million people. Was the dominant motive, which determined the sending of this letter, that of a political consideration? Certainly it was! No other reason which has in it a grain of sense, can be given. Whichever horn of the dilemma is taken the case is bad enough. The shame of it is deep; and the meaning of it may be equally deep. Mr. Cleveland is certainly not ignorant of that most terrible lesson taught by the history of modern nations, viz., that any courtesies, or friendly intercourse of any kind, between the head of an independent nation and the head of the papal power, is dangerous in the extreme, and is full of the certainty of the most dangerous complications. I

feel like calling the attention of Mr. Cleveland to the example of a former President, Mr. Lincoln. Having evidence of the disposition of the Pope to interfere in American affairs, Mr. Lincoln directed the Secretary of State, Mr. Seward, to authorize our minister, then resident at Rome, to notify the Pope that it was confidently expected by the American President that there would be no papal interference in the affairs of the United States.

It should be widely known that the President sent for Cardinal Gibbons, who is the leading Roman Catholic cardinal in the English speaking world since the death of Cardinal Manning of England, to confer with him upon matters political. And be it known that following this prolonged conference this letter to the Pope was written! That is a coincidence which has a significance to it.

This habit, which has been to the front for the last eight years, of our Presidents courting the favor and submitting to the dictation of Roman Catholics, ought to be rebuked. It brooks no good to us. Let every American citizen do guard duty, and watch our cherished institutions, or we will be despoiled of them.

Religious Liberty in Maryland.

LAST week we made some comment upon the boast of the papists that they established religious liberty in Maryland. We showed that their action was simply in self-defense. But as a matter of fact religious liberty does not exist even to-day in Maryland, and yet the laws have been materially modified since the days of Cecil Calvert, second Lord Baltimore. Even as late as 1723, this law was enacted in that colony:—

AN ACT,

TO PUNISH BLASPHEMERS, SWEARERS, DRUNKARDS, AND SABBATH BREAKERS, AND FOR REPEALING THE LAWS HERETOFORE MADE FOR THE PUNISHING SUCH OFFENDERS.

Be it enacted by the right honorable the lord proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of assembly, and the authority of the same, That if any persons shall hereafter, within this province, wittingly, maliciously and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict or confession, shall, for the first offense, be bored through the tongue and fined twenty pounds sterling to the lord proprietor to be applied to the use of the county where the offense shall be committed, to be levied on the offender's body, goods and chattels, lands or tenements, and in case the said fine cannot be levied, the offender to suffer six month's imprisonment without bail or mainprise; and that for the second offense, the offender being thereof convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, to be applied and levied as aforesaid, and in case the same cannot be levied, the offender shall suffer twelve month's imprisonment without bail or mainprise; and that for the third offense, the offender being convicted as aforesaid, shall suffer death without the benefit of the clergy.

SEC. 2. And be it enacted, that every person that shall hereafter profanely swear or curse in the presence and hearing of any magistrate, minister, the commissary-general, secretary, sheriff, coroner, provincial or county clerk, vestryman, churchwarden, or constable, or be convicted thereof before any magistrate, by the oath of one lawful witness, or confession of the party, shall, for the first oath or curse, be fined two shilling and sixpence current money, and for every oath or curse after the first, five shillings like money, to be applied to the use aforesaid.

Sections 3 to 9 relate to drunkards and the enforcement of the law.

SEC. 10. And be it enacted, That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants or slaves, shall command, or wittingly, or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children, servants or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

This law has of course been modified somewhat, but no longer ago than last summer, a Seventh-day Adventist was imprisoned, at Chestertown, Md., for no other offense than that of practical dissent from the papal dogma that Sunday is the Christian Sabbath or Lord's Day. And at the present time a systematic and persistent persecution is being carried on in that State against that people, by means of the Sunday law. Seven Sunday cases against Adventists are now pending in a single county in Maryland. Even to-day, that State has at best, not religious freedom, but simply religious toleration—the highest conception possible to papists.

Religious Tolerance in China.

THERE is, it appears, quite a large number of Jews in China. The *Jewish Times and Observer* says: "That there are Jews living in China, not merely as strangers, but as real Chinamen to all intents and purposes, is acknowledged on all hands." A Chinese student, who returned to his celestial home from Germany, promised one of the German scholars that he would investigate the "Jewish Question in China," which he did, and in a very interesting letter he describes the Jews of Caifunfoo as the only Chinese Jews who have formed a sort of colony in said place, whereto, nearly two thousand years back, the Jews emigrated and remained till now, true to their traditional and ancestral faith and customs. "The most remarkable features in their character," says the *Observer*, "is their loyalty to the Chinese Government and social manners; their garments, language, and manners of life are thoroughly Chinese. Thus, even the Chinese Jew proves the oft-repeated truth that the Jew can adapt himself to all requirements of diverse countries and civilizations and yet be faithful to his sacred belief in the unity of God."

In view of the facts, the *Observer* says:—

It appears that anti-Semitism has not yet crept into Chinese politics and religious views. The Jew enjoys, in China, liberty of conscience to the full extent. No prejudice against the Jews, as such, is as yet known in China. And, indeed, it cannot become naturalized there. Paganism suffered at its side, the rise of Monotheism without any malice or ill will. Religious intolerance is the legitimate offspring of the "only saving church." The moment the Christian Church proclaimed "*extra ecclesiam nulla salus*," the monster "religious intolerance," was ushered into the sanctuary of humanity and commenced its infernal work of desecrating that sacred edifice and dealing damnation among the children of one and the same heavenly Father. In China, no such monopoly of salvation by one mode of creed is yet known, and consequently all the diverse religious communities can live and cling to their inherited religious views and tradition unharmed. There, the Chinese Jew may exclaim with the prophet, "Let them all walk in the name of their different gods. I shall walk in the name of Adonai, my God, forever!"

Is it not a shame that the unchristian

conduct of professed Christians has made such a view as this possible? It is the "Christianity" of the sects and not the Christianity of Christ that is intolerant.

"Man's inhumanity to man,
Makes countless millions mourn."

"He that loveth not knoweth not God;
for God is love." C. P. B.

The Christian Sabbath.*

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY GHOST AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTIONARY AND SUICIDAL.

"Halting on crutches of unequal size,
One leg by truth supported, one by lies,
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race."

In the present article we propose to investigate carefully a new and the last class of proofs assumed to convince the biblical Christian that God had substituted Sunday for Saturday for his worship in the new law, and that the divine will is to be found recorded by the Holy Ghost in the apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression "The day of the Lord," or, "The Lord's day," is to be found.

The class of texts in the New Testament under the title "Sabbath;" numbering sixty-one in the Gospels, Acts and Epistles, and the second class, in which "the first day of the week," or Sunday, having been critically examined (the latter class numbering nine), and having been found not to afford the slightest clue to a change of will on the part of God as to his day of worship by man, we now proceed to examine the third and last class of texts relied on to save the biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment day to Sunday! The second text of this class is to be found in 1st Epistle Cor. 1st chapter, 8th verse: "Who also shall confirm you unto the end that you may be blameless in the day of our Lord Jesus Christ." What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle 5th chapter, 5th verse: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The incestuous Corinthian was, of course, saved on the Sunday next following!! How pitiable such a make-shift as this! The fourth text, 2d Cor. 1st chapter, 13th and 14th verses: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus." Sunday or the day of judgment, which? The fifth text is from St. Paul to the Philippians, 1st chapter,

6th verse: "Being confident of this very thing, that he who hath begun a good work in you, will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rapid transit!

We beg leave to submit our sixth of the class, viz. Philippians 1st chapter, 10th verse: "That he may be sincere and without offense unto the day of Christ." That day was next Sunday, forsooth! not so long to wait after all. The seventh text 2 Ep. Peter 3rd chapter, 10th verse: "But the day of the Lord will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity. The eighth text, 2 Ep. Peter 3rd chapter, twelfth verse: "Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved" etc. This day of the Lord is the same referred to in the previous text, the application of both of which to Sunday next would have left the Christian world sleepless the next Saturday night.†

We have presented to our readers, eight of the nine texts relied on to bolster up by texts of Scripture the sacrilegious effort to palm off the "Lord's day" for Sunday, and with what result? Each furnishes prima facie evidence of the last day; referring to it directly, absolutely and unequivocally.

The ninth text wherein we meet the expression "the Lord's day," is the last to be found in the apostolic writings. The Apocalypse or Revelations, 1st chap. 10th verse, furnishes it in the following words of St. John: "I was in the Spirit on the Lord's day;" but it will afford no more comfort to our biblical friends than its predecessors of the same series. Has St. John used the expression previously in his gospel or epistles? Emphatically no. Has he had occasion to refer to Sunday hitherto? Yes! twice. How did he designate Sunday on these occasions? Easter Sunday was called by him (chapter twenty, first verse, St. John's gospel), "the first day of the week." Again, twentieth chapter, nineteenth verse, "Now when it was late that same day, being the first day of the week." Evidently, although inspired, both in his gospel and epistles, he called Sunday "the first day of the week." On what grounds, then, can it be assumed that he dropped that designation? Was he more inspired when he wrote the Apocalypse, or did he adopt a new title for Sunday, because it was now in vogue? A reply to these questions would be supererogatory, especially to the latter, seeing that the same expression had been used eight times already by St. Luke, St. Paul, and St. Peter, all under divine inspiration, and surely the Holy Spirit would not inspire St. John to call Sunday the Lord's day, whilst he inspired Sts. Luke, Paul, and Peter collectively to entitle the day of judgment "the Lord's day." Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression uttered eight times, we conclude that the same expression can have the same meaning only, especially when we know that on

the nine occasions the expressions were inspired by the Holy Spirit.

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, contains the same meaning. St. John (Apoc. first chapter, tenth verse), says: "I was in the Spirit on the Lord's day;" but he furnishes us the key to this expression, chapter four, first and second verses. "After this I looked, and behold a door was opened in heaven." A voice said to him: "Come up hither, and I will show you the things which must be hereafter." Let us ascend in spirit with John. Whither? Through that door in heaven, to heaven. And what shall we see? "The things which must be hereafter," chapter four, first verse. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to and concomitantly with "the Lord's day," or the day of judgment; the expression "Lord's day" being confined in Scripture to the day of judgment exclusively.‡

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law cancelling the Sabbath day of the old law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third commandment was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral 1874, and quoted by the New York Herald of the same date, of the following tenor: "The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a part or tittle of its sanctity has been taken away." The above official pronouncement has committed that large body of biblical Christians to the permanence of the third commandment under the new law. We again beg leave to call the special attention of our readers to the 20th of "the 39 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."

CONCLUSION.

We have in this series of articles taken much pains for the instruction of our readers to prepare them, by presenting a number of undeniable facts found in the Word of God, to arrive at a conclusion absolutely irrefragable. When the biblical system put in an appearance in the sixteenth century, it not only seized on the temporal possessions of the church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the holy sacrifice, etc., etc., retaining nothing but the Bible which its exponents pronounced their sole teacher in Christian doctrine and morals. Chief amongst their articles of belief was, and is to-day, the permanent necessity of

† We cannot agree with the *Mirror* that the expression, "The Lord's day," in Rev. 1:10, is the equivalent of "day of the Lord," in the other texts considered. That the Lord has a day that is peculiarly his own in this dispensation as in the former one, the *Mirror* has clearly shown; and what that day is will appear very clearly from a comparison of Ex. 20:10, Isa. 58:13, and Mark 2:28. The cogent expressions from these texts in the order named, are as follows: "The seventh day is the Sabbath of the Lord thy God." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." "The Son of man is Lord also of the Sabbath day." The conclusion is irresistible that John was in the Spirit on the Sabbath.—EDITOR SENTINEL.

‡ According to the Catholic division of the Decalogue the fourth commandment is the third.

* From the *Catholic Mirror* of Sept. 23, 1893. For editorial comment see foot notes and note on last page.

† It is perhaps only fair to say that we think the eight texts referred to are very seldom used as referring to Sunday. We think that Protestants are very generally agreed in referring all these texts to the time of the second coming of our Lord, still future.—EDITOR SENTINEL.

keeping the Sabbath holy. In fact, it has been for the past three hundred years the only article of the Christian belief in which there has been a plenary consensus of biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in biblical countries. Who can ever forget the virtuous indignation manifested by the biblical preachers throughout the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided? and who does not know to-day that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of unco-good people in the days of the Redeemer, who haunted him day and night, distressed beyond measure, and scandalized beyond forbearance, because He did not keep the Sabbath in as straight-laced a manner as themselves. The hated him for using common sense in reference to the day, and he found no epithets expressive enough of his supreme contempt for their pharisaical pride. And it is very probable that the divine mind has not modified its views to-day aent the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all this the fact that whilst the Pharisees of old kept the *true Sabbath*, our modern Pharisees counting on the credulity and simplicity of their dupes, *have never once in their lives kept the Sabbath* which their divine Master kept to his dying day, and which his apostles kept, after his example, for thirty years afterwards, according to the Sacred Record.

This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the biblical Christian world. The Bible and the Sabbath constitute the watchword 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. The Israelites and Seventh-day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly, and while 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?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," while the disciples of that teacher have not once for over three hundred years observed the divine precept! That immense concourse

of biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, while the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the 20th article of religion, already quoted, to the ordinance that the church cannot lawfully ordain anything "*contrary to God's written Word.*" God's written Word enjoins his worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi*"—"Iniquity hath lied to itself." Proposing to follow *the Bible only* as teacher, yet, before the world, *the sole teacher*, is ignominiously thrust aside and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose to so designate her—adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call our readers' attention once more to our caption introductory of each, *viz.*: 1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church, his spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

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 promising to be with her to the end of the world. She holds her charter as teacher from him—a 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.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a "*perpetual covenant.*" The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught*

in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly as these articles have abundantly proved, and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion and a snare."

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, *Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the *dissecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part. But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

An Old Wedge Made New.

THE devices of our Roman Catholic friends to secure a part of the public school funds for the support of their sectarian schools are many and ingenious. Foiled in one attempt, they begin another without loss of time, varying the mode but never the purpose. Formerly the cry was for the destruction of the "godless schools" out of hand, and the division of the funds among Protestant and Roman Catholic parochial schools; but that scheme, presented in its naked deformity, has suffered so many and so signal defeats that it is now apparently abandoned, and another, a sort of "Trojan horse" proposition, which it is hoped may prove less offensive to the popular mind, has been substituted for it. The so-called Faribault plan is one form of the new crusade; another has just been proposed by Dr. Martin Walsh, editor of *The Sunday Democrat* and *The Sunday Herald*, of which the author enthusiastically says: "I think that at last a solution of the parochial school question has been found which cannot but receive the commendation of Protestants and Catholics alike."

The plan is this: Whenever a sectarian school applies to the State for aid the State shall appoint an inspector to visit and examine it, at least once a month. The examination is to be fully up to the public school standard, and for every scholar who passes there must be a *pro rata* allowance, equal in amount to the cost of similar instruction in the public schools. In support of this plan Dr. Walsh says:—

The education for which the State is bound to provide is secular education, and if the parochial schools give the required education in the necessary and useful branches of natural knowledge, the State ought to pay for it. We have not one word to say against the public schools. We do not ask from the State any aid for Catholics toward religious education, but toward secular education which is up to the public-school standard. We do not want from the State a single cent for lessons in catechism.

But to this Dr. Walsh adds, with an

apparent simplicity which looks a good deal like guile, that "if the teachers in these schools season their instruction to a certain extent with religion, the State is not asked to pay for such seasoning." [The italics are ours.] Let the State, through its school inspectors, watch the teaching, and see that as secular teaching it is worth its pay." As a specimen of Jesuitical casuistry this statement could hardly be surpassed. Aside from this, we have two things to say about the proposed plan.

In the first place, the proposition to pay for each scholar passing the required examination in the parochial schools, supposing they were fully up to the standard, the same amount as the cost of similar instruction in the public schools would be unfair, because it would involve the payment of a good deal more than the instruction in the Catholic schools would cost. We once heard a Roman Catholic city councilman protest vigorously against the regular appropriation for the public schools of his city on the ground that they cost far too much for teachers' salaries. "Why," he said, "we don't pay any such salaries in our church schools. Our priests and 'brothers' and nuns do the teaching, and, not having any families to support, do not need such high salaries." As the teaching in the Catholic parochial schools is almost exclusively done by the "religious," this statement is of general application. If, then, the cost of the secular instruction, "seasoned to a certain extent with religion," would be considerably less than the *pro rata* allowance provided for, where would the surplus go? To ask the question is to answer it. Thus the State would be contributing indirectly to the support of the Roman Catholic Church, to say nothing of the direct support given through the neat little plan for helping it by seasoning the secular with religious—that is, sectarian—instruction.

But there is another cogent objection. What safeguard would there be against the appointment of incompetent or pliant inspectors to examine these parochial schools? The Roman Catholic Church has not been unduly modest in the past in seeking favors from the State, or in using its immense influence to force compliance with its desires. It would not be found a task beyond its power, we fear, to procure the appointment of its own tools to do the inspecting. Nor, if experience teaches true, would there be any hesitancy in submitting false reports as the basis for a claim for compensation. Is this a harsh statement? Take an illustration: At Baradillo, New Mexico, there was (and we presume still is) a Roman Catholic boarding school, ostensibly for Indian girls, carried on by the Sisters of Loretto, but until recently supported out of the national treasury as a "contract school"—the contract being that compensation should be allowed only for Indian girls taught in the school. It became known at the Indian Bureau that the reports of attendance were untrustworthy, and an Indian school supervisor was sent to inquire into the matter. He found that a considerable number of the pupils seemed to be Mexicans. The teachers, on being questioned, insisted that the girls were Indians, but careful investigation showed that, out of a total of seventy enrolled as Indians, forty-two were pure-blooded Mexicans, but credited to various Indian tribes in order to cover up the deception. Now we do not mean to say that similar deception would be practised in every case; but the

example shows what has been done, and what may be done again, to secure Government aid for sectarian schools.

There is no just ground for the diversion of the public school funds to the support of parochial schools of any kind. All schemes to accomplish that end are equally objectionable, and should be met by a stern and unwavering refusal. Our public schools should be strenuously guarded against "entangling alliances" with sectarian schools. The plan of Dr. Walsh, so far from being one which "cannot but receive the commendation of Protestants and Catholics alike" must be regarded as only the old wedge, slightly changed in form, for rending asunder and destroying our admirable system of free schools; and this we beg to say, cannot receive the commendation of Protestants.—*Examiner (Baptist)*.

Manipulating Sunday Laws.

THE *Episcopal Recorder* for Aug. 17, says:—

Do the managers of the Chicago Fair really desire it closed on Sunday? Legal measures are generally so easily evaded, when there is a united desire to do so, that were we not assured that the opening of the show on Sunday is attended with financial loss, we should very positively question the sincerity of the Board. That body has shown itself so tricky in its past dealing with the whole question, that it has no reason to complain if its straightforwardness should now be called in question. More especially is this the case, as we know that some of its members still adhere to their desire to keep it open. That it is still open remains a fact which may yet deter some from visiting the Fair, though there is so large an increase in the attendance upon week days.

Inadvertently, the *Recorder* here touches the truth which condemns all appeal to the civil law in behalf of Sunday observance. No good can come to any religious question or institution when it becomes so associated with civil law that it is made the football of politics, commercial interests, party ends, and personal ambition. The interference of the civil law in such cases is forbidden by the spirit and purpose of Christianity. When Christians appeal to the law they destroy reliance on God. However they may talk, all history shows that religious conscience recedes, withers, and dies, under such appeal. The only permanent good which has come to the Sabbath question by all the struggle over the opening of the Fair is the failure of the civil law to accomplish its purpose. Sunday legislation has received its death-blow at the hands of its friends.—*Evangel and Sabbath Outlook*.

Not Quite Correct.

THE *Sunday-school Times*, one of our ablest religious journals, of Sept. 2, 1893, in "Notes and Open Letters," frankly says:—

Many Christians who observe their Sabbath on Sunday point to the fact that there is no warrant for this usage of terms in the New Testament record. Throughout the New Testament Scriptures, whose last book was written at least fifty years after the resurrection, there is not a solitary place where the name "Sabbath" is applied to the first day of the week, which the Church was already observing for its gatherings for worship. On the other hand, the term "Sabbath" is given to the seventh day four times in the Acts (13:42; 16:13; 17:2; 18:4), and once in the epistles (Col. 2:19). "The Lord's day" (Rev. 1:10) is an uncertain name for it; "the first day of the week" is that used almost or quite universally.

As regards the point that the term "Sabbath" is never applied to the first day of the week the above is absolutely

true. But there are mistakes in the quotation which may be worthy of mention. 1. The Sabbath is mentioned, and applies to the seventh day, eight times in the Acts, besides the use of the term in Acts 1:12. The other four references besides those mentioned above are Acts 13:14, 27, 44; 15:21. 2. The term "sabbaths" in Col. 2:16 does not refer to the weekly Sabbath, but to those sabbaths which are a shadow of things to come, of which the body was Christ. There is nothing shadowy in the weekly Sabbath, but there was in the yearly sabbaths and feast days. See Lev. 23. 3. The Church was not observing at that time the first day of the week "for its gatherings for worship," any more than it was any other week day. They met daily (Acts 2:46). It might be well to remark that the Lord's day, according to the Scripture, is the seventh day, the only day which the Lord by inspiration has claimed as his. Ex. 20:11; Isa. 58:13; Mark 2:27. The *Sunday-school Times* is another witness for the Sabbath of the Lord.—*Signs of the Times*.

"Christians" Fawn Upon a High Priest of Paganism.

AN incident of the Congress of Religions is thus related by the *Chicago Inter-Ocean*:—

Four thousand people were packed into Columbus Hall yesterday afternoon when Dr. Barrows read an exposition of Shintoism by Reuchi Shibata, high priest of the Shinto religion of Japan. The distinguished stranger, clothed in light silken robes of the flowery kingdom, and wearing his high, priestly cap stood by his side. With each successive outburst of applause he made a light bow and then resumed his statue-like attitude with his eyes fixed on the floor.

When Dr. Barrows had finished reading the paper a remarkable scene occurred. A wave of applause for the high priest broke forth all over the house. The great audience stood up and cheered and waved their handkerchiefs. The distinguished men and women on the platform gathered round Mr. Shibata and shook his hand, while he bowed right and left. Women from the audience climbed over chairs and tables to pay their compliments to the distinguished Oriental. He was almost swept off his feet in a whirlwind of enthusiasm. Then a loud cheer rent the air and there was a mad rush for the platform. The surging mass was kept back only by the strong lungs of Secretary Piper who said the stage would break down.

The excitement was caused by the high priest in a spirit of true reciprocity embracing a couple of the ladies. It was over in a moment but in that moment they had felt on their cheeks the kiss of the high priest of Shintoism. The little breach of etiquette was heartily forgiven. It was the application of the Eastern custom and those who witnessed it say that the ladies themselves were not displeased with the pleasant little incident. Mr. Shibata was the hero of the moment.

Comment is quite unnecessary. Every man who conducts himself with becoming dignity is entitled to a respectful hearing, and to courteous treatment wherever he may be, especially in a "Christian" land, but such a scene testifies more forcibly than any words could the utter lack on the part of the actors in it of any just appreciation of the real nature of Christianity and of the responsibility resting upon those who take it upon themselves to represent that religion before the world.

FORCE has never secured true followers of the church, and law never made morals. True reforms have come from a power in the reform itself that secured conviction in its justice and necessity, of which this Sunday closing movement seems entirely lacking. In the building of one good, care should be taken that others are not torn down.—*Summerville News*.

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APROPOS of our note in last week's paper, on the popish claim to the credit of establishing religious liberty in Maryland, is the short article on page 315 of this paper. Read it.

A RELIGIOUS paper denounces as "traitors to the public good," those who oppose Sunday, by which it means those who teach that Sunday is not the Sabbath and that the seventh day is the Sabbath. Of course "traitors to the public good" ought to be punished, or at least restrained. That is the logic of any religious institution entrenched in civil statutes.

THE Michigan Barber's Sunday-closing Act is under discussion in the courts of Detroit. Judge Gartner of the Recorder's Court has openly expressed his belief that the law is unconstitutional. The Boss Barber's Association is determined that however unconstitutional the law may be it shall be enforced, and consequently takes no Sunday naps, but keeps both eyes wide open to catch a fellow-workman honing his razor and serving a customer on Sunday. One case is already on trial, and a number of further arrests are expected.

WE print this week the last of the four articles from the *Catholic Mirror* on the Sabbath question. We are not in sympathy with the vindictive spirit manifested in the concluding article, but give it just as it appeared in the *Mirror*. It is little wonder, however, that the inconsistencies of "Protestants" in this very matter excite scorn and derision in Catholics. The "Protestant" claim that the Bible teaches a change of the Sabbath, is utterly without foundation in fact, and "Protestant" ministers know it; hence the fine scorn with which they treat it. Again we ask, as we have asked before, What can such "Protestants" reply to the taunts of Rome that they have no authority for Sunday-keeping except the authority of the Roman Catholic Church?

CONGRESSMAN WHEELER, of Alabama, has introduced a bill in the House of Representatives authorizing the holding of an international exposition in this city, in 1900, for the celebration of the beginning of the twentieth century of the Christian religion. As extraordinary as the proposition is it is really attracting attention in some quarters; notably from the *Mail*

and *Express*, which devotes space to the opinions of a number of gentlemen on the subject. Ex-Judge Noah Davis is quoted as declaring heartily "in favor of the suggested exposition to celebrate the existence and progress of the religion of Christ for the last nineteen centuries." Where legislators and judges have so little realization of the limitations of the sphere of civil legislation is it to be wondered at that certain fanatical religionists do not understand that it has any limitations at all?

REV. W. A. GARDINER, of San Francisco, lately preached a discourse in favor of closing the gates of the Midwinter Fair on Sunday, in which, while favoring Sunday closing, he deprecated all resort to law and to force for the attainment of such an end. Dr. Gardiner said:—

It is as unreasonable to demand that the gates of the Fair should be closed on the first day of the week because God said, "Remember the Sabbath day to keep it holy" as it would be to demand that each attendant bring a turtle dove, kid or bullock to be slain for a burnt offering.

For man in the exercise of governmental functions to undertake to enforce divine enactments for no other reason than that they are divine is presumption.

Surely this man is not far from an understanding of the fact that the first day of the week is not the Sabbath, and an appreciation of the truth that allegiance is due to God in the things which are God's.

THE committee on the religious congresses of the World's Fair Congress Auxiliary sent out an earnest request for universal prayer in behalf of the Parliament of Religions and its associated religious congresses. In reference to this appeal *The Present Truth*, of London, England, pointedly says:—

We can have no faith whatever in any prayer that is offered to God with the spirit and the understanding that the Christian religion can unite with pagan systems of worship and be placed on a level with them in a common religious fraternity, or in behalf of the enterprise which seeks to bring this about. Nothing of this kind can be according to the will of God; for the will of God is revealed in his word, which makes a difference as high as the heavens between the Christian religion and all other religions whatever. We would suggest that this great congress be opened by reading these words from 2 Cor. 6: 14-16, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" Pending the answers to these questions, it will be in order to entertain a motion to adjourn *sine die*.

No such questions as these were seriously broached at the Parliament of Religions; when they threatened to make their appearance they were quietly brushed aside as out of harmony with the general sense of the parliament. That they certainly were. But this parliament was independent of any and all biblical authority, and could not be expected to adjourn because of the discovery of any discrepancy between its positions and the

teaching of the Bible. It is very clear that the Apostle Paul would not have been, as a speaker at this parliament,—*persona gratis*,—and had his Epistle to the Corinthians been presented as a paper to have been read there, it would have needed careful editing by the committee.

THE National Reformers are still demanding a religious amendment to the Federal Constitution. The last number of the *Political Dissenter* says:—

The imperative need of a Christian amendment to our fundamental law has never been more clearly demonstrated than during the conflict as to the opening of the World's Fair on the Sabbath. In a broad sense, covering our people, their origin and history, and their social customs and institutions, we are a Christian Nation. And so our Supreme Court has said, in an *obiter dictum*, or in a statement made by the way, and not in a judicial decision on the point itself. The wide and strong expression of the Christian sentiment of the country on this particular question of opening the Fair on the Sabbath is one of the most overwhelming proofs that this is, in the above loose sense, a Christian Nation. But this Christian sentiment, strong as it is, can be defeated by a small number of men who care only for personal gain, or who take special pleasure in treating Christianity with contempt. Is Christian sentiment to be ignored and despised? and are Christian institutions to be trampled under foot? or shall they so express themselves as to command due respect?

This shows something of the purpose of the National Reformers. Nothing short of a revolution in our form of government will satisfy them.

"To tax church property is to tax God, says *The Catholic Review*, and adds no comment to its solitary epigram. Let us see. Then to rent church property is—what? To sell church property is—what? To insure church property is—what? To mortgage church property is—what? To hold a raffing fair in church property is—what? The epigram has more bray than brains."

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In the October *Arena* the Editor has a timely discussion on "The Coming Religion," in which he examines various causes which have operated during recent years in influencing the religious thought of civilization. In the same issue Rev. W. E. Manley, D. D., contributes a scholarly paper entitled "Aionian Punishment Not Eternal."

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